AN EXPOSITION UPON THE EPISTLE TO THE COLOSSIANS.

Wherein,

NOT ONELY THE TEXT IS Methodically Analyſed, and the ſenſe of the words, by the helpe of Writers both Ancient and Modern, is explained;

But alſo,

By Doctrine and Uſe, the intent of the Holy Ghoſt is *in every place more fully unfolded and urged.*

And beſides,

The very marrow of moſt Common-places is aptly diffuſed throughout the body of this *Expoſition, as the nature of this kind of Teaching* would beare.

And further,

Many chiefe Caſes of CONSCIENCE are here reſolved.

ALL

With convenient Variety and Brevity.

Being

The ſubſtance of neere ſeven yeares Weeke-dayes Sermons, of N. BYFIELD, late one of the Preachers for the City of CHESTER.

The fourth Edition, corrected and amended.

1 PET. 5. 10.

The God of all grace, who hath called you unto his eternall glory by Chriſt Ieſus, after that yee have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, and ſettle you.

LONDON,
Printed by *Miles Fleſher*, and are to be ſold by *Ralph Smith* at the ſigne of the Bible in *Cornhill*. 1649.

AN EXPOSITION UPON THE EPISTLE TO THE COLOSSIANS.

B992e
1649

TO THE

RIGHT HONOURABLE *EDWARD* LORD *RUSSELL*, EARLE of *Bedford*, and the Lady Lucy

Counteſſe of *Bedford*, *Grace and Peace* be multiplyed, with encreaſe of all honour & happineſs for ever.

Moſt noble Lord, and my very honourable good Lady.

THis Epiſtle to the *Coloſsians* containes an excellent Epitome of the Doctrine expreſſed in the reſt of the Books of the Old & New Teſtament: as will appear by a brief *delineation* or adumbration of the proportion and parts of that ſacred *body of truth*, paralleled with the ſeverall parts of this Epiſtle, uſing the benefit of this Commentary upon it.

The whole word of God may be divided into two parts: the firſt concernes *Faith*, or what we muſt beleeve; the ſecond *Love*, or what wee muſt doe. So the Apoſtles divided it, as may appeare by the *patterne* uſed in their times, which ſtood of two parts, *Faith* and *Love*, 2 Tim. 1. 13. And ſo is this Epiſtle divided; for in the two firſt Chapters he tels them what they muſt beleeve, and in the two laſt, what they muſt doe.

The ſubſtance of all Theology expreſt briefly in this Epiſtle; as is manifeſted by inſtance.

Now faith lookes either upon *God*, or upon the *World*. In *God* two things are to bee beleeved: Firſt, the *Attributes* of the Eſſence. Secondly, the *Trinity* of the Perſons. The Attributes unfold the Nature and Proprieties of God; ſuch as are, his *Power*, *Glory*, *Knowledge*, and the like; Of the power of God, yee may read, Chap. 1. 11. & 2. 12. of the glory of God, Chap. 1. 11. & 3. 17. of the knowledge of God, Chap. 3. 10.

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The *Perſons* are three, the *Father*, *Sonne*, and *Holy Ghoſt*; of the *Father*, Chap. 1, 2. 12. & 3. 17. of the *Sonne*, Chap. 1. 2. 13. 15. &c. of the *Holy Ghoſt*, Chap. 2. 19. Thus of God.

In the conſideration of the *World*, faith is taken up eſpecially about the *Creation* of it, and the *government* of it. In the *Creation* it viewes the mighty workmanſhip of God, making all things of nothing, even the very Angels, as well as men and other creatures. Of the Creation, Chap. 1. 16. of Angels alſo, Chap. 1. 16. both good, Chap. 2. 9. and evill, Chap. 2. 15.

The government of the World, is two waies to bee conſidered: Firſt, in the generall diſpoſing and preſervation of all things. Secondly, and principally, Faith is taken up about the conſideration of the government of *Men* in the World: of the *generall providence*, Chap. 1. 16, 17.

The providence of God over man, may be conſidered according to his foure-fold eſtate: Firſt, of *Innocency*. Secondly, of *Corruption*. Thirdly, of *Grace*. Fourthly, of *Glory*.

In the eſtate of *Innocency*, Faith chiefly beholds and wonders at the glorious *Image of* God, in which man was created; of this Image you may reade, Chap. 3. 10. by analogy.

In the ſtate of *Corruption*, two things doe offer themſelves to our dolefull contemplation: Firſt, *Sinne*, Secondly, the *puniſhment of ſinne*. *Sinne* is both *originall* and *actuall*: of originall ſinne, Chap. 2. 13. of actuall ſinnes, Chap. 2. 11. 13. 3. 5. 6. of the puniſhment of ſinne, Chap. 3. 25. & 2. 13. & 3. 6.

In the ſtate of *Grace*, Faith viewes three things: Firſt, the *meanes of Grace*. Secondly, the *ſubject*. Thirdly, the *degrees*. The meanes is either *before time*, or *in time*; before time, it is the *election of God*; of which, Chap. 3. 12. in time, the meanes chiefly is *Chriſt*, and the *covenant* in him. In Chriſt two things are to be conſidered, his *perſon*, and his *Office*. The *theory* concerning Chriſts *perſon*, is twofold: Firſt, concerning his two *natures*. Secondly, con-

concerning his *twofold eſtate* in thoſe natures. The natures of Chriſt are two, *humane* and *divine*, joyned in the bond of *perſonall union*; of the humane nature, ch. 1. 22. of his divine, ch. 1. 15, 16, &c. of the *union* of both, ch. 2. 9. The *ſtate* of the perſon of Chriſt is twofold: Firſt, of *humiliation*. Secondly, of *exaltation*. His *humiliation* comprehends: Firſt, his *Incarnation*, as the Antecedent. Secondly, his obedience to the Law of *Moſes*. Thirdly, his *Paſſion*. Of his Incarnation and Obedience implyedly in divers places; of his Paſsion, ch. 1. 14. 20 22. 14, 15. His *exaltation* comprehends his *Reſurrection*, *Aſcenſion*, and *Seſsion at the right hand of God*: of his Reſurrection, ch. 2. 12. of his ſitting at Gods right hand, ch. 3. 1.

Thus of the *perſon* of Chriſt.

The *Office* of Chriſt is to mediate between God and Man. The parts are three: Firſt, his *Propheticall Office*. Secondly, his *Prieſtly Office*. Thirdly, his *Regall Office*. His *Propheticall Office* ſtands in propounding of Doctrine, and in making it effectuall by his Spirit. His *Prieſtly Office* ſtandeth in two things: Firſt, *Expiation of ſinne*. Secondly, *Interceſsion for us* to God. His *Regall Office* is partly in the government of the Church, as *the head thereof*: and partly in the ſubduing of the enemies of God and the Church. Of the treaſures of wiſdome in Chriſt as a Prophet, chap. 2. 3. of the Sacrifice of Chriſt as a Prieſt, chap. 2. 14. of the headſhip of Chriſt over the Church, chap. 1. 18. & 2. 19.

Thus of Chriſt.

The *Covenant* followeth, which is conſidered both in it ſelfe, and in the ſeales of it. Though the *Covenant of workes* be accidentally a meanes to drive us to Chriſt, yet the proper effectuall meanes is the *Covenant of grace*, which God hath made with the Elect in Chriſt; this being recorded in the word of the Goſpel, both in the Old and New Teſtament, is the ordinary meanes, by the power of Chriſt, to convert ſoules to God, by the preaching of it in the miniſtery of his Servants; of this chap. 1. 6.

The

The *ſeales* of this *covenant* are the Sacraments, both of the Old and New Teſtament: of the Old Teſtament, was *Circumciſion*, and the reſt; of which ch. 2. 11. of the New Teſtament, are *Baptiſm* and the *Lords Supper*; of Baptiſme, ch. 2. 12.

Thus of the *meanes* of grace. The *Subject* of true grace is the Church, the body of Chriſt united to him by myſticall union. The Church conſiſts of two ſorts of men, *Miniſters* and *people*; of the Church in generall with her union with Chriſt, ch. 1. 18, 19, 20. & 2. 19. of Miniſters and people with their duties, ch. 1. 25. 28. & 2. 1. and in divers other places.

Thus of the ſubject alſo. The degrees of grace in the third eſtate, are firſt, *Vocation*. Secondly, *Faith*. Thirdly, *Remiſſion of ſins*. Fourthly, *Sanctification*. Of vocation, ch. 3. 15. of Faith, ch. 1. 4. 23. & 2. 12. of Remiſsion of ſins, ch. 1. 14. & 2. 13. of Sanctification, in both parts, both mortification, ch. 3. 5. 8. and vivification, ch. 2. 13. & 3. 10.

Thus of the eſtate of grace.

The fourth and laſt eſtate of man, is the *eſtate of glory*; which ſtands of three degrees: Firſt, *Reſurrection*. Secondly, *the laſt judgement*: and Thirdly, *life eternall*. Of Reſurrection, chap. 1. 18. of the laſt Iudgement and eternall glory, chap. 3. 4. And thus of the firſt part of the *patterne of wholeſome words*, and that is *Faith*: now followeth the ſecond, and that is *love*.

Love comprehends all the duties we owe to God or men, as being the *bond of Perfection*, which ties together all holy ſervices. Love muſt be conſidered both in the *adjuncts*, and in the *ſorts* of it.

The *adjuncts* are *Conſtancy*, *Wiſdome*, *Zeale*, *care to avoid offences*, and the like. Of Love in generall, chap. 1. 4. & 2. 2. & 3. 14. of Conſtancy, chap. 2. 6. of Zeale, chap. 4. 13. of Wiſdome and care to avoid offences, chap. 4. 5. thus of the adjuncts.

The ſorts of works comprehended under love, are two chiefly: Firſt, *Workes of Worſhip*. Secondly, *Workes of Vertue*. The workes of worſhip are either *internall* onely,

onely, or *externall* and *internall* alſo. The *internall* are, the *acknowledging of God, the love of God, the feare of God, the truſt or hope in God,* and which floweth from thence, *patience* of the acknowledgement of God, Chap. 1. 9, 10. Of the love of God, Cap. 1. 8. of the feare of God, Chap. 3. 22. of the hope in God, Chap. 1. 5. of patience, Chap. 1. 11. The workes of worſhip that are both *externall* and *internall*, are *Prayer* and *Thankſgiving*. Of Prayer, Cap. 4. 2, 3. of Thankſgiving, Chap. 3. 17.

Thus of workes of worſhip. *Workes of Vertue* either concerne our ſelves or others: the workes that concerne our ſelves, are chiefly two: the *ſtudie of heavenly things*, and *Temperance*. Temperance containes *Chaſtity* and *Sobriety* in the uſe of all ſorts of earthly things. Of the ſtudy of heavenly things, Chap. 3. 1, 2. Of Chaſtity, Chap. 3. 5. Of Sobriety, Chap. 3. 2.

Thus of Vertue that concernes our ſelves.

Workes of Vertue towards others, are chiefly nine. *Mercy, Curteſie, Humility, Meekneſſe, Long-ſuffering, Clemency, Peaceablenes, Thankfulneſſe, and Iuſtice*: of the firſt eight of theſe, Chap. 3. 12. to 16. Now *Iuſtice* is either publique or private: *publique Iuſtice* is in Magiſtrates, of which, Chap. 2. 5. *private Iuſtice* is either *commutative*, in bargaining, or *diſtributive*, in giving that which is right to every one according to his degree, and ſo diſtributive Iuſtice is either Civill or Oeconomicall. Private Iuſtice in civill converſation with men abroad, is either to Magiſtrates, of which, Chap. 1. 5. or to all men, and ſo conſiſts of *truth* and *faithfulneſſe* with *ſincerity* and *obſervance*. Oeconomicall Iuſtice is that which concernes the houſhold; and ſo containes the duties of Husbands and Wives, Children and Parents, Servants and Maſters; of which Chap. 3. 18. to the end, with the firſt Verſe of Chap. 4.

Thus alſo of *Love*.

Thus I have ſhewed the excellent compleatneſſe of this worthy Scripture: it remaines that I declare ſome of the

the Reaſons that have emboldned mee to make choice of your *Honours* Names for the dedication of my Expoſition upon this Scripture. Three things ſwaying Godly men in like caſe, have compelled mee, *protection*, *obſervance*, and *thankfulneſſe*. The preaching of this Doctrine, as by the mercy of God it wrought abundant conſolation and comfortable reformation in many hearers, ſo did it ſeldome reſt from the aſſaults and calumnies, which one while *Prophaneneſſe*, another while *Envy* powred out upon it. Great cauſe there is therefore that it comming out now to a more publique view, ſhould ſeeke ſhelter: and of whom ſhould I ſeeke it or hope for it ſooner then of your *Honours*, who are pleaſed by your daily countenance to aſſure mee a juſt Patronage? For the ſecond, to omit the high reputation which the religious eminency of both your Anceſtors hath ſet your *Honours* in, and the prayſes of many ſingular endowments and gifts, in which you doe worthily excell: there are two things wherein your *Honours* daily winne a great increaſe of obſervance; the one is *Piety* towards God, the other is *Mercy* towards the poore. The loynes of the poore daily bleſſe your *Honours*, and their mouthes daily pray for you. Your Piety is many wayes expreſt: to omit many undoubted proofes of it, your *Lordſhip* hath much confirmed the perſwaſion of your religious diſpoſition by your daily and affectionate reſpect of the Word of God and Prayer in private, ſince the Lord hath made you leſſe able to reſort more frequently to the publike Aſſemblies. And *Madame*, what thankes can wee ever ſufficiently give unto God for that rare and worthy example, with which your *Ladiſhip* doth comfort and incourage the hearts of many in your care of Gods Sabbaths, and in your never-failing attendance upon the Ordinances of God, with the Congregation, Morning and Evening, not only in your owne perſon, but with your whole Family? For the third I doe ingenuouſly profeſſe before God and Men, that I hold my obligation unto your *Honours* in the

the juſt debt of ſervice and gratitude to bee ſo great, as the labour here employed is no way anſwerable to a meete diſcharge, no though it had been taken onely for your *Honours* uſe; for to omit the debt which I am in for a great part of my maintenance, and that ſingular incouragement I reape dayly in your *Honours* reſpect of my Miniſterie; what thankes can ever bee ſufficient, or what ſervice can ever bee enough for that incomparable benefit (which I have and ſhall ever eſteeme the greateſt outward bleſſing did ever befall mee; and which (*Madam*) by your *Honours* ſingular care and furtherance, after an admirable manner I obtained) I meane the clearing of my reputation from the unjuſt aſperſions of my Adverſaries; and that by the mouth and pen of the *Lords anointed*, my moſt dread *Soveraigne*, whom the *God of Heaven* with all abundance of Royall and Divine bleſſings recompence in all earthly felicity and eternall glory. And the ſame *God of Peace*, and *Father of Mercies*, ſanctify your *Honours* wholly, that your whole ſpirits and ſoules and bodies may be preſerved blameleſſe unto the comming of our Lord Jeſus Chriſt: faithfull is hee that hath called you, who alſo will doe it. And I doubt not but God that hath enriched your *Honours* with the *true grace* that is in Jeſus Chriſt, will dayly winne unto you encreaſe of Honour from your perſeverance in well doing: ſo as thankeſgiving for your ſakes ſhall be abundantly given unto God by many. Thus in moſt humble manner craving your *Honours* acceptance and patronage of this Worke, I end, and ſhall rejoyce to remaine

Your Honours Chaplaine

to be commanded

in all ſervice,

Ni. Byfield.

THE

ARGVMENT

OF THIS EPISTLE

to the COLOSSIANS.

THere *eare foure principall parts of this Epiſtle : Firſt, the* Proœme : *Secondly,* Doctrine of Faith : *Thirdly,* Precepts of life. *Fourthly, the* Epilogue, *or Concluſion. The* Proœme *is expreſt in the firſt eleven verſes of the firſt Chapter : The* Doctrine of Faith *is expreſt in the reſt of the verſes of the firſt Chapter and the whole ſecond Chapter : The* Precepts of life *are ſet down in the third Chapter, and in the beginning of the fourth. And the* Epilogue *is in the reſt of the verſes of the fourth Chapter.*

The Proœme *containes two things : Firſt, the* Salutation, Verſe 12. *and ſecondly, a* Preface *affectionately framed to winne attention and reſpect : wherein hee aſſures them of his ſingular conſtancy in remembring them to God, both in Thankſgiving for their worthy Graces and the meanes thereof,* Verſe 3, 4, 5, 6, 7, 8. *and in earneſt Prayer for their encreaſe and comfortable perſeverance in knowledge and the eminency of ſincerity in holy life,* Verſe 9, 10, 11.

The Doctrine of Faith *he expreſſeth two waies : Firſt, by Propoſitions : Secondly, by Exhortation. In the Propoſition of Doctrine, hee doth with ſingular force of words, and weight of matter ſet out both the worke of our Redemption,* Verſe 12, 13, 14. *and the perſon of our Redeemer : and that firſt in his relation to God,* Verſe 15. *then in relation to the World,* Verſe 15, 16, 17. *and thirdly, in relation to the Church, both the whole in generall,* Verſe 18, 19, 20. *and the Church of the* Coloſſians *in particular,* Verſe 21, 22. *And thus of the Propoſition. Now his Exhortation followes, from* 23. *of* Chap. 1. *to the end of* Chap. 2. *and therein hee both perſwades and diſſwades : he perſwades by many ſtrong and moving Reaſons, to an holy endeavour to continue and perſevere with all Chriſtian firmneſſe of reſolution, in the Faith and Hope, was already begotten in them by the Goſpell : and this is contained in the ſeven laſt Verſes of the firſt Chapter, and the ſeven firſt Verſes of the ſecond Chapter. He diſſwades them from receiving the corrupt doctrine of the falſe Apoſtles, whether it were drawn from Philoſophicall Speculations, or from the Traditions of men, or from the Ceremoniall Law of* Moſes ; *and he proceeds in this order : firſt, hee laies down the matter of his Dehortation,* Chap. 2. Verſe 8. *then ſecondly, he confirmes it by divers Reaſons, from* Verſe 9. *to* 16. *and laſtly, he concludes, and that ſeverally, as againſt* Moſaicall *Rites,* Verſe 16, 17. *againſt Philoſophy,* Verſe 18, 19.

18,19. *and againſt Traditions,* Verſe 20. *and ſo to the end of that chapter.*

Thus of the ſecond Part.

Thirdly, in giving Precepts of life *the Apoſtle holds this order: firſt, he gives generall Rules, that concern all as they are Chriſtians: then, he gives ſpeciall Rules, as they are men of this or that eſtate of life. The generall Rules are contained in the firſt ſeventeen verſes of the third Chapter; and the ſpeciall Rules from the eighteenth verſe of the third Chapter to the ſecond verſe of the fourth. The generall Rules he reduceth into three heads;* viz. *firſt, the Meditation of heavenly things,* verſe 1, 2, 3, 4. *ſecondly, the mortification of vices and injuries,* verſe 5. *to the* 12. *thirdly, the exerciſe of holy Graces, a number of which he reckoneth, both in the kindes, meanes, and ends of them, from* verſe 12. *to* 18. *The particular Rules concern principally houſhold government; for he ſets down the duty of Wives,* verſe 18. *of Husbands,* verſe 19. *of Children,* verſe 20. *of Parents,* verſe 21. *of Servants,* verſe 22, 23, 24, 25. *and of Maſters,* Chap. 4. verſe 1.

3 The Precepts of life.

The Epilogue, *or Concluſion, containes in it both matter of generall Exhortation, as alſo matters of Salutation. The generall Exhortation concernes Prayer,* verſe 2, 3, 4. *wiſe Converſation,* verſe 5. *and godly Communication,* verſe 6. *Now after the Apoſtle hath disburdened himſelfe of thoſe generall cares, then he taketh liberty to refreſh himſelfe and them. And firſt, he makes entrance by a narration of his care to know their eſtate, and to informe them of his. To which purpoſe he ſendeth and praiſeth* Tychicus *and* Oneſimus, verſ. 7, 8, 9. *The Salutations then follow, and they are of two ſorts; for ſome are ſignifyed to them, ſome are required of them. Of the firſt ſort, he ſignifies the Salutations of ſix men, three of them* Jews, *and three* Gentiles, verſe 10, 11, 12, 13, 14. *The Salutations required, concerne either the* Laodiceans, verſe 15, 16. *or one of the* Coloſſian *Preachers, who is not onely ſaluted, but exhorted,* verſe 17. *And then followes the Apoſtles generall Salutations to all in the laſt Verſe.*

4 The Epilogue.

THE PLAINE LOGICALL ANALYSIS OF the first CHAPTER.

THis CHAPTER ſtands of three parts: a *Proœme*, a *Propoſition* of Doctrine, an *Exhortation* to conſtancie and perſeverance. The *Proœme* is continued from *verſe* 1. to 12. The *Propoſition* from *verſe* 12. to the 23. the *Exhortation* from *verſe* 23. to the end.

The *Proœme* is intended to winne attention and affection; and ſtands of two parts, the *Salutation* and the *Preface*. The *Salutation* is contained in the two firſt Verſes, and the *Preface* in the third Verſe, and thoſe that follow to the twelfth.

In the *Salutation* three things are to be obſerved: firſt, the *Perſons ſaluting*; ſecondly, the *Perſons ſaluted*; thirdly, the forme of the *Salutation* it ſelfe.

Verſ. 1, 2. The *Perſons* ſaluting are two; the *Author* of the Epiſtle, and an *Evangeliſt*, famous in the Churches, who is named as one that did approve the Doctrine of the Epiſtle, and commend it to the uſe of the Churches. The *Author* is deſcribed: firſt, by his Name, *Paul*: ſecondly, by his Office, an *Apoſtle*, which is amplifyed by the principall efficient, JESUS CHRIST, and by the impulſive cauſe, the *Will of God*. The *Evangeliſt* is deſcribed: firſt, by his Name, *Timotheus*: ſecondly, by his adjunct Eſtate, a *Brother*. Thus of the *Perſons ſaluting*.

The *Perſons ſaluted* are deſcribed; firſt, by the place of their abode, and ſo they are Citizens and Inhabitants of *Coloſſe*: ſecondly, by their ſpirituall eſtate, which is ſet out in foure things: 1. They are *Saints*. 2. They are *faithfull*. 3. They are *Brethren*. 4. They are in Chriſt.

The forme of the *Salutation* expreſſeth what he accounteth to be the chief good on earth, and that is *Grace* and *Peace*, which are amplifyed by the Cauſes or Fountaines of them, *from God our Father and from our Lord Ieſus Chriſt*. Thus of the *Salutation*.

Verſe 3. In the *Preface* the Apoſtle demonſtrateth his love to them by two things, which he conſtantly did for them: hee prayed for them, and hee *gave thankes* for them: and this he both propounds generally, *verſe* 3. and expounds particularly in the Verſes following.

In the generall propounding, three things are evidently expreſt: firſt, what he did for them, he *gave thankes*, he *prayed*: ſecondly, to whom, *even to God the Father of our Lord Ieſus*: thirdly, how long, *alwaies*, that is, conſtantly from day to day.

Now

Now, in the verſes that follow he expounds and opens this: firſt, his Thankeſgiving, *verſe* 4. 5, 6, 7, 8. ſecondly, his Prayer, *verſ.* 9, 10, 11. In the Thankeſgiving he ſhews for what he gave thanks; which he refers to two heads, 1. Their Graces: 2. The Meanes by which thoſe Graces were wrought and nouriſhed. *Verſe* 4, 5.

The Graces are three, *Faith*, *Love*, *Hope*, *verſ.* 4, 5. Their *Faith* is amplifyed by the Object, *your faith in Ieſus Chriſt*: and their *Love* by the extent of it, *your Love to all the Saints*: and their *Hope*, by the place, *which is laid up for you in heaven.*

The meanes of grace was either principall, *verſ.* 5, 6. or Inſtrumentall, *verſ.* 7, 8. The principall ordinary outward meanes was the Word; which is deſcribed and ſet out ſixe waies: 1. by the Ordinance in which it was moſt effectuall, *viz.* Hearing, *whereof yee have heard.* 2. By the property that was moſt eminent in the working of it, *viz.* Truth, *by the word of truth.* 3. By the kinde of word, *viz.* the Goſpel, *which is the Goſpel.* 4. By the providence of God in bringing the meanes, *which is come unto you.* 5. By the ſubject perſons upon whom it wrought, *viz. you and all the world.* 6. By the efficacy of it, *it is fruitfull and encreaſeth*; which is amplifyed by the repetition of the perſons in whom, and the conſideration both of the time, in thoſe words, *from the day that you heard, &c.* and alſo, of the adjuvant cauſe, *viz.* the hearing and the true knowledge of the Grace of God, *from the day that you heard of it, & knew the grace of God in truth.* *Verſe* 5, 6.

Thus of the principall meanes, the miniſtery of the Word.

The Inſtrumentall, or the Miniſter followeth, *verſ.* 7, 8. and he is deſcribed, 1. By his name, *Epaphras.* 2. By the adjunct love of others to him, *beloved.* 3. By his Office, a *Servant.* 4. By his willingneſſe to joyne with others, *a fellow-ſervant.* 5. By his faithfulneſſe in the execution of his Office, *which is for you a faithfull Miniſter of Chriſt*: and laſtly, by his delight in his people, which he ſhewes by the good report he chearefully gives of them, *viz. who alſo declared unto us your love in the ſpirit.* Thus of the Thankſgiving. *Verſe* 7, 8.

Now in the opening or unfolding of his practiſe in praying for them, firſt, he affirmes that he did pray for them; and then, declares it by ſhewing what he prayed for. The affirmation is in the beginning of the ninth verſe, and the Declaration in the reſt of the words to the end of the eleventh Verſe. *Verſe* 9, 10, 11.

In the affirmation there are three things: firſt, an Intimation of a reaſon, in thoſe words, *for this cauſe*: ſecondly, a conſideration of the time, *ſince the day we heard of it*: thirdly, the matter affirmed, *wee ceaſe not to pray for you.*

In the Declaration hee inſtanceth in one thing hee principally prayed about, and that was their *Knowledge*; which he ſets out, firſt, by the Object of it, *the will of God*: ſecondly, by the Parts of it, *Wiſdome* and *Vnderſtanding*: thirdly, by the End, *viz. that they might walke worthy, &c.* fourthly, by the cauſe, *his glorious power*: and fiftly, by the Effects, *Patience, Long-ſufferings and Ioyfulneſſe.*

In ſetting down the Object, he expreſſeth alſo the meaſure hee deſired; hee would have them filled with the knowledge of Gods will, and that he addeth in the ſecond part, when he ſaith, *all Wiſdome and Vnderſtanding*. The end of all their knowledge he expreſſeth more largely, *verſ.* 10. which in generall is the eminence of holy life, which he expreſſeth in three ſeverall forms of ſpeech, *viz.* 1. *to walke worthy of the Lord*: 2. *to walke in all pleaſing*: and 3. *to bee fruitfull in all good workes*: unto the fuller attainement of which he notes the meanes to be, an *increaſe in the knowledge of God*.

Hitherto of the *Proœme*.

Verſe 12, 13, 14. The *Propoſition* of Doctrine containeth excellent matter concerning our Redemption: where he proceeds in this order: firſt, hee conſiders the work of our redemption; and ſecondly, the Perſon of our Redeemer. The worke of our Redemption, *verſ.* 12, 13, 14. the perſon of our Redeemer, *verſe* 15. and thoſe that follow to the 23. and all this he expreſſeth in the forme of Thankſgiving.

The worke of our Redemption he deſcribes two waies, after hee hath touched the firſt efficient cauſe of it, *viz.* God the Father: for in the twelfth Verſe he ſeems to ſhew, that in reſpect of Inchoation, it is a *making of us fit*; and in reſpect of Conſummation, it is a cauſing of us to enjoy an immortall happineſſe in heaven, better then that *Adam* had in Paradiſe, or the Jews in Canaan. And therein he expreſſeth, firſt, the manner of tenure or title, in the word *Inheritance*: ſecondly, the adjunct praiſe of the company, *viz. the Saints*, and thirdly, the perfection of it, it is *in light*.

Now, in the end of the thirteenth Verſe he ſeems to ſhew that our Redemption ſtands of two parts: firſt, *deliverance from the power of darkeneſſe*: ſecondly, *tranſlating into the Kingdome of the Sonne of his love*, one of the many excellent priviledges of which eſtate, is noted in the fourteenth verſe to be *remiſſion of ſins through the bloud of Chriſt*. And thus of the work of our Redemption.

Verſe 15, 16, 17. The perſon of our Redeemer is deſcribed three waies: firſt, in relation to God; ſecondly, in relation to the whole world; thirdly, in relation to the Church.

Firſt, in relation to God; he is deſcribed in the beginning of the fifteenth verſ. and ſo he is ſaid to be *the Image of the inviſible God*.

Secondly, in relation to the whole World, five things are to bee ſaid of Chriſt: firſt, *he is the firſt-begotten of every creature*, in the end of the fifteenth Verſe: ſecondly, he is the Creator of all things, *v.* 16. Where note the diſtinctions of Creatures: 1. they are diſtinguiſhed by their place; ſome, *in Heaven*, ſome, *in Earth*: 2. they are diſtinguiſhed by their quality; ſome are *viſible*, ſome *inviſible*; 3. the inviſible are againe diſtinguiſhed, by either Titles or Offices, ſome are *Thrones*, ſome are *Principalities*, *&c.* thirdly, *all things are for him*, this is in the end of the 16. *v.* fourthly, *hee is before all things*, in the beginning of *v.* 17. laſtly, *all things in him conſiſt*. *v.* 17. the end of it. Thus the Redeemer is deſcribed in relation to the whole world.

Thirdly,

Thirdly, he is deſcribed as he ſtands in relation to the Church: and ſo either to the whole Church, *verſ.* 18,19,20. or to the Church of the Coloſſians, verſ. 21, 22. *Verſe* 18,19,20

As he ſtands in relation to the whole Church, he is ſaid to be the *head of the Church*, in the beginning of the eighteenth verſe, and this he proves, by ſhewing that he is a head in three reſpects.

Firſt, in reſpect of the dignity of order towards his members, and ſo in the ſtate of grace he is their beginning, and in the ſtate of glory *he is the firſt begotten of the dead*; that both among the living and the dead *he might have the preheminence.*

Secondly, in reſpect of perfection in himſelfe, in that *all fulneſſe dwels in him*; which is amplifyed by the cauſe, *viz. the good pleaſure of the Father*, who made him head of the Church, verſ. 19.

Thirdly, in reſpect of efficacy or influence through the whole body: for from him flowes *Peace* and *Reconciliation*, verſ. 20. concerning which Reconciliation there are eight things to be noted: 1. the moving cauſe, which is to be ſupplyed out of the former verſe, as the conjunction [*and*] importeth, *viz. it pleaſed the Father*: 2. the Inſtrument, *by him*, *viz.* Chriſt the head: 3. the Benefit it ſelfe, *viz. to reconcile*: 4. the ſubject perſons in generall, *all things*: 5. the End, *to himſelfe*: 6. the Effect, *making peace*: 7. the meanes, *through the blood of his Croſſe*: 8. the diſtribution of the perſons who, in thoſe words, *things in Earth, and things in Heaven.* Thus of his relation to the whole Church.

In the deſcription of his relation to the Church of the *Coloſſians*, he urgeth them with two things: firſt, their miſery without Chriſt: 2. the remedy of their miſery by Chriſt. *Verſe* 21, 22.

Their miſery ſtands in two things: firſt, they are *Strangers*: ſecondly, they are *Enemies*: and both amplifyed, 1. by the ſubject wherein, *viz.* not outwardly onely, but in *their mindes.* 2. by the Cauſe, *viz. wicked workes*, verſ. 22.

In ſetting down their remedy he notes, 1. The meanes: 2. the End. The meanes is the *death of the body of Chriſts fleſh*: The end is, that *hee might preſent them holy and unblameable, and without fault in Gods ſight*, verſ. 22.

Thus of his relation to the Church of the Coloſſians: and thus alſo of the ſecond part of this chapter, *viz.* the *Propoſition* of Doctrine.

The *Exhortation* follows: where is to be conſidered, firſt, the Exhortation it ſelf, and then the Reaſons. The exhortation is to perſeverance, both in Faith and Hope. *Verſe* 23.

In the Exhortation to perſeverance in faith, there is worthy to be noted: firſt, the manner of propounding it, which is with an *If*: Secondly, the duty required, *Continue*: Thirdly, the manner of the duty, *grounded* and *ſtabliſhed*: Fourthly, the object, Grace, *in Faith.*

In the Exhortation to perſeverance in Hope, two things are to bee obſerved: firſt, he ſets down the evill to be avoided, *viz.* unſetledneſſe or revolting, in the words, *Be not moved away*: Secondly, hee quickens

quickens them by remembring the cauſe and fountain of their hope, *viz. the hearing of the Goſpell preached.*

Thus of the Exhortation, the Reaſons follow.

There are ſeven Reaſons to inforce this Exhortation to perſeverance. The firſt is taken from the conſent of Gods Elect, *which are through the world*, who have in the preaching of the Goſpel received Faith and Hope, as their common portion.

The ſecond Reaſon is taken from the teſtimony of PAUL himſelfe: and that is two-fold; the firſt is the teſtimony of his Miniſtery; This is that he preacheth, and therefore it ſhould be that they ſhould keepe faſt: the ſecond is the teſtimony of his *Sufferings*; he hath endured much for the Doctrine of Faith and Hope; and therefore they ſhould continue in it: and to ſtir them the more concerning his ſufferings, he ſheweth that he ſuffered with *great Ioy*: which he confirmeth by expreſſing the reaſons of his joy; firſt, becauſe they were the *afflictions of Chriſt*; ſecondly, becauſe he had his part allotted him by the Decree of God; and it was his joy that hee had almoſt finiſhed what was *left* for him to ſuffer; there was but a little remaining: thirdly, becauſe they were but *in his fleſh*: fourthly, becauſe they were *for them*, & the good of the *Church*, *v.* 24.

The third Reaſon is taken from the *teſtimony of God*, who injoyned unto PAUL and other Miniſters this *diſpenſation* of the Doctrine of Faith and Hope, with a charge that they ſhould ſee his *Word fulfilled* herein, *verſ.* 25.

The fourth Reaſon is taken from the excellency of the Goſpel: which is ſet out; firſt, by the nature of it, it *is a myſterie*: ſecondly, by the antiquity of it, it was, and *was hid ſince the world beganne, from Ages and Generations*: thirdly, by the time of the revelation of it, *now*, in the new world: fourthly, by the perſons to whom it is revealed, *viz.* onely *the Saints*, all which ſhould move to care and conſtancy in keeping of it, *verſ.* 26.

The fift Reaſon is taken from the excellency of the ſubject of the Goſpel, which is no leſſe nor worſe then Chriſt revealed by the preaching of the Goſpel. In this revelation of Chriſt in the Goſpel, conſider, firſt, who reveales him, God: ſecondly, the cauſe of his revelation, *the will of God, he would*: thirdly, the manner, *viz. in a rich and glorious myſterie*: fourthly, the perſons to whom, *viz.* the miſerable *Gentiles*: fiftly, the effects or fruits of it, which are, firſt, the *inhabitation of Chriſt*: ſecondly, the *hope of glory*, *verſ.* 27.

Verſe 28. The ſixt Reaſon is taken from the end, which is the *preſenting of them perfect in Ieſus Chriſt*, which is amplifyed by the means to bring to this end, which is preaching: and that is amplifyed, firſt, by the parts of it, which are *teaching* and *admoniſhing*: and ſecondly, by the manner, *in all wiſdome*, *verſ.* 28.

Verſe 29. The ſeventh Reaſon is taken from the holy ſtrife of the Apoſtle, to bring men to this: which is amplifyed by the great ſucceſſe which the Lord had given, *verſ. ult.*

A METAPHRASE upon the first Chapter of the Epistle to the COLOSSIANS.

PAUL, *the Messenger or Embassador-generall for all the Churches of the* Gentiles, *by commission from the promised* MESSIAH, *now come in the flesh, the Lord anointed, separated hereunto, not for his own worthinesse, or by any private motion of his own, or by commandement of any man, but by the expresse wil of God, according to his everlasting counsell, as also* Timotheus, *a reverend Brother, an Evangelist of Christ, with full and free testimony approveth this Epistle written.*

To the Citizens and Inhabitants of the City of Colosse, *that are separate from the world, and sanctified with true Grace, and faithfully walke in that holy calling, in brotherly communion one with another, and indissoluble union with* CHRIST *your Saviour: Grace be with you, and Peace, even the free favour of* GOD, *with all internall, eternall, and needfull externall blessings, from him that both will and can, even God our Father, through the merits of the Lord our anointed Saviour.*

We give thankes unto God, even that God that by an eternal & unexpressible generation is the Father of our Lord Iesus Christ, remembring you earnestly & constantly in our daily prayers, being exceedingly fired and inflamed, since we heard by continuall and true report of your precious Faith, by which you have with firmenesse & stedfastnesse of assurance laid hold upon IESUS CHRIST, *for life and righteousnes: and the rather, because we likewise heard of your holy affection to such as have separated themselves from the profaneneſſe of the world, to the service of God, especially considering that you have not the glorious Faith of Christ in respect of persons, but love all the Saints as well as any.*

And (as People not destitute of any saving Grace) we rejoice to hear of that lively hope, by which you have laid hold on the Promise of eternal glory, which God the Father hath prepared & laid up in Heaven, & the more are we confirmed in this resolution, constantly

10

Verse 1. PAVL, an Apostle of Iesus Christ, by the will of God, and *Timotheus* our brother.

Verse 2. To them which are at *Colosse*, Saints and faithfull brethren in Christ: Grace bee with you, and peace, from God our Father, and from the Lord IESUS CHRIST.

Verse 3. Wee give thankes to God, even the Father of our Lord Jesus Christ alwaies praying for you,

Verse 4. Since wee heard of your faith in Christ Iesus, and of your love toward all Saints.

Verse 5. For the hopes sake which is laid up for you in Heaven, whereof yee have heard before by the word of Truth, which is the Gospel.

to praiſe God for theſe excellent Graces: becauſe they are not ſuddaine Fancies, or preſumptuous Conceits, raiſed out of the Forge of your own braine, or conceived for ſome corrupt or carnall ends, but were indeed begotten in you by the mighty working of the moſt ſweet Doctrine of Reconciliation, proved in it ſelfe, and by effect to be a Word of Truth: even that Word of the Lord long foretold, now truly revealed and accompliſhed alſo, begetting the true forme of Piety in you, with conſtancy and true uprightneſſe, both of heart and life.

This is the word of Reconciliation which is come unto you, as by incredible power and ſwiftneſſe, it is now to the greateſt part of the world, even to people of all ſorts and Nations, cauſing them to ſhew the ſoundneſſe of their converſion, by the dayly fruits of amendment of life: and this increaſeth continually in all places, as it doth, & hath done with you, ſince the very firſt day that you truly heard and effectually believed this rich doctrine of the grace of God.

And this very doctrine, which you have heard of Epaphras, *is the ſelfe ſame divine truth that is gone all abroad the world: of* Epaphras *I ſay, whom we all reverence as our dear fellow-ſervant, being aſſured that hee is for your beſt good, a faithfull and moſt humble Miniſter of Jeſus Chriſt.*

He hath with great contentment boaſted of you, in reporting to us your ſpirituall and heavenly affection to God, and godlineſſe, and one towards another: and for the ſame cauſe ſince the firſt time we heard of your praiſes in the Goſpell, we have been importunate without ceaſing, praying for you, and beſeeching God to increaſe in you, and make compleat your knowledge of his revealed will, not onely for contemplation, but for practiſe alſo, with a gracious experience of the working of the Spirit.

That ye might carry your ſelvs in a holy eminency of godly converſation, ſtriving to proportion your obedience in a greater degree then ordinary, as might become the great meaſure of Gods Mercies of all ſorts, towards you, expreſsing a lively kinde of pleaſingneſs, both in carriage towards God and man, being refreſhed with the ſweetneſſe of acceptation in your ſervices, and that you might extend your carefulneſſe to beare fruit, not in one kinde or ſome few, but in all kinds and ſorts of good works, dayly increaſing in a holy acquaintance with the ſacred nature of God, which is both the effect and cauſe of all comfortable progreſſe in holy life.

That ſo growing up to a ripe age in Chriſt, in the ſanctification both of ſoule and body and ſpirit, in all the Graces and Duties of Chriſt and Chriſtian life, through the aſſiſtance of the glorious power of God, in the uſe of all meanes and helpes appointed of God, ye might accompliſh your moſt holy profeſſion, with ſingular comfort and contentment, being able cheerefully and with all patience and Long-ſuffering to beare the Croſſes, Tentations, Infirmities, Perſecutions, & whatſoever wrongs or Indignities might befal

you

Verſe 6. Which is come unto you, even as it is unto all the world, and is fruitfull, as it is alſo among you, from the day that yee heard and truly knew the grace of God.

Verſe 7. As ye alſo learned of *Epaphras* our deare fellow-ſervant, which is for you a faithfull Miniſter of Chriſt.

Verſe 8. Who hath alſo declared unto us your love, which yee have by the Spirit.

Verſe 9. For this cauſe wee alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of his Will, in all wiſdome and ſpirituall underſtanding.

Verſe 10. That ye might walke worthy of the Lord, & pleaſe him in all things, being fruitfull in all good Workes, and encreaſing in the knowledge of God.

Verſe 11. Strengthened with all might through his glorious power unto all patience, and long ſuffering with joyfulnes.

you waiting for the promiſe of God, being never weary of well-doing.

And as we have thought good thus to let you underſtand our love towards you, and our rejoycing for the proſperity of your ſoules; ſo we thought good to write unto you, both to put you in minde of the moſt holy doctrine of Chriſt, as alſo to exhort and beſeech you to be conſtant in the Faith and hope you have received, without liſtening to the enticing ſpeeches of falſe Teachers, which as wicked Seducers would beguile your ſoules of that high priſe of your moſt holy calling.

What thankes can we ever ſufficiently give unto God the Father of Chriſt and Chriſtians, that of his meer Grace and free Love, hath by a holy Calling, made us, in his account, meet to have a Lot in that heavenly Canaan, *in that ſweet and eternall fellowſhip with the ſpirits of the juſt, not onely revealed unto us in this light of the Goſpell, but to be enjoyed by us in the light of Heaven?*

And hath alſo already delivered us from that wofull eſtate, in which the darkneſſe of Gentiliſme, and Sinne, and Ignorance, & Adverſity, and Death, and Damnation, had power over us, & hath tranſlated us into the Kingdome of Ieſus Chriſt, the Son of his love, inrolling our names among the living, and accounting us as Subjects of this Kiugdome of Grace, and Heires, even Coheires with Chriſt of the glory to be revealed.

And howſoever our Sanctification be as yet unperfect, yet are we not onely bought with a price, but effectually and truly redeemed, and in ſome ſort fully too: for in our Iuſtification we are perfectly reconciled, & all our ſins abſolutely forgiven us, as if they had never been committed, through his merits that ſhed his bloud for us.

Who is a moſt lively and perfect image of the inviſible God; not onely as he workes Gods Image in man, or becauſe he appeared for God the Father, to the Fathers in the old Law; or becauſe as man he had in him the likeneſſe of God in perfect holines and righteouſnes; or becauſe he did by his Miracles, as it were, make God viſible in his fleſh, but as he was from everlaſting the very eſſentiall naturall Image of God, moſt abſolutely in his divine perſon reſembling infinitely the whole nature of his Father: and therefore is to be acknowledged as the begotten of God by an eternall generation: ſo the firſt begotten of every Creature, as he was before them; ſo is he therefore the principall heir of all things, by whom, and in whoſe right, all the Saints doe inherit what they have or look for.

For by him all things in heaven or earth, whether viſible or inviſible, were created; yea, the very Angels themſelves, of what Order or Office ſoever, whether Thrones or Dominions, Principalities or powers, were all made by him of nothing; and therefore he, and not they, are to be worſhiped: in ſhort, all things were created by him; yea, and for him too.

Verſe 12. Giving thankes unto the Father, which hath made us meet to bee partakers of the inheritance of the Saints in light.

Verſe 13. Who hath delivered us from the power of darkeneſſe, and hath tranſlated us into the Kingdome of his deare Son.

Verſe 14. In whom wee have redemption through his bloud, that is, the forgiveneſſe of ſinnes.

Verſe 15. Who is the Image of the inviſible God, the firſt-borne of every creature.

Verſe 16 For by him were all things created, which are in heaven, and which are in earth, things viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or powers, all things were created by him and for him.

Verſe 17. And he is before all things, and in him all things conſiſt.

Verſe 18. And hee is the head of the body of the Church: hee is the beginning, and the firſt-born of the dead, that in all things he might have the preeminence.

Verſe 19. For it pleaſed the Father that in him ſhould all fulneſs dwell.

Verſe 20. And by him to reconcile all things unto himſelfe, and to ſet at peace through the bloud of his Croſſe, both the things in earth and the things in heaven.

Verſe 21. And you which were in times paſt ſtrangers & enemies, becauſe your mindes were ſet in evill works, hath hee now alſo reconciled.

Verſe 22. In the body of his fleſh, through death, to make you holy, and unblameable, and without fault in his ſight.

Verſe 23. If ye continue grounded and ſtabliſhed in the faith, and be not moved away from the hope of the Goſpel, whereof yee have heard, and which hath been preached unto every creature which is under heaven, whereof I *Paul* am a Miniſter.

And he was from everlaſting with God the Father, before all Angels or other Creature was made, and ſtill all things are preſerved and continued as conſiſting in him; yea, the very Angels have their confirmation from him.

And he is that glorious and alone myſticall head of the Church, which in an holy order and relation, by the admirable worke of the Spirit, as a bond uniting together, is a true body unto Chriſt: and worthily is he to be acknowledged a head unto the Church, for three great Reaſons: firſt, in reſpect of dignity: for he alone hath the primacy: and ought to be acknowledged to have preheminence in all things: for if we reſpect the eſtate of Grace, he is the beginning of all goodnes, and if we reſpect the eſtate of Glory, he is the firſt born of the dead; not onely becauſe he is riſen himſelf in his body from the grave, but alſo becauſe by his onely power all his members ſhall riſe at the laſt day: and alſo, becauſe that in the death of all the righteous, he doth ſtill continue to, and in, the very laſt gaſp his aſsiſtance and holy preſence.

Secondly, he is fitteſt; yea, onely fit, to be the head of the Church, becauſe it hath pleaſed the Father, that in him ſhould all fulneſſe onely dwell, ſo that he is a head in reſpect of plenitude, for the behoof of the members.

And thirdly, he is a head in reſpect of influence; for from him onely comes down to the members all peace with God, and all the fruits of that reconciliateon: for it is he that made peace by the blood of his Croſſe, & that hath eſtated happines upon al the Saints, reconciling them to Gods I ſay, all the Saints, both thoſe that are in heaven already, and thoſe that being yet on earth, hope for that glory in heaven hereafter. And that this is ſo, you are able out of your own experience to avouch: for whereas by nature you were ſtrangers from God, and the life of God, you were very enemies to God and all his goodneſſe: and this alienation and enmity was apparently ſeated in your very mindes, through the evill works of all ſorts which abounded in your lives; yet you know that Chriſt taking our Nature upon him, and in that nature ſuffering death for you, hath reconciled you to God, and by the Goſpell anew created you, that he might preſent you to God, as holy, and unblameable, and without fault in his ſight, covering your wants and hiding the evill of your works, through his own interceſſion, and allowing you the benefit of the covenant of Grace, through which uprightneſſe will be in him accepted in ſtead of perfection.

Now what remaines, but that ſeeing we have ſuch precious doctrine, you ſhould be exhorted to hold out with all Chriſtian perſeverance, ſetling & eſtabliſhing your hearts in the beleef of the truth, ſuffering your ſelves not to be carryed away with any contrary wind of Doctrine, from the confidence of that hope of your reconciliation with God, which hath been propounded and wrought in you, by the preaching of the Goſpel; and the rather, becauſe unleſſe you do ſo

perſevere

perſevere, you cannot have ſound comfort in your right to the benefits before named. Beſides, there are many reaſons may induce you to the reſolutenes of perſeverance in the Doctrine you have already beleeved & hoped in: Firſt, it is the doctrine which all Gods Elect, with one conſent, have received throughout the world; & upon it have founded their Faith & Hope. Secondly, the conſideration of what ye ſee in me, may ſomewhat move you, and that if you either conſider my Miniſtery or Sufferings: for my Miniſtery, I have ſo throughly informed my ſelf concerning the doctrine which Epaphras hath taught you, that I ſee it in all things, for the ſubſtãce of it, to be the ſame which I my ſelf have taught in every place.

Now for my Sufferings, it is apparent to all ſorts of men, that I have endured my part of all kindes of troubles for the Goſpel, which I would not have done, if I had not had full aſſurance of the truth of it, neither doe I repent me of my afflictions, but rejoice in them rather, & that for divers reaſons; Firſt, becauſe they are the afflictions of Chriſt, that is, ſuch as he accounts to be his. Secondly, becauſe I know that in Gods decree I have my part of troubles aſſigned me; and it is my joy, to think that in ſo good a cauſe I have almoſt fulfilled them. Thirdly, becauſe theſe afflictions extend but to my fleſh and outward man. And laſtly, becauſe it is for your good I ſuffer, even for the confirmation of your Faith, and for the good of the whole body of Chriſt, which is the Church.

Thirdly, I have received this Commiſſion concerning the Goſpel immediately from God himſelfe, with ſtrict charge, that for your good I ſhould purſue the execution of it, till not only Faith and Hope were wrought, but till we ſaw the work and word of God, even accompliſhed and fulfilled.

Fourthly, what can there be more excellent and worthy to be beleeved and truſted in, then this Goſpel of Jeſus Chriſt, and our reconciliation in him, ſeeing it is that dreadfull Myſtery, which worlds of men have wanted, as being hid from whole Ages and Generations hitherto, and now by the unſpeakeable mercy of God is revealed by preaching unto the Saints, as a peculiar treaſure entruſted to them.

And fiftly, the rather ſhould you hereupon ſettle, conſidering the admirable ſubject of the Goſpel: for it is the good pleaſure of God in this rich and glorious myſtery of the Goſpel, to make known to the poor Gentiles, Chriſt Jeſus himſelfe, and that by giving him therein to dwell in your hearts by Faith, and as your aſſured and onely hope of immortall glory.

Sixtly, neither ſhould you ever caſt away the confidence of your aſſurance and hope, or grow weary herein, ſeeing it is the drift and end of all our preaching: wherein we either admoniſh or inſtruct you, leading you through all ſorts of wiſdome in the word of God. I ſay, the end of all is, to preſent you, at the length, perfect and compleate every one of you, in Chriſt Jeſus,

Verſe 24. Now I rejoyce in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.

Verſe 25. Whereof I am a Miniſter, according to the diſpenſation of God, which is given me unto you ward, to fulfill the word of God.

Verſe 26. Which is the myſtery hid ſince the world beganne, and from all ages, but now is made manifeſt to his Saints.

Verſe 27. To whom God would make knowne what is the riches of this glorious myſtery among the Gentiles, which riches is Chriſt in you, the hope of glory.

Verſe 28. Whom we preach, admoniſhing every man, and teaching every man in all wiſdome, that we may preſent every man perfect in Chriſt Jeſus.

Verſe 29. Whereunto I alſo labour & ſtrive according to his working which worketh in me mightily.

in ſome acceptable meaſure of ſincerity and knowledge in him.

And ſeventhly, being encouraged with that ſucceſſe which the Lord hath given to my miniſtery, I will labour, as I have laboured, and ſtill ſtrive with all poſſible diligence and indeavour in this glorious worke: hoping that this alſo may prove a motive, among the reſt, to perſwade with you, to keepe Faith and Hope to the end, with all Conſtancy and holy perſeverance.

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CER-

CERTAINE OF THE

Chiefeſt things obſerved in the Notes *upon this firſt Chapter.*

WHat Rules we muſt obſerve in alledging the examples of godly men ſinning. fol. 4

The aſſurance of a lawfull calling ſerves for many uſes fol. 5

Gods Children called Saints in this life, in four reſpects, fol. 7.

Comforts for the deſpiſed Saints; with anſwer of ſome Objections. 7,8.

How Saints may be knowⁿ. 9.

Chriſtian faithfulneſſe is to be ſhewed in five things, in ſpirituall things; and in three things, in temporall things. 10, 11.

Idleneſſe in profeſſors, taxed. 11.

Severall uſes ariſing out of the conſideration of this, that we are brethren. 13.

How we may get into Chriſt, & how we may know whether we be in Chriſt. 13,14

Spirituall things are the beſt things, for nine reaſons. 15.

The Motives and the manner of thankeſgiving to God. 20.

Four Rules of tryall in our thankeſgiving to God for others. 21.

A child of God never gives thanks but he hath cauſe to pray; & contrariwiſe. 21.

Foure ſorts of Prayers for others. 21. & 68.

Five Reaſons to warrant Praying every day. 22.

The Sorts, Objects, Parts, Degrees, Benefits, Lets, Signes of Faith, With the miſery of the want of Faith, the incouragements to beleeve, and the defects of the common Proteſtants Faith. 23,24,25,26,27,28,29,30,31,32.

Indiſcretion is not the cauſe of the reproaches and troubles of Chriſtians. 33.

The ſureſt way to get credit is to get grace. 34.

Foure Signes of Vaine-glory. 34.

Seven obſervations about Love. 35.

Seven things to be ſhewed in Chriſtian Love. 36.

Four things in the manner of our love. 37.

Motives to perſwade to the exerciſe of mutuall love. 38, 39, 40.

Eight helpes of Love. 41, 42.

The defects of the common Proteſtants Charity or Love. 42,43.

Eight Differences between true Hope, and common Hope: and ſeven meanes to breed true Hope. 45,46.

What we muſt doe if we would have heaven when we dy. 46.

What profit good men get by hearing Sermons. 49, 50.

The ſorts of evill hearers, with their miſerie. 50,51.

How the Word is ſaid to be a word of truth: and that it worketh truth in us ſixe waies. 52.

Con-

Concerning the Goſpel, what it containes, who may, and who doe receive it: and the effects of it. fol. 53, 54.
Motives to fruitfulneſſe, what fruit we ſhould beare, and the meanes to make us more fruitfull. 55, 56.
There is a ſeaſon for fruit. 58.
Seven things to be done, that we may heare the Word in truth. 59.
The cauſes of fruitleſſe hearing. 60.
The great commodities of aſſurance. ibid.
Who love not God, and who love not men. 64.
To love as Chriſt loved us, hath foure things in it. ibid.
Incouragements to prayer. 66, 67.
Why many pray and ſpeed not. 67.
What we ſhould ſeeke to know. Motives to knowledge, and rules for attaining knowledge. 70, 71.
Signes of a naturall man. 73.
Who makes Schiſme in the Church. 73.
Rules for contemplation. 75.
Ten objections againſt knowledge anſwered out of Prov. 8. 75, 76.
Wherein Wiſdome conſiſts: Wiſdomes order in ſeven things: Wiſdomes ſpecialties in the behaviour; firſt, of the heart in five things; ſecondly, of the tongue in ſeven things; thirdly, of the converſation in eight things. 76, 77, 78.
Motives to holy life: the cauſes of profaneneſſe: rules for holineſſe, and the gain of holineſſe. 78, 79, 80.
Nine reaſons againſt merit. 81.
What it is to walke worthy of the Lord: it hath ſix things in it. 82.
Eight rules to be obſerved if we would pleaſe God: and ſix rules if we would pleaſe men. 83, 84.
How governours in Families may walke pleaſingly: and how inferiours in the family may pleaſe their Superiours: and the like of Miniſters and the people, and Magiſtrates and their Subjects. 84, 85.
Seven things to be obſerved if we would walke in all pleaſing towards our owne conſciences. 85.
What workes are not good workes: and what rules muſt be obſerved to make our workes good: and what workes in particular are good Workes: and ſeven ends of good Workes. 86, 87.
What are the lets of increaſe of Knowledge: and how we may know when we encreaſe in knowledge: and what we muſt doe that we may encreaſe. 88.
How God is made knowne, and who are charged not to know God: and how it comes to paſſe that man knowes not his God: and what we muſt doe that we may know God. 88, 89.
Signes of a Weake Chriſtian or an Infant in Grace. 89.
What is in the Weake Chriſtian, notwithſtanding his wants. 90.
Comforts for a weak Chriſtian, and helpes for his ſtrengthening. 90, 91.
Signes of a ſtrong Chriſtian. 91.
The extent of the power of God: and What God cannot doe. 92.
Of the glory of God, and how many waies it is revealed. 92, 93.
Abount falling from Grace and Perſeverance. 93.
Motives to patience: and what we muſt doe that we may be patient: and ſeven things Wherein we ſhould ſhew patience. 94, 95.
Of Long-ſuffering, and how to prevent anger and deſire of revenge. 95.
What we muſt doe that we might get conſtant Ioyfulneſſe of heart. 96.
How the Father may be ſaid to redeeme us. 97.
Markes of a Child of God. 98.
How Chriſt dyed for all men. 98, 99.

Five sorts of men in the Church not made fit for Heaven. 99
The division of Canaan by Lot, shadowes out many things in the Kingdome of Heaven. 100.
Our inheritance is in light in six respects. 101.
A three-fold light. *ibid.*
A six-fold darknesse in every unregenerate man. 102.
Nine things in every one that is delivered from darknesse. 103.
The excellency of Christs Kingdome, and the priviledges of his Subjects. 105.
Foure waies of Redemption. 108.
The comforts of the Doctrine of remission of sinnes. *ibid.*
The terrour of the Doctrine of remission of sinnes. 109.
What a man should doe to get his sinnes forgiven him. *ibid.*
Christ more excellent then all Monarchs in divers respects. 110.
Difference between Image and Similitude: Gods Image is in man three waies: the difference between the Image of God in man and in Christ: Christ is the Image of God three waies: he is the Image of God as God: and as man three waies. 110,111.
How many waies Christ is said to be first begotten. 113.
Foure words confute foure errours about the Creation. 115.
Divers opinions about the meaning of the words, Thrones, Dominions, &c. *ibid.*
All things are for Christ in divers respects. 117.
The eternity of Christ described and explained. 118.
How all things consist in Christ. *ibid.*
Many objections about the preservation of the righteous answered out of the 37. Psalme fol. 120. *But if we would be thus preserved, wee must looke to nine things, noted out of that* Psalme. 121.
The benefits that flow from Christ as Head of the Church. 121.
Of the Church. 122, 123.
How Christ is the beginning. 124.
A three-fold primogeniture in Christ. 124.
Christ was first begotten among the dead in three respects. 125.
Christ is first in divers respects. *ibid.*
What it is to yeeld Christ the preheminence. 126.
All fulnesse is in Christ in five respects. 127.
Ten fruits of the bloud of Christ. 132.
How many waies men sinne against Christs bloud. *ibid.*
Whether Angels be reconciled to Christ or no. 133.
Wicked men are strangers in five respects. 136.
Wicked men are enemies both actively and passively: and how. 137.
The reasons why most men mind not their misery. 138.
Six distinct things in our reconciliation by Christ. 139.
Why the Church is called all things. *ibid.*
Christs body better then ours in five respects. fol. 139. *Not like ours in two things, and like ours in three respects.* 140.
How many waies Christ doth present us to God. 141.
How Christians may be said to be holy, unblameable, & without fault in Gods sight in this life. 142.
Internall holinesse must have seven things in it. *ibid.*
What externall holinesse must have in it. 143.
Signes of an upright heart. 143. *And meanes and motives.* *ibid.*
By what meanes men are induced to fall away. 144.
How the faithfull may fall away. *ibid.*
Seven things from which the Elect can never fall. 145.
Concerning perseverance, 1. *Motives,* 2. *Meanes,* 3. *Helpes.* *ibid.*

How

How many helps a Chriſtian hath from the very ſpirit of God that is in him, and from the Word. 146.
The priviledges of an eſtabliſhed and grounded heart: and what we muſt do that we might be grounded and ſtabliſhed. 147.
What a free ſpirit is. 147.
Why many after ſo long profeſſion are ſo unſetled. 147, 148.
Concerning Hope: 1. What hope is not true hope: 2. What perſons have no hope: 3. what are the effects and properties of true hope. 149.
How the goſpell is preached to every creature. 151.
Why godly men are ſo cheerfull in affliction. 153.
How Paul was ſaid to fulfill the reſt of the afflictions of Chriſt. 154.
How our afflictions are the afflictions of Chriſt. 155.
Twelve Arguments againſt the croſſe. 157.
How we may know we are of Gods houſhold. 158.
What good men get by their Miniſters. 159.
How many waies the Goſpell is hidden: 161. and how revealed. 165.
What a civill honeſt man wants. 165, 166.
What we muſt doe to preſerve affection to the Word. 167.
The Goſpel is a glorious Myſterie. 168.
Nine uſes of the Doctrine of the calling of the Gentiles. bid.
How Chriſt is conceived in the ſoule of the faithfull.
How we may know that Chriſt is in our hearts.
The benefits that come by the inhabitation of Chriſt. 170, 171, 172.
What entertainment we ought to give him.
Who have not Chriſt in them.
The honour, duty and reproofe of Miniſters. 173.
Reaſons to perſwade us to ſuffer admonition. 174.
How we are perfect in this life. 176.

AN EXPOSITION UPON THE WHOLE Epiſtle to the COLOSSIANS.

COLOS. I. 1, 2.

VERSE 1. Paul *an Apoſtle of* JESUS CHRIST, *by the will of God, and* Timotheus *a Brother,*

2. *To them which are at* Coloſſe, *Saints and faithfull Brethren in* CHRIST: *Grace be with you, and peace from God our Father, and the Lord* JESUS CHRIST.

TWo things are worthy our conſideration in this *Epiſtle*, the *Authour* and the *Matter*: the *Authour* was PAUL, concerning whom memorable things are recorded: hee was an Hebrew of the Hebrewes, of the Tribe of *Benjamin*, [a] a Phariſee, the Sonne of a Phariſee, borne in *Tharſus* of *Cilicia*, circumciſed the eight day, brought up in the knowledge of the Law, and Phariſaicall Inſtitutions, by *Gamaliel*, a great Doctour among the Jewes, [b] acquainted alſo with the language of forein Nations, as his quoting of the authorities of the Greeke Poets ſhewes: [c] and in his youth, for the righteouſneſſe externall, which was after the Law, he was unrebukeable, [d] and full of zeale, but withall a violent and blaſphemous Perſecutor. [e] His calling was exceeding glorious, his Office unto which he was called, was great and honorable, (*viz.*) to be Legate of CHRIST, [f] the Doctor of the Gentiles, [g] the Miniſter of God, of Chriſt, of the Spirit, of the New Teſtament, of the Goſpel of reconciliation and of righteouſneſſe; [h] He was famous for his labour in the Word, by which he cauſed the Goſpell to runne from *Hieruſalem* to *Illyricum* with admirable ſwiftneſſe, [i] as alſo for his faithfulneſſe of mind, for his pure conſcience, for his affection to the faithfull, for his humanitie and courteſie, for his continencie, for his humilitie, for his care for the Churches, for his honeſt converſation, innocencie and conſtancie; [k] hee was of nature earneſt, acute and heroicall.

A Deſcription of the Author of this Epiſtle.

[a] *Philip.* 3. 5.

[b] *Acts* 23. 6.
[c] *Acts* 22. 3. *Titus* 1. 12.
[d] *Phil.* 3. 6.
[e] *Gal.* 1. 13, 14.
[f] 1 *Tim.* 1.
[g] *Acts* 9. 15. *Acts* 26. 16.
[h] 1 *Tim.* 2. 2 *Cor.* 6. & 11. & 3. *Epheſ.* 3. 2 *Cor.* 5. 2 *Cor.* 3. 1 *Cor.* 15.
[i] *Rom.* 15. 19.
[k] 2 *Cor.* 11. 2. 2 *Cor.* 11. 22. *to* 30.

Adde unto theſe, the praiſes of his ſufferings, what reproach, what ſtripes, what impriſonments, what beating with rods, and ſuch like wrongs did he endure, five times of the Jewes received he forty ſtripes ſave one, once was he ſtoned, thrice he ſuffered ſhipwracke, night and day was he in the deepe Sea; in journeying often, in perils of waters, of Robbers, of his owne Nation, of the Gentiles, in the City, in the Wilderneſſe, in the Sea, and among falſe brethren: how he was daily preſſed with wearineſſe, painfulneſſe, watchings,

hunger, thirſt, faſtings, cold and nakedneſſe, beſides the incumbrances and cares for the buſineſſe of the Churches.

A foure-fold teſtimony concerning the doctrine of *Paul.*

Finally, we may conſider the teſtimony given to his doctrine to prove it to be without all mixture of errour. And this teſtimony ſtandeth of 4. branches. 1. His immediate calling. 2. His immediate inſtruction & information. 3. The viſible donation of the holy Ghoſt, which was not only given to himſelfe, but he alſo conferred it, by impoſition of hands to others. 4. His working of Miracles, for ſo he ſaith of himſelfe, *The ſignes of an Apoſtle were wrought among you, with all patience, with wonders, and great workes*: he raiſed a man from the dead. Neither could the miracles wrought by him be ſmall, when Handkerchiefes were brought from his body to the ſicke, and their diſeaſes departed from them; yea Devils went out of them.

Acts 9.
Acts 19.6.
2 Cor. 12. 12.
Acts 20.

Acts 19. 12.

Laſtly, this noble Jew, more famous among the Apoſtles then ever the great *Saul* was among the Prophets, was beheaded by the Emperor *Nero* the 29. of *June*, in the 70. year of the Lord. And all this ſhould cauſe us with all reverence, both to teach and learne the Celeſtiall doctrine delivered in writing to the Churches by him.

Conceits about the Apoſtles writings.

Thus of the *Author*, the *Matter* followeth: I meane not to ſearch after the deſcants and conceits that ſome obſerve concerning the workes of this Worthy, as that he ſhould write ten Epiſtles to the Churches, to anſwer the number of ten Commandements; and foure Epiſtles to particular perſons, to expreſſe his agreement with the foure Evangeliſts; onely this in generall for his hearers or Auditorie: he had the *Romanes*, the greateſt in the earth for power: the *Græcians*, the moſt famous for wit and learning: and the *Jewes* or *Hebrewes*, of greateſt note for divine underſtanding of the Law of God. But to leave this, I come to the *Matter* of the Epiſtle, and obſerve three things.

1. *To whom he writeth.*
2. *Vpon what occaſion.*
3. *The treatiſe it ſelfe.*

What *Coloſſe* was, and how the people were converted.

Chap. 4. 17.

For the firſt, *Coloſſe* was a Citie in *Phrygia*, in *Aſia* the leſſe, neer to *Laodicea* and *Hierapolis*. The Church in this City was not firſt gathered by *Paul*, but as ſome thinke, by *Epaphras*, whom they take to have bin one of the ſeventy Diſciples, and an Evangeliſt. Some ſay they were firſt converted by *Archippus* who is mentioned, *Ch.* 4. 17. and that *Epaphras*, one that was borne amongſt them being inſtructed by *Paul*, was ſent thither to build them up further.

The occaſion of the Epiſtle. Croſſe-teaching in his time.

For the ſecond, the Occaſion of this Epiſtle was this; After that there was a Church here gathered by the power of the Goſpell, Satan after his wonted manner, ſtirred up corrupt teachers, who by croſſe and contrary teaching did mightily labour to diſgrace the Miniſtery, and hinder the efficacie of the doctrine of their faithfull Miniſter: theſe men taught Philoſophicall Poſitions, and vaine Speculations, urged the ceremonies of the Jewes, and brought in praying to Angels, and ſuch like infectious ſtuffe. *Epraphras* hereupon being oppreſſed with the madneſſe and fury of thoſe Impes of Satan, reſorts to *Paul*, who lay in priſon at *Rome*, and acquainting him with the ſtate of the Church, procures him to write this Epiſtle.

The Epiſtle divided into five parts.

Thirdly, the treatiſe it ſelfe ſtands of five parts: firſt, an *Exordium*, *ch.* 1. to *v.* 12. Secondly, a *Propoſition*, lively expreſſing the doctrine of Chriſt, and his Kingdom, from *v.* 12. to the 23. Thirdly, an *Exhortation*, containing a perſwaſion, from *v.* 23. of *ch.* 1. to *v.* 8. of *ch.* 2. and a diſſwaſion, from *v.* 8. of *ch.* 2. to the end of *ch.* 2. Fourthly, an inſtitution of manners, giving rules, firſt in generall, *ch.* 3. 1. to 18. ſecondly in ſpeciall, from *v.* 18. of *ch.* 3. to *v.* 2. of *ch.* 4. And laſtly, a *concluſion*, from *v.* 2. of *ch.* 4. to the end. Or briefely thus, ſetting aſide the Entrance and the Concluſion, the Apoſtle entreates of matters of Faith in the firſt two Chapters, and of matters of Life, in the two laſt.

And

And thus in generall of the whole Epiſtle, with the perſons to whom, and the occaſion thereof. The firſt part of the Epiſtle is the *Exordium*, and it ſtands of two members, a Salutation and a Preface. The Salutation, *verſ.* 1. 2. and the Preface from *verſ.* 3. to the 12.

The Exordium and the parts thereof.

In the Salutation I conſider three things: firſt, the perſons ſaluting: ſecondly, the perſons ſaluted: thirdly, the forme of the Salutation. The perſons ſaluting are an Apoſtle & an Euangeliſt; the Apoſtle is deſcribed by his Name, PAUL; by his Office, an *Apoſtle*; by the principall efficient that preferred him to that office, and both appointed him his ſervice, and protected him in it, (*viz.*) IESUS CHRIST; and laſtly by the impulſive cauſe, (*viz.*) *the will of God.* The Euangeliſt is deſcribed: firſt, by his name, TIMOTHY: ſecondly, by his adjunct eſtate, *a Brother.*

The ſalutation divided.

The perſons ſaluting.

Firſt, of the words that deſcribe the Apoſtle; and here firſt the meaning of them, and then the Doctrines to be obſerved out of them.

Paul.] The Apoſtle at his Circumciſion was called *Saul.* For being of the Tribe of *Benjamin*, it ſeemes the men of that Tribe did in honour of their King *Saul*, who was the firſt of all the Kings of Iſrael; and by a kind of emulation to retaine the firſt glory of their Tribe, (more reſpecting the outward honour of *Saul*, in that he was a King, then the curſe of God in his rejection) did uſe to give the name of *Saul* to their Children very often as a name of great honour.

The name of the Apoſtle.

Why he was called Saul.

And not unfitly did this name light upon this *Benjamite*: both if we regard him as he was before his calling, or after: before his calling, as the old *Saul* perſecuted *David*, ſo did this youngling *Saul* (comming freſhy out of the mint of a Phariſee) perſecute Chriſt, who came of *David.* And after his calling, as it was ſaid of old *Saul*, by way of Proverbe, *Is Saul alſo among the Prophets?* So may it be ſaid of this *Saul*, by way of honour, *Saul is among the Apoſtles*: and that not the leaſt of the Apoſtles, for he laboured more abundantly then they all.

Concerning this other name PAUL, Writers are diverſly minded. Some thinke that thirteene yeares after Chriſt, by the condict of the Apoſtles, he received both his Apoſtleſhip over the Gentiles, and this name. Others thinke, that hee tooke unto himſelfe this name of *Paulus*, to profeſſe himſelfe the leaſt of all Apoſtles. Others thinke the name was given him for ſome eminent praiſe of ſome quality or action, as *Peter* was called *Cephas*, and *Iames* and *Iohn* called *Boanerges*, and *Iacob* called *Iſrael.* Some think he had two names, as *Salomon* was called alſo *Iedidiah*, and *Matthew* called *Levi*, and theſe ſhould ſeem to bee given by his Parents, to profeſſe his intereſt amongſt both Iewes and Romanes. Among Iewes by the Hebrew name *Saul*, and among the Romanes, by the Latine name *Paulus.* Some think it is but the varying of the language, as *Iohn*, *Iochanan*, *Iehan*, and *Iohannes*, all are but differing in ſeverall languages. Laſtly, it is moſt likely he was called *Paul* for memory of the firſt ſpoyles hee brought into the Church of Chriſt, not the head but the heart of *Sergius Paulus*, that noble Romane, and this is more probable, becauſe in all the Chapters before, hee is never called *Paul.*

Divers opinions about the name Paul.

Acts 13. 6.

Apoſtle.] This word, in the generall ſignification importeth one that is ſent and ſo *Epaphroditus* is called an Apoſtle: but the Etymologie of the word is larger then the uſuall application of it: for it is uſually given to the twelve principall Diſciples, and to *Paul* and *Barnabas*: and ſo it is uſed, as a tearme of diſtinction from other Church Officers: for, for the body, they had widowes for the ſick, and Deacons for the poore: and for the ſoule, they had Paſtors and Doctors for exhortation and inſtruction. And theſe were ſtanding and ordinary Officers. Now there were extraordinary, *viz.*

Phil. 2. 25. *The ſignification and Etymology of the word Apoſtle.*

And what Apoſtles were.

Apoſtles and Euangeliſts: the Apoſtles were men immediately called by CHRIST, and had generall charge over all Churches, for planting and governing them: the Euangeliſts were called moſt by the Apoſtles, and ſent with ſpirituall charge whither the Apoſtles ſaw moſt convenient

The uſe and ſignification of the word *Ieſus Chriſt.*

Ieſus Chriſt.] Theſe titles given to the Meſſias are not in vaine uſed, or joined together: for by theſe names both his Office and his Worke are deſcribed. In the one name (CHRIST) ſhewing what he undertooke to be, in the other ſhewing what he was, *viz.* IESUS, a *Saviour*: the one Name, (*viz.*) IESUS, an Hebrew word, is for the *Iewes*, and the other Name, CHRIST, a Greeke word, is for the Gentiles: the one ſhewing that he was GOD (for, *beſides mee there is no Saviour*;) the other ſhewing that he was Man, (*viz.*) *Chriſt the anointed.* For, in reſpect of his humane nature chiefly is this anointing with graces or gifts attributed to Chriſt.

Eſay 45. 21.

Divers Chriſts.

Againe, Chriſts were of two ſorts, (*viz.*) falſe Chriſts, *Mat.* 24. and true Chriſts: the true were either Typicall, and ſo the Prophets, Prieſts and Kings were anointed, (hence in the *Pſalme, Touch not my Chriſts, &c.*) or Eſſentiall, and ſo onely the Sonne of *Mary*.

By the will of God.] Theſe words are expounded, *Galat.* 1. 1. where hee is ſaid ro be an Apoſtle, not of men, as Princes ſend civill Embaſſadours, or as the Iewes ſent falſe Apoſtles; nor by men, as *Timothy, Titus, Luke, &c.* who weere ordained by man: and as *Titus* did ordaine Elders. Or elſe not by the Commendation, paines orinſtruction of any man.

Titus 1. 4.

Three Doctrines from the firſt words.

Paul an Apoſtle.] Here three Doctrines may be obſerved: firſt, great ſinners may prove great Saints; a great enemie of ſincere Religion may prove a great founder of Churches; a great oppreſſor of Gods Servants may prove a great feeder of Gods flocke. In a word, a perſecuter, as wee ſee here, may be an Apoſtle. This Doctrine as it doth excellently ſample out Gods unſearchable mercy, ſo it teacheth us not to deſpaire of any, but to continue to pray for even the vileſt and moſt ſpitefull adverſaries, and the moſt open oppugners, and uſuall traducers of Gods cauſes and people; and to waite upon God to ſee if at any time hee will give them repentance to build that they have deſtroyed, and to gather that they have ſo much ſtriven to ſcatter. Secondly, this Doctrine is of ſingular uſe in the cure of the hardeſt of diſeaſes, *viz.* affliction of conſcience: for in ſome of the deare Servants of God (that have appearing upon them ſome ſignes of effectuall Calling, a right evidence of hope from Gods promiſes, ſweet pledges and ſignifying ſeales of Gods favour, by the witneſs of the ſpirit of Adoption) yet there ariſeth ſome ſcruples about either the multitude or greatneſs of their ſins: now the healing of their errors and uncomfortable miſtakings doth moſt an end ariſe from the right application of ſuch examples as this. I ſay, a right application: for, the moſt men doe dangerouſly and damnably miſtake in alleadging the inſtances of the great ſins of Gods ſervants: But if thou obſerve theſe foure rules thou canſt not miſtake or miſapply: Firſt, if thou bring not in the examples of *David, Peter, Paul*, or any other to patronize thy ſinne, or to defend or nouriſh thy ſelfe in a ſinfull courſe. Secondly, if thou alleadge them not to wreſt Gods promiſes, as to make the promiſes of mercy generall, when they are reſtrained with their ſeverall limitations. Thirdly, when they are not brought out to fortifie a prophane heart againſt the ordinances of God, as reproofes either publike or private. Fourthly, when thou doſt as well urge upon thy ſelfe the neceſſity of the repentance was in them, as ſeeke the comfort of the remiſſion of ſo great ſinnes committed by them: Theſe Rules being obſerved, the example of *Pauls* ſinnes may with comfort bee applied, as he himſelf teſtifieth, 1 *Tim.* 1. 16.

Vſe 1.

2 Affliction of conſcience.

Dangerous miſtaking.

4 Rules to be obſerved in alledging examples of great ſinners repenting.

Secondly,

Secondly, the Apostle to bring his doctrine into greater request, doth in the entrance of the Epistle insinuate himselfe into their respects, by setting downe the authority and praises of his office and person: which sheweth unto us that usually where the persons of the Ministers are not regarded, their Doctrine worketh little. The Doctrine is not long in credit, where the person and function it selfe is contemned.

Doct. 2. Doctrine is seldome effectuall when the person of the Minister is despised.

Vse 1.

2 Defamation of Ministers.

And this yeelds us one Reason, why a number of prophane men get so little by the doctrine they so ordinarily heare: And the cause is, they are contemners, and scoffers, and reprochers of Gods Ministers; and therefore God will give them no blessing by their Ministery. Againe, it shewes how heavy and hurtfull a sinne it is to detract from the name and good esteeme of Ministers, by tales, lyes, and slanders: for, though men beleeve thee not in thy slanders, yet it is the property of most defamations, that they leave a kind of lower estimation many times where they are not beleeved. Thirdly, it serves to teach all Ministers and others that are in government, to preserve by all lawfull and holy indeavors the authoritie and credit both of their Persons and Callings. There is no doubt but the base carriage and indiscreet and sinfull courses of many Ministers have brought a contempt and barrennesse upon the very Ordinances of God; they can do no good with their doctrine, they are so wanting to that gravitie and innocency that should shine in the lights and lampes of Christ.

3

Doct. 3. Lesse then an Apostle must not have dominion over mens consciences.

Lastly, here may be observed, that he that will beare rule over other mens consciences, must be an Apostle; lesse then an Apostolicall man cannot prescribe unto other mens consciences; and therefore it is a prophane insolencie in any whatsoever to urge their fancies and devises, and to presse them, master-like, upon the judgements or practises of their brethren, when they are not warranted in the writings of the Prophets and Apostles.

Vse.

Doct. No knowledge availeable to salvation without the knowledge of Christ.

Of Iesus Christ.] No knowledge can be availeable to salvation without the knowledge of Christ, and therefore the Apostle in the very forefront of the Epistle professeth to teach the doctrine of Christ, and to aime at such a course of framing of doctrine, as above all things Christ Jesus may sound in his instructions, and be received into honour, application and practise. And he doth in the very entrance intimate what the corrupt teachers must looke for from him: *viz.* that he will batter the whole frame of their building, that have led men from CHRIST crucified to vaine Traditions, Philosophicall speculations, Iewish observations, and given his glory to Angels.

By the will of God.] That is, by his approbation, direction, protection, but especially by his singular vocation. The Apostle then holds his calling from God, and therefore beleeves Gods protection and blessing because God had called him to his function. And as the Apostle, so every member of the Church holds his particular standing and function from God; hee is ranked into order by the speciall providence and calling of God.

The assurance of a lawfull calling serves for foure uses.

1

2

3 Every Christian hath two callings.

And it is to great purpose that men should know it in their own particular. For, first, it enforceth diligence: if God have set thee in thy calling, then it stands thee upon to discharge the duties of thy calling with all heedfulnesse and painfulnesse. Secondly, it may teach men not to passe the bounds of their calling; for seeing they are in their places by Gods will, they must take heed of going beyond their limits, either by using of unlawfull wayes and courses, or by intruding into other mens functions. Thirdly, it doth plainely appoint the particular calling to serve the generall. Every Christian hath two Callings; the one is the externall designment of him to some outward service in the Church or common-wealth, and this is his particular calling; the other is the singling of him out by speciall

sanctification to glorifie God, and seek his owne salvation in the things of the Kingdome of Christ, and this is a calling generall to him, with all beleevers. Now it is manifest, that Gods commandement is, that men first seek the Kingdome of God, and the righteousnesse thereof. And therefore he never meant that men should so follow their outward businesse and imployments, as to omit the meanes of knowledge and grace, prayer, reading, hearring, conference, and such like. Lastly, the consideration of this, that we hold our particular callings from God, should teach us contentation in the willing undergoing of the daily molestations or troubles and crosses that do befall us, and to be content with our kinde of life, seeing we are thus set and placed by Gods will.

4

The Evangelist described.

Thus farre of the Apostle. The Evangelist is described: first, by his name, TIMOTHY. secondly, by his adjunct estate, *a Brother*.

Doct. 1. The profit of consent in doctrine.

Three things briefely may be observed here; first, that consent in doctrine is a great meanes and effectuall to perswade both to incorruption in Faith, and integrity in living. This made *Paul* to joine *Timothy* with him; and the consideration of this, as it should teach all faithfull Ministers to make themselves glorious by a brotherly harmony in matters of opinion: so it doth give occasion to bewaile that great sinne of wilfull opposition and crosse-teaching, which doth in many places too much abound; a course that is taken up by some of purpose to hinder the growth of knowledge and sincerity: some of these instruments of the Devill, having for the most part, no life or heart, either in study or preaching, but when envy, and malice, and a desire to be contrary, doth instigate and pricke them forward. These are like them of whom the Apostle complained, that were contrary to all men, and *forbidus to preach to the Churches that they might be saved, & fulfill the measure of their sins alwaies: God they please not, & the wrath of God is come on thē to the uttermost.*

Vse.

Wilfull opposition and crosse teaching.

1 *Thes.* 2. 15, 16.

Doct. 2. Spirituall alliance.

Secondly, here we may learn that spirituall alliance is the best alliance; for, it is a greater honour to *Timothy* to be a brother then to be an Evangelist: for, he might have been an Evangelist, and yet have gone to hell when he had done, as *Judas* an Apostle did. And this cannot but be exceeding comfortable, seeing there is not the meanest childe of God but he may attaine to that which was *Timothies* greatest title.

Doct. 3. Gods doctrine needs mans witnesse.

Vse.

Thirdly, the Apostle doth intimate by the taking in of *Timothies* assent, that the most glorious doctrine of God doth need the witnesse of men, such a vanity and secret sinfulnesse doth lodge in mens hearts. Which should teach Ministers with all good conscience and heedfulnesse, to weigh well and consider throughly of their doctrine before they deliver it, because there is a weakenesse too commonly found in the very deare children of God, namely, to receive doctrine upon the trust and credit of the Messenger, without searching the Scriptures as they ought to doe.

2

The persons saluted.

Foure generall observations.

1. The power of the Gospell.

2. Who be the true members of the Church.

3. The Church may be true & yet faulty.

Thus farre of the person saluting: the persons saluted are described, both by the place of their habitation, at *Colosse*, and by their spirituall estate: in which he describes them by foure things: they are *Saints*, they are *faithfull*, they are *Brethren*, and they are *in Christ*.

Before I come to the particular handling of each of these, I consider foure things in the generall: First, here we see the power of the Gospel. But a little before, if *Colosse* had been searched with lights, as *Jerusalem* was, there would not have been found one Saint, not one faithfull man or woman in the whole Citie: and now behold by the preaching of the Word, here are many Saints and faithfull Brethren to be found in her. Secondly, we see here who be the true members of the Church. The Apostle acknowledgeth none but such as are *Saints, faithfull*, and *in Christ*. Thirdly, wee see here that a Church may remaine a true Church, notwithstanding grosse corrup-

tions

tions remaine in it unreformed, as here theſe titles are given to a Church much poyſoned with humane traditions and vile corruptions in worſhip. Laſtly, it is to be obſerved, that the Apoſtle ſoines all theſe together, to note that one cannot be without the other, one cannot be a *Saint* unleſſe he bee *faithfull* and *in Chriſt*, and ſo of the reſt. The laſt clauſe cuts off the Jewes apparently from being Saints or true beleevers, ſeeing they receive not Chriſt: and the firſt clauſe cuts off the carnall Proteſtant, ſo as he cannot be a beleever or in Chriſt, ſeeing he cares no more for ſanctity: and the two middlemoſt cut off the Papiſts and all Heretiks and Schiſmatiks, ſeeing they have with inſolent pride made a rent and Apoſtaſie from the true Apoſtolicall Churches, by advancing themſelves with their *Man of ſinne* above their brethren, nay, above all that is called God.

4. One grace or priviledge cannoe bee without another.

Carnall Proteſtant.

2 *Theſ.* 2. 4. &c.

Thus farre in generall, the firſt thing particularly given them, is, that they are Saints.

Saints.] This Word is diverſly accepted in Scripture. Sometimes it is given to the Angels, and ſo they are called *Saints*, *Deuter.* 33. 2. *Iob* 15. 15. Secondly, men are ſaid to be holy by a certaine Legall or Ceremoniall ſanctity, *Levit.* 11. 44. And in this ſenſe the ſuperſtitious are holy: This is the holineſſe and ſanctitie of Papiſts and Popiſh perſons; which place all their holineſſe in the obſervation of Rites and Traditions, and ſuperſtitious Cuſtomes. Thirdly, all that ſtand members of the Church, by the rule of Charitie, or in reſpect of outward viſibility and profeſſion, are called Saints, and ſo all that covenant with GOD by offering Sacrifice, are called Saints. Laſtly, and properly, it is a terme given to men effectually called: the children of God truely converted are called Saints; not becauſe they are perfectly holy without all ſinne, but in foure reſpects. Firſt, in reſpect of ſeparation, becauſe they are elected and gathered out of the world, and joined unto Gods people, and dedicated to holy ſervices and uſes, & thus the word is often taken. Secondly, in reſpect of vocation; and therefore the Apoſtle 1 *Cor.* 1. 2. when he had ſaid they were ſanctified, he ſaid by way of explication, they were Saints by calling. Thirdly, in reſpect of regeneration, becauſe they are now new creatures. And laſtly, in reſpect of juſtification or imputation, becauſe the holineſſe and ſanctitie of Chriſt is imputed to them.

The acceptations of the word *Saints*.

Pſal. 50. 5.

Gods children are called Saints in foure reſpects.

The ſenſe being thus given, the Doctrine is plaine, that men may be Saints in this life: there are Saints in Earth as well as in Heaven. This is apparent alſo in other Scriptures, as *Pſalm.* 16. 3. *To the Saints that are in earth.* And *Pſal.* 37. 28. *Hee forſaketh not his Saints.* And *Pſalm.* 132. 9. 16. *Let thy Saints rejoice.* So in the Epiſtle to the *Epheſians* ch. 2. 20. *Citizens with the Saints, &c.* chap. 3. 8. *Paul* calleth himſelfe *the leaſt of all Saints, &c.* chap. 4. 12. *For the gathering together of the Saints*; with many other places. The Vſe of this ſerves firſt, to confute the groſſe folly of the Papiſts that acknowledge no Saints till three things come to them: firſt, they muſt be Canonized by the Pope: ſecondly, they muſt be dead firſt: thirdly, it muſt be an hundred yeares after their death. This laſt proviſo was well added, leſt their treaſons and moſt vile practiſes ſhould be remembred. Secondly, this ſerves for the ſevere reproofe of numbers in our owne Church, that live as if there were no ſanctitie to be looked after, till they come to heaven. Thirdly, the Scripture is not without ſingular comfort to the poore deſpiſed Saints. I will take them in order as they lye, *Deuter.* 7. 6, 7. If we be ſure we be a holy people to the Lord, then this is our comfort, that God accounts of us above all the people upon the earth: and no man loves his Pearles or precious Jewels ſo much as God loves the meanes Saints. *David* ſaith, theſe are the Nobles of the earth. And *Pſal.* 30. 4, 5. Theſe are willed with all cheerfull thankfulneſſe to laud and praiſe God, and that before the remembrance of his holines (as they before

Doct. Men may be Saints in this life.

Vſe.

Three things needfull for popiſh Saints.

Comforts for the deſpiſed Saints and ſervants of God. *Pſal.* 16. 3.

Pſal. 30. 4, 5.

before the Arke, ſo wee before all the Tokens and Pledges of Gods love, both the Word and Sacraments, and ſweet witneſſes of the Spirit of Adoption, and all other bleſſings as Teſtimonies of Gods favour.)

Obiect. Oh but it ſeemes the Saints have little cauſe of joy or praiſe, for they are much afflicted, and that, by the judgements of God too: either in their conſciences within, or in their bodies, or eſtates, or names without.

Solut. The Prophet anſwers: that the *Lord endureth but a while in his anger, but in his favour is life; though weeping may abide at evening, yet joy commeth in the morning.* And

Pſal. 37. 28. in the 37 *Pſalm.* 28. *verſ.* a charge is given to *flye from evill, and doe good*: in which words a Saint is deſcribed by his practiſe.

Obiect. Oh but what ſhall they get by this preciſeneſſe?

Solut. *Sol. They ſhall dwell forever*: no men have ſo certaine, ſure, and durable eſtates, as thoſe that make conſcience of their waies, hating the infection of all ſinne, and delighting themſelves in well-doing.

Obiect. Oh but we ſee they are much maliced and hated, diſgraced and wronged in the world.

Solut. *The Lord loveth judgement*: if men right not their wrongs, God will; nay, it is a delight unto the Lord to judge *the righteous*, and *him*

Pſalme 7. *that contemneth God every day*: thoſe ſpitefull adverſaries of ſincerity ſhall never eſcape Gods hands.

Obiect. Oh but we ſee not onely wicked men, but God himſelfe ſmiteth and afflicteth thoſe that be ſo holy.

Solut. *Sol.* Though God afflict and chaſtiſe his people, as a Father his beloved Sonne, yet *he forſaketh not his Saints.*

Obiect. Oh but the Saints themſelves are full of great doubts, whether they ſhall perſevere, or God will change.

Solut. *Sol.* It is Gods unchangeable promiſe, *they ſhall*

Pſal. 85. 8. *be preſerved for evermore.* Againe, in the 85 *Pſalme*, though the Church be in great perplexities in reſpect of outward afflictions, yet this comfort the Saints have: Firſt, that though Gods ſtroakes ſeeme to be the ſtroakes of warre, yet Gods *words* are the words of *Peace*: the Word and Spirit of God are ſure fountaines of reſt and peace to the heart and conſcience of Gods afflicted people. Secondly, when God ſmites his people, he ever hath a regard to this, not to ſmite them ſo long, as they ſhould be driven *to turne againe to folly*: by *folly* he meaneth *ſinne*, for all ſinfull courſes are fooliſh courſes. The Lord by croſſes intends to bring them out of ſinne, not to drive them in: and if men finde not theſe priviledges true, it is becauſe either they doe not *hearken*, that is, obſerve and marke the Word, Spirit and Workes of God, or elſe becauſe they are not his *Saints.* In the 149 *Pſalme*, there is an

Pſal. 149. 5, 6, 7, 8, 9. *Honour given to all the Saints*: viz. that they ſhould with a two-edged ſword, *execute vengeance upon the Heathen, and corrections upon the people*, they ſhould *binde Kings with chaines, and Nobles with fetters of iron*; thus ſhould they *execute upon them the judgment that is written.* So forcible and powerfull are the publike threatnings and cenſures of the Saints aſſembled in their holy rankes, as alſo their private prayers, that all the ſwords of great Princes cannot ſo plague the enemies of the Church, as doe the Saints by theſe weapons: So fearefull are the corrections and judgements which the Saints by prayers and cenſures may bring upon whole troopes of wicked men, as no ſwords or fetters in nature can be comparable to them.

Daniel 7. 27. When *Daniel* had deſcribed the greatneſſe and glory of the Princes, Potentates and mighty States in the foure Monarchies, at laſt he comes to ſpeake of a Kingdome which is the greateſt under the whole Heaven; and that is *the Kingdome of the Saints of the moſt High.* So glorious is the ſtate of the poore deſpiſed Servants of God, even here in this world, in the Kingdome of grace, *Daniel* 7. 27. And if there bee ſuch ſuing on earth, to become free-men of great Cities, eſpecially to live in the Courts of great Princes, how great is the felicitie of every childe of God, who is no more now a

foreiner

foreiner or ſtranger, but a *Citizen with the Saints, and of the houſhold of God.* Ephes 2.20.

To conclude, this may be a great refreſhing to every child of God againſt al the diſcomforts of this preſent tranſitory life, that in that great and laſt and terrible day Chriſt will *be glorified in them, and made marvellous in the Saints.* 2 Theſ. 1. 10. And laſt of all, though the Saints be here deſpiſed and trodden under foot, judged and contemned by men, yet the time will come, when *the Saints ſhall judge the world.* 2 Cor. 6. 2.

Oh but ſome one will ſay, all the difficulty lyeth in this, to know who are Saints. *Anſ.* To this end, beſides the foure things generally laid downe before, I will for triall alleadg two or three places of Scripture: firſt, in *Deut.* 33.3. When *Moſes* had praiſed the love of God to the Iewiſh Nation, hee ſpecially commendeth Gods ſpeciall care towards the Saints of that Nation, whom, as moſt deare to him, hee hid alwaies in his hands, and giveth this ſigne to know them by, (*viz.*) *They are humbled at his feete, to receive his words.* *Qu.* Who are Saints. *Anſ.* Deut. 33.3. The firſt ſigne. Pſal. 16.3.5,6.

Secondly, *David* having ſpoken of the excellency of the Saints on earth, to prove himſelfe to be one of the number, he yeeldeth his reaſons from foure experimentall ſignes: Firſt, the *Lord was his portion*, though hee had hopes or poſſeſſion of great things in the earth, yet Gods favour was that hee did moſt prize, and ſpirituall things were unto him the faireſt part of his *inheritance*; and though he had many croſſes, yet *the line was fallen unto him in a faire place*: ſo long as hee could ſee grace in his heart, and the GOD of grace to love him freely. Secondly, hee could as heartily praiſe GOD for ſpirituall bleſſings, (*viz.*) Counſell, knowledge, and direction out of the word of God, as wicked men could for temporall Honours, Riches, Pleaſures, and ſuch things as they love beſt. Thirdly, *his reynes did teach him in the night.* Something can wicked men learne by the Word without, but God did never honour any with the feelings of the Spirit of Adoption, but onely the Saints. Davids foure ſignes. 1 Pſal. 16.5,6. 2 Pſal. 16.7. 3

Objection. Oh but might not *David* bee deceived in that ſigne by illuſions; &c? *Anſ.* *David* gives two reaſons why hee could not: firſt, his feelings did not make him more careleſſe, preſumptuous and ſinfull, as illuſions doe wicked men, but *they taught him*, that is, he learned by them many worthy leſſons, and directions, and encouragements to holy life; and never did hee conceive a greater hatred againſt his ſinne, then when his reines taught him: ſecondly, he ſhewes that he had them in the night; that is, when he was alone and withdrawn from company, and the things of the world, and worldly occaſions. Fourthly, his laſt ſigne is, that *hee did ſet the Lord alwaies before him*: hee could be content to walke ever in Gods preſence, and to have him the witneſſe of his actions, hee was not careſull onely to approve himſelfe to men (as wicked men may doe) but his chiefe care was to walke in all good conſcience before God. *Object. Solut.* Difference between illuſions & the feelings of the Spirit of Adoption. 4

Laſtly, in the fourth of *Eſay*, the Prophet foretels of men that under the Goſpell ſhould be called *holy* or *Saints*, and theſe he deſcribes by their happineſſe, *they ſhall be written among the living in Ieruſalem*; and by their holines, which will diſcover it ſelfe by theſe ſignes: firſt, they are not acquainted with the damnable and hateſull extenuations and qualifications of ſinnes: they are not heard to ſay, it is a little ſinne, a ſmall fault; no, their ſinnes in their eyes are *filthyneſſe* and *bloud*. Secondly, they are men that have felt the power of GOD in the practiſe of mortification; they are new creatures, they are *waſhed* and *purged*. Thirdly, the Spirit of God in them hath beene a *Spirit of judgement*, and a *Spirit of burning*: a *Spirit of judgement*, not onely in reſpect of knowledge and illumination, but alſo becauſe it hath kept an Eſay 4. 3, 4. 1 2 3

an Assize in the soule of the sinner, hee hath beene arraigned, indicted, and hath pleaded guilty, and been condemned: a *Spirit of burning*, both in respect of the inward purifying of the heart from the drosse that cleaves unto it, as also in respect of zeale and ardor, for the glory of God: And thus farre of the first thing given unto the people of God: they are *Saints*. Now followeth the second.

The acceptations of the word *faithfull*.
[a] 2 Cor. 1.
[b] *Revel.* 19. 11.
[c] *Psal.* 89. 37.
Psal. 19. 7. & 111. 7.

Faithfull. This word is diversly attributed in Scripture. It is given to a God, and God is said to be faithfull in the accomplishment of his promises. It is given to [b] Christ, and hee is called *faithfull* and *true*. It is given to the [c] Sunne in the Firmament, because it keepeth his certaine course. It is given to the Word of God, so as whatsoever it promiseth or threatneth, men may certainely binde upon it, for heaven and earth may faile, but one jot of it shall not faile. Lastly, it is given to Men, especially and most ordinarily to such men as are true beleevers, and walke in all good conscience both before God and Men: and as it is thus taken, the words of the holy Ghost, *Prov.* 20. 6. may be taken up, *Many men will boast, every one of his owne goodnes, but who can find a faithfull man?* These are they that *David* so earnestly seateth for, and having found them, doth so stedfastly set his eyes upon them, and entertaineth them into his Court. *Psal.* 101. 6. The names of these wee doe for the most part take upon our selves, but the signes of these are but sparingly found amongst us. That we may examine our selves, I will consider what is required of us that we may shew our selves faithfull.

Prov 20. 6.

Psal. 101. 6.

Faithfulnesse in spirituall things. Hereunto five things are requisite.

The Christian mans faithfulnesse ought to shew it selfe, first, in spirituall things; secondly, in temporall things: unto faithfulnesse in spirituall things five things are requisite. First, faith in Christ, to get sound reasons from the Word and Spirit of God, and a sure evidence for the particular perswasion of the heart, that God in Christ is graciously reconciled with the sinner. He cannot be a faithfull man that hath not a justifying Faith: all that time of a mans life, onely receiveth hee this honour, to be accounted faithfull, when above all things hee travels after the sense of Gods favour in the forgivenesse of his sinnes. Secondly, faithfulnesse stands in the performance of all those Promises, Purposes and Vowes, which men in their distresse inward or outward doe make unto God. And therefore the Israelites are charged *not to bee faithfull*; because when the *wrath of God turned upon them*, and the *strongest of them were slaine*, and *their chosen men where smitten*, and that *their daies did consume in vanitie, and their yeares hastily*, then *they crie unto him, and seeke him in their distresse, they returne and seeke him earely, they acknowledge that GOD is their strength, and the most High their Redeemer*: but when the Lord had beene mercifull unto them, forgiven their iniquities, so *as hee destroyed them not*, and *called backe his anger*; then they returned and *provoked the LORD* againe, they *flattered him with their tongue, they tempted GOD and sinned still*, and therefore they are censured thus: *Their heart was not upright, neither were they faithfull in Gods Covenant*. Thirdly, it shewes it selfe in constant sinceritie in Gods worship, when men will worship God according to the rules of his revealed will, without mixture of mens inventions, or the customary sinnes of prophanenesse and hypocrisie. And thus *Iudah* is said to be *faithfull with Gods Saints*, because as yet the worship of God was preserved amongst them in the ancient puritie, in which the old Patriarchs and Saints did sincerely worship the God of their Fathers: hee is a faithfull man that will worship God no otherwise then the Saints have done, that is, precisely, according to his will revealed in his Word. Fourthly, faithfulnesse is exercised in the conscionable imployment of the Gifts, Graces, and Talents received in our generall calling, to Gods glory, the increase of our gifts, and the inriching of our soules with

Psal. 78.
37
31
32
34
35
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37
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Hos. 11 *ult.*

with true ſpirituall gaine. And thus he is ſaid to be a good Servant and faithfull, that having received five Talents, hath gained with them five moe, or two Talents and doth gaine two moe; and this we doe, when having received Knowledge, Faith, Love, Hope, Patience, Spirit of Prayer, &c. we doe by a conſtant and daily practiſe bring them out into exerciſe for our ſelves and for others. Thus doing, two commodities we ſhall reape: firſt, it is a ſigne of our faithfulneſſe; ſecondly, the gifts will increaſe, and *to him that hath* ſuch gifts to uſe them, *ſhall be* more *given*. Laſtly, faithfulneſſe ſhewes it ſelfe in mens ſinceritie, diligence, conſtancie, and care to promote and further the cauſes of God, and the Church, with the conſcionable diſcharge of all ſuch duties as belong unto ſuch ſervice. Thus *Timothy* is praiſed to bee *faithfull in the Lord*. 1 *Cor*. 4.17. And thus the Apoſtle and Apoſtolicall men were *faithfull*, when they could doe *nothing againſt the truth, but for the truth*: and thus men are faithfull that can patiently beare, and willingly *take up the Croſſe* of Chriſt, and that *daily*; ſo as they may further the building up, and edification of Gods people. Thoſe then are not faithfull that *doe* the *worke of the Lord negligently*, that *ſet their hands to the plough, and looke backe*, that *mind their owne things*, honours, pleaſures, profits, and preferments, and thoſe that in *the time of temptation fall away*: theſe ſpecialties of faithfulneſſe receive a great increaſe of praiſe if two things come to them: firſt, that mens *hearts be faithfull*; that is, that though they have many wants and infirmities, and faile much and often in well-doing, yet the deſire, delight, endevour, reſolution and affection is *in all pleaſing* and firmneſſe *to walke before God*, without either hypocriſie or preſumption: this was *Abrahams* praiſe. *Nehem*. 9. 8. Secondly, that men continue *faithfull unto the death*, with all conſtancy and holy perſeverance, beleeving in Chriſt, and worſhipping GOD, even to the end of their dayes, this is called for, and crowned, *Revel*. 2. 11. Thus of faithfulneſſe in ſpirituall things.

Mat. 25. 21, 23.

5

1 *Cor*. 4. 17.

2 *Cor*. 11. 8.
Luke 9. 23.

Nehem. 9. 8.

Rev. 2. 11.

Faithfulneſſe in temporall things.

1

Daniel 6. 5.

A Caveat for Profeſſors.

Faithfulneſſe in temporall things ſtands in three things. Firſt, in the ſincere, diligent, and carefull diſcharge of the duties of our Callings. It was a ſingular praiſe in *Daniel*, that when his enemies ſought occaſion againſt him, they could finde none concerning the Kingdome, *he was ſo faithfull* and without blame, and therefore they muſt take him (if ever) concerning *the Law of his God*. Then doth the glory of Gods people ſhine, when together with their conſtant zeale in matters of religion, they are found carefully diligent and faithfull in their callings; then whatſoever befalls them for the Law of their God, they may beare it with all comfort and conſtancy, as did *Daniel*. But how doth it blemiſh the glory of profeſſion, when men can ſay and ſee that Profeſſors are idle, deceitfull, buſie-bodies, and careleſſe in their places and callings? they cannot build ſo much by profeſſion, as they deſtroy by their ſcandalous and careleſſe courſes.

Secondly, in the right uſe and profitable diſpoſing of our riches, even the outward things God hath given us. This lyeth upon us, as one of the tokens of our *faithfulneſſe*: nay this is neceſſary to the being of this praiſe: In the 16. of *Luke* Chriſt exhorts to the wiſe & liberall beſtowing of our riches unto the neceſſities of the poore, and for other holy and needfull uſes. And becauſe there lye in the hearts of carnall men, many Objections againſt this Exhortation, therefore he forceth it with reaſons that meet with mens carnall conceits.

2

Luke 16. 9.

And firſt, whereas men out of an over-great eſtimation and liking of theſe earthly things doe eaſily object that they muſt be carefull of the ſaving and ſparing in the uſe of their riches: for they are all the comfort they have in this world. He anſwereth that men ſhould not ſo much love theſe earthly things: for they are *riches of iniquity*, that is, ſinne (that makes a man miſerable

Object.

Solut.

miſerable and accurſed) is moſt an end mixed with riches: either they are wrongfully gotten, and ſinfully kept, or they are cauſes of much ſinning againſt God, or men, or himſelfe.

Verſe 9.

Obiect. 2. Oh, but what good ſhall a man get by parting with his goods? *Sol.* *They ſhall receive him into everlaſting habitations*; *they*, that is, either the Angels, or the Poore, or thy Riches ſhall let thee into Heaven; even to ſure dwelling places: and this ſhould move the rich; becauſe the time will come when *thou ſhalt want*, and all the riches in the World cannot helpe thee.

Solut.

Obiect. 3. Oh, but a man may bee ſaved and enjoy theſe everlaſting habitations, though he doe not ſo part with his riches. *Sol.* He cannot: for, a man cannot be ſaved without Grace, and God will never truſt him with Grace (*the true treaſure*) that is *not faithfull* in beſtowing riches: and good reaſon; for if God gave a wicked worldling grace, hee would never be faithfull in uſing it: for, hee *that is unjuſt in the leaſt*, that is, *Riches*, would *bee unjuſt in much*, that is, *Grace*.

Solut.

Verſe 10. 11.

Obiect. 4. Oh, but our goods are our owne, and therefore why ſhould we give them to others? *Sol. Verſ. 12.* That is falſe, for Grace onely is a mans owne, but Riches are anothers: for God is the Lord of the whole, and the poore is the owner of a part.

Solut.

Pſal. 24. 1. Prov. 3. 27.

Obiect. 5. Tuſh, but a man may have a good heart to God, and yet not deliver out his goods to other mens uſes, nor leave his content that he hath in the fruition of them. *Sol.* That is falſe too: for, a *man cannot ſerve two Maſters*: one man cannot ſerve God and Riches. And thus our Saviour meeteth with the Objections of worldly men. The words alſo containe notable reaſons to perſwade to faithfulneſſe, which lyeth in this good uſe of Riches: firſt, they are riches of iniquitie: ſecondly, the right uſe of them makes way for Heaven: thirdly, he is like to be a godly man in the uſe of Grace, that is a faithfull man in the uſe of riches: fourthly, God elſe will not truſt us with grace: fiftly, he will elſe be a very unjuſt man, and his riches wicked: ſixtly, Grace onely is his owne goods, and to be without Grace is to live and dye a Begger: laſtly, thou canſt never ſerve God and riches.

Solut.

Verſe 13.

Thirdly, in temporall things Faithfulneſſe ſhewes it ſelfe in the uprightneſſe and harmleſneſſe of our carriage towards others; as in keeping of promiſes, *Pſal. 15.* in the honeſt diſcharge of the truſt laid upon men, either in Church or Common-wealth. *Nehem. 13. 13. Prov. 13. 17.* in witneſſe-bearing, *Prov. 14. 5, 25.* in juſt gaines and lawfull meanes uſed for profit in our dealings with others, *Prov. 28, 20.* And ſuch like duties of juſtice.

Thus then we ſee who is a faithfull man, even he that knoweth his owne reconciliation with God by faith; that performeth his vowes to God; that ſincerely worſhips God, and laboureth the increaſe of holy graces; that will doe nothing againſt the truth, but for the truth; that is diligent in his calling; that is ſerviceable with his riches; and laſtly, that is juſt in his dealings.

Priviledges of the faithfull.

Now, if we be ſuch, then is our eſtate moſt comfortable, for firſt, *God will be faithfull to us* in the accompliſhment of all his promiſes; ſecondly, the *Word will be faithfull*, even a ſure fountaine of true comfort and helpe in all diſtreſſe; thirdly, *Chriſt will be a faithfull*, both *High Prieſt* in Heaven, by his interceſſion making requeſt for us to God, and both in Earth and Heaven he will be *a faithfull witneſſe*, ſo as while we live, we ſhall finde the *teſtimony of* IESVS in our hearts, and when we die hee will *not be aſhamed of us before his Father and the holy Angels*; and laſtly, wee ſhall be ſure to have a faithfull reward. And this of the ſecond title given to Gods Children.

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2
3

Hebr. 2. 17. Revel. 1. 5. & 3. 14.

Prov. 11. 18.

3

Brethren.] The Children of God are ſaid to be brethren in a foure-fould relation; 1. to CHRIST; 2. to the Apoſtle; 3. to the Saints, abroad; 4. to the

1. To Chriſt.

the Saints at home. For the first, are wee brethren to CHRIST? then it should teach us two things; first, to live comfortably, for an higher estate of excellency canst thou not have; secondly, to live nobly, like the Sonnes of the most High, not basely, like the Sonnes of the Earth. Why wallowest thou in base and filthy pleasures? why dotest thou upon uncertaine and sinfull profits? why doth thy heart degenerate to regard, and so aspire after worldly preferment? Remember whence thou art descended, and with whom allyed, and walke as becomes the *coheire of Christ*.

1. To Christ.

Vse 1.

Vse 2.

Romanes 8.

Secondly, are they Brethren to the Apostles and other great Governours of the Church? it should then teach Ministers, Magistrates, and Masters of Families, so to rule as to remember that they *rule their brethren*: neither to neglect their good, (for *why should thy brother perish?*) nor with proud insolency or tyrannie, either in correction, or severe carriage to *Lord* it over them.

2. To the Apostle.

Vse

Thirdly, are they Brethren to the Saints abroad? and are they of the same familie with them? then it should teach them to pray for them, and to lay the distresse of other Saints and Churches to their hearts: for, though they be removed in place and carnall knowledge; yet are they neere in the mysticall union, if it be considered that the same Mother bare them, and the same Father begat them.

3. To the Saints abroad.

Lastly, are they Brethren to the Saints at home? then they should learne to converse brotherly, to live and love together, as becommeth Saints and Brethren. Oh that it could sinke into mens minds, or that this were written in mens hearts! then could there be nothing more glorious and comfortable in this earth, then this *Communion of Saints*, especially in *the fellowship of the Gospell*.

4. To the Saints at home.

In Christ.] Men are said to be in CHRIST three wayes: first, as the Plant in the Stocke: *John.* 15. secondly, as the Member in the body: *1 Cor.* 12. 12. thirdly, as the Wife is one with the husband, *Ephes.* 5. 23.

4

Dost thou aske then how thou maist get into Christ? *Ans.* Observe three things.

How thou maist get into Christ.

First, before thou canst be ingraffed into Christ, thou must be cut off the old tree; either *a new man or no man*; either lose the World, or never finde Christ; either disarme thy selfe of all vaine confidence, love, delight, and support from the world and wordly men, or the arme of the Lord will never beare thee up and nourish thee.

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Secondly, a true Member is not but by *generation* in nature, nor canst thou be a true member of Christ but by *regeneration*: great oddes between a wooden legge, though never so exquisitely made, and a true legge; all members in Creation be *begotten*, and in Grace *begotten againe*.

2.

Thirdly, as they are not man and Wife, where there is no sure making by Contract or Marriage going before; so neither can any be in Christ, unlesse he be received into the Covenant of Grace: and, as it is a mad thing in Nature, for any woman to say, Such a man is my Husband, for he is a kinde man, and did cast his eye upon mee, or did me a pleasure at such a time, &c. So, it is as great spirituall madnesse for any Soule to plead interest in Christ, when they can alleadge no more but his generall love to man; or that hee offered Grace to us in the Word and Sacraments, or that wee together with the Gospell received outward blessings, or such like; when men can shew no contract, no mutuall entercourse betweene CHRIST and the SOULE, no manner of evidence for their hopes, no witnesses from the Word, Spirit, or Children of God, for their spirituall Marriage.

3.

Againe, would a man know whether hee bee in Christ? these Comparisons likewise resolve his doubt by a threefold Answer: first, hee is in

Who are in Christ.

Christ, if he blossome, grow, and beare fruit, even such *fruit* as is to *eternall life*: If a man be abundant in the workes of the Lord; and grow in such graces as are communicated onely to the Faithfull, hee is certainely a true Plant in this Stocke: for, by growing and fruit, is the Plant that is ingraffed knowne from the sprigge that is lopped off, and lyeth by, and is withered. A life barren and void of the workes of Pietie and Mercy, is a manifest signe that the person is not in Christ.

Secondly, if there be in our soules the sense, and feeling, and motion of spirituall life, then are wee members: for, in a woodden legge there is no sense nor naturall motion. When men have as much sense and feeling, savour and delight in the things of the Spirit, as the Word, prayer, fellowship in the Gospell, with the exercises of holy Graces in the duties of Gods worship, or things otherwise belonging to the Kingdome of Christ, as the carnall man hath in the profits, pleasures, and fleshly things of this world, these certainely are men *after the Spirit*, and by the Spirit mystically united to Christ the head; And on the other side, a more plaine and palpable signe cannot be given to prove demonstratively, that a man is not in Christ, then when a man finds no taste, hath no feeling, can take no delight in spirituall Meats, Graces, or Persons, and yet is easily affected with the least profits and delights of the world.

Romanes 8.

Thirdly, it will appeare by the holy communion betweene Christ, and the faithfull Soule, by his co-habitation and spirituall entercourse, when Christ meetes a Christian with holy Comforts, with heavenly refreshings, with sacred answers, with spirituall direction, and other sacred signes of the presence of Christ, in the use of the meanes, sporting himselfe with the Christian Soule: this entercourse I say, this secret and chamber meeting, these inward and hearty feelings, wrought by the Word and Sacraments, by Prayer, and Fasting, by reading and Conference, are certaine and sure signes and seales to prove a marriage going before. And thus farre of the foure titles given to the Children of God, and also of the second thing, *viz.* the persons saluted. Now followeth the Salutation it selfe.

Grace and Peace be unto you, from God the Father, and from the Lord Iesus Christ.

Of Salutations.

IT hath beene an ancient custome, both in the Iewish, Christian, & Pagan world, to beginne Letters and Epistles, with Salutations; and in these they were wont to wish to their Friends, that which was accounted the chiefest good. Hence the Heathen as they were opinionated about the chiefe good, they did differently wish good things to their friends in their salutations. Some wished health, some wished welfare or safetie; some, to doe well; some, joy and a merry life; as they were either Stoickes or Epicures. But the Apostle finding that true felicitie was in none of these, doth religiously wish that which in the Kingdome of Christ was in greatest request, (*viz.*) *Grace and Peace.*

τὸ ὑγιαίνειν. τὸ χαίρειν. τὸ εὐπραάτειν.

The acceptations of the word *Grace.*

Grace.] This word is diversly taken. For kindnesse, 2 *Samuel.* 16. 17. for abilitie to affect or perswade, *Psalm.* 45. 2. for the happinesse that is had from Christ in this world; and so it is opposed to glorie, *Psalm* 84. 11. for the preaching of the Gospell, *Rom.* 1. 4. *Titus* 2. 12. for approbation from God, *Prov.* 12. 2. For the spirituall liberty that wee have from Christ: and so it is opposed to the Law, *Rom.* 6. 14. lastly, it is taken for the love and favour of GOD, receiving the Sinner into covenant in Christ, as it is an ever flowing spring of celestiall Grace to the soule justified: and so it is taken here.

Peace] This word alſo is diverſly accepted, for reſt and eaſe from paine, *Pſal.* 38. 4. for familiarity, ſo *the man of my peace*, *Pſal.* 41. 9. for concord, *Epheſ.* 4. 3. for proſperity in generall, 1 *Chron.* 12. 18. *Pſal.* 125. 5. *Iob.* 29. 11. for all that felicitie we have by Chriſt, *Luke* 19. 42. for glory in heaven, *Eſa.* 57. 2. *Luke* 19. 38. *Rom.* 2. 10. *Luke* 1. 79. for reconciliation it ſelfe, *Luke* 2. 14. *Eſay* 53. 5. for the meanes of reconciliation, *Epheſ.* 2. 14. for the ſignes of reconciliation, *Eſay* 57. 19. *Pſal.* 85. 8. for tranquillity of conſcience, *Rom.* 14. 17. & 5. 2. Laſtly, it is alſo taken for all that reſt of conſcience, within, and Synecdochically it ſignifieth all thoſe bleſſings ſpirituall which either in this world, or that other better world we receive from Chriſt, together with Gods favour and grace: neither is temporall proſperitie excluded, though not principally meant; and ſo I think it is taken here.

The acceptations of the word *Peace.*

The meaning being thus found: I conſider the obſervations, firſt, generally.

Firſt, in that the Apoſtle doth in the very Salutation ſow the ſeeds of the whole Goſpell, we might learne even in our ordinary imployments, to mind Gods glory and the ſalvation of others.

Secondly, we may hence ſee that it is lawfull to draw *abridgements* of holy things, and commend them to ordinary uſe: as here theſe graces to an ordinary ſalutation from man to man; and ſo I thinke of teaching the Lords Prayer and Commandements, with other Scripture, to children or ſervants, that yet underſtand not, and that for ſuch reaſons as theſe: Firſt, that ſo they might have occaſion much to thinke of the things are ſo much and commonly urged: ſecondly, that if any time of extremitie ſhould come, they might have certaine ſeeds of direction and comfort, to guide and ſupport them: thirdly, that their condemnation might be more juſt, if having *Grace* and *Peace*, and other principles of Catechiſme ſo much in their mouths, they ſhould not get them into their hearts.

Three reaſons why children may be taught the principles they underſtand not.

Thirdly, a queſtion may here be moved: how the Apoſtle can here in theſe words wiſh unto them their chief good or felicitie, ſeeing theſe are not all the graces or bleſſings needfull to our happineſſe? I might anſwer this diverſly, 1. Here is a Synecdoche, all are underſtood, though not all named: or thus, theſe are the beginnings of all graces and bleſſings: or thus, one or two graces is worth a world beſides: or thus, theſe are chiefly above others to be ſought: but laſtly, it is certaine theſe cannot be had without the moſt of ſaving graces: as for example, true Peace cannot be had without Chriſt, nor without godly Sorrow, Confeſſion, Knowledge, Meekneſſe, Deſires, Faith, Humility, Love, and the like, as men may eaſily ſee, if they will bee informed either by Scripture or experience.

Queſt.
Anſ.
1.
2.
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5.

But the maine *Doctrine* which generally I obſerve out of theſe words, is this; that ſpirituall things from God in Chriſt are the beſt things, and moſt to be ſought, and deſired, and wiſhed, both for our ſelves and others. The reaſons are: 1. They ſerve for the excellenteſt part, (*viz.* the ſoul:) 2. They ſerve for eternitie, and theſe outward things but for this life: 3. Spirituall things are given by God in Chriſt; the other by God without Chriſt: 4. They onely are able to ſatisfie the Soule: 5. In reſpect of continuance; for outward things can laſt but till death, but then their workes will follow the faithfull into the grave, yea, into heaven; and therefore much more theſe graces: 6. Spirituall things are onely proper to the Saints; temporall things are common both to good and bad: 7. Theſe are to be had by vertue of an abſolute promiſe; the other but conditionally aſſured: 8. Theſe are more pleaſing and acceptable to God; Gods acceptation proves them beſt: laſtly, *What ſhall it profit a man to winne the whole world, and loſe his owne Soule?*

Doct. Spirituall things are the beſt things.
Reaſons.
1.
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9. *Matth.* 16.

Vſe 1. The uſe is, firſt, for the juſt reproofe of the wonderfull careleſneſſe and ſtrength of folly, that hath poſſeſſed the moſt people, in the prophane neglect, nay contempt of ſpirituall things, with the meanes of them. Indeede if men could be rid of Death, the Grave, Hell, and Gods Curſe; or if theſe things could be had without ſeeking, it were to ſome purpoſe for men to ſleepe ſtill and never wake. Many are the ſleights of Satan. Some are ſtubborne, and will not regard: ſome with very prejudice runne wittingly to hell: ſome confeſſe it to be meet that the beſt things ſhould be chiefely ſought, but forget: ſome purpoſe, but give over, for difficulties in the beginning: ſome no ſooner rid of terrour, but as ſoone of care for the life to come.

Vſe 2. Secondly, this Doctrine may be a ſingular comfort to us, if wee can find grace and peace in our hearts, however it be with us in our bodies or eſtates otherwiſe.

Vſe 3. Thirdly, it ſhould teach Parents to be more carefull to leave grace in their Childrens hearts then treaſures in their Cheſts for them: and friends ſhould more indeavour to help one another in the comforts of an holy fellowſhip in the Goſpell, then in the civill furtherances they doe ſo much engage themſelves to.

4. Lastly, it ſhould teach us to learne the leſſon given by our Saviour Chriſt, *Matth. 6.* neither to enlarge our affections to the immoderate deſires of ſuperfluity in outward things, nor yet to racke our hearts with the faithleſſe and fruitleſſe care of things neceſſarie. This latter branch is urged with eight or nine worthy reaſons: but of theſe in another place afterwards. And thus much generally.

Matth. 6. Verſe 19 to 25. Verſe 25. to the end.

Grace. If Grace (that is, Gods favour, and the graces ſpirituall that flow from thence) be of ſo great worth and excellencie; divers things may be inferred by way of profitable inſtruction, for our uſe, out of ſeverall Scriptures. Firſt, if it be ſo great a priviledge to obtaine grace from God, wee ſhould ſtrive to be ſuch as are within the compaſſe of the promiſe of grace; eſpecially, we ſhould get humble and lowly hearts: for, *God gives Grace unto the humble, but reſiſteth the* ſtubborne, wilfull, and *proud* ſinner. Againe, if Gods Love, and Chriſts Grace be Iewels of ſo great valne, it ſhould teach us, when Grace is offered in the meanes, or any way beſtowed by Gods Spirit, never to *receive it in vaine*: ſo as it ſhould be tendered without effect, or kept without advantage; but eſpecially, let it ever be farre from us, *to turne the grace of God into wantonneſſe*, to abuſe either the promiſes of Grace, or the pledges of Gods Love, to become either bawds for perſeverance in ſinne, or props to ſecure and bold preſumption. And above all things wee ſhould with all watchfulneſſe take heed of wronging the *Spirit of Grace*, either by *reſiſting*, *tempting*, *grieving*, *quenching*, or *deſpiting* it. And further, wee ſhould learne by all good meanes, as conſtant hearing, prayer, reading, conference, and meditation, to *ſtirre up the Grace given us*, to labour for ſpirituall *ſtrength in Grace*, and to ſearch ſo carefully into the evidence of *Faith*, for what wee have, and *Hope*, for what wee want, as never to give over to examine our ſelves by the ſignes and promiſes of Gods Love, till our hearts were *ſetled and ſtabliſhed in Grace*. Laſtly, Gods Children ſhould ſolace themſelves in the feeling and *experimentall knowledge* of Gods grace; ſo as their *hearts ſhould never carry them away to make them account the Conſolations of God ſmall*, or to *deſpiſe the Grace given them*: but rather in the middeſt of all combats with temptations within, or afflictions without, to ſupport their Soules with that gracious Promiſe, *My Grace ſhall bee ſufficient for you, and my Power made knowne in your weakeneſſe.*

1. *Iames 4. 6.*

2. *1 Cor. 6. 1.*

3. *Iude 4.*

4. *Heb. 10.*

5. *2 Tim. 1. 6. 2 Tim. 2. 1.*

6. *Iob 15. 11, 12.*

1 Cor. 12. 6.

Peace

Peace.] The ſecond thing here wiſhed for, and to be deſired of all that love their owne good, is *Peace*, that is, tranquillity of heart, with other ſpirituall bleſsings accompanying it with outward things alſo, ſo farre as they may further our happineſſe: but the Scripture layes a reſtraint upon the getting of this peace, and gives rules for the uſe of it. For if ever we would have Peace, we muſt firſt be *righteous perſons*, that is, men that are broken in heart for our ſins, humbled at Gods feet for forgiveneſſe; and ſuch as hang upon the Word of GOD, to receive the certaine meanes of our ſoules reconciliation, and the righteouſneſſe of CHRIST, imputed unto us: ſuch, as to whom *there is a way, and their path is holy.* But on the other ſide, *unto the wicked is no peace*: and they are taken by the Prophet for wicked men, that are never humbled in the duties of Mortification for ſinne, that in the hardneſſe of their hearts fruſtrate the power of Gods Ordinances, ſo as they cannot worke upon them: theſe have *no Peace* neither with God, Angels, men, the Creatures, or their owne Conſciences. *Eſay* 35.8. *Eſay* 57.21.

Againe, haſt thou gotten peace and tranquillity of heart, even reſt and eaſe from CHRIST? then let this peace *preſerve thy heart and mind*, and let it *rule*. Be carefull to reject all matters in thoughts, or opinion, in affections, or deſires, in words, or actions, that might any way *interrupt thy peace*: but by all meanes nouriſh it, delight in it, and let it guide to all holy meditations, and affections, and gainfull practiſes, and indevours. Let the peace of thy heart, and Gods ſpirituall bleſſing be a rule for all thy actions. And laſtly, with all good Conſcience and holy converſation hold out, that when Chriſt ſhall come, either by *particular Judgement* to thee in death, or by *generall Judgement* to the whole world in the laſt day, thou maiſt be *found of him in peace*, ſo ſhall Chriſt be unto thee *a Prince of Peace*, and *guide thy feet for ever into the way of Peace*. *Phil.* 4.6. *Col.* 3.15. 2 *Pet.* 3.14. *Eſay* 9.6,7. *Luke* 1.79.

And thus farre of the good things he wiſheth unto them; now follow the efficient cauſes, (*viz.*) *from God the Father, and our Lord Jeſus Chriſt.*

Divers things may be here obſerved.

Firſt, a proofe of the *Trinity*, or, at the leaſt, a plain proofe of two perſons, the *Father* and the *Sonne*, united in one eſſence.

Secondly, GOD is here plainly affirmed to be a Father, and that he is in divers reſpects: firſt, to all by *Creation*: ſecondly, to all the faithfull by *Adoption*: thirdly, to Chriſt, by the grace of *Vnion* as man, and a naturall *Father*, as God.

Thirdly, here we may obſerve, that grace and bleſſings muſt not be looked upon without ſome honourable meditation of God and Chriſt the givers.

Fourthly, ſeing beleevers have a *God*, a *Father*, a *Chriſt*, a *Saviour*, a *Lord*, they are ſure to be in a happy caſe, and may have what is needfull, if they will ſeek for it.

Fifthly, we may obſerve, we can have no comfort in the enjoying or hope or any favour or bleſſing, ſpirituall or temporall, unleſſe firſt, God be our Father; ſecondly, we be in Chriſt.

Laſtly, if GOD be a Father, and CHRIST a Lord, it ſtands us upon to look to it, that we performe both *honour* and ſervice. And thus of the Salutation. The Preface followeth.

Verſe 3. *We give thankes to God, even the Father of our Lord Jeſus Chriſt, alwaies praying for you.*

The Diviſion.

THE Salutation hath been handled already, the Preface followeth and is contained in this Verſe, and thoſe that follow to the 12. Verſe: in which the end and drift of the Apoſtle is, to winne affection to the Doctrine afterwards to be propounded: and this he doth by ſhewing his exceeding great love to them, which he demonſtrates by two things which he did for them, (*viz.*) he both gives thankes unto God in their behalfe, and alſo made many a prayer for them: which ſpirituall duties are better kindneſſes and ſignes of true affection and reſpect, then all civill curteſies or outward complements are or can be.

Theſe things in the Preface are firſt generally ſet downe in this Verſe, and then particularly enlarged in the Verſes afterwards: firſt, the Thankſgiving, from *ver.* 4. to the 9. Secondly, Prayer, *v.* 9, 10, 11. In this Verſe he doth two things: firſt, he gives thankes: ſecondly, he prayes. In the Thankeſgiving conſider, firſt, what he doth, in theſe words, *We give thankes*: Secondly, to whom he doth it, in theſe words; *To God even the Father of our Lord Jeſus Chriſt*. Thus farre of the order of the words.

The Doctrines follow, which muſt be conſidered generally from the whole Verſe, and ſpecially from the ſeverall words.

Two generall Doctrines.

The firſt generall Doctrine is this, that it is not enough to ſalute others kindly, but we muſt doe and performe the ſound duties of love: this is from the coherence, and condemnes the ſinfull barrenneſſe of many that know a neceſſity of no duties of love, unleſſe it be to ſalute curteouſly.

Secondly, we ſee here that Tyrants may take away the benefit of hearing, reading, conference, and ſuch like; but they cannot hinder us of praying. *Paul* can pray and give thankes in priſon, for himſelfe and others, as well as ever before. Let wicked men doe their worſt, Gods children will ſtill pray unto God. And looke how many promiſes are made in Scripture, to the prayers of the Saints, ſo many conſolations are inviolably preſerved unto them, againſt the rage of whatſoever extremity wicked men can caſt upon them: this is a ſingular comfort.

Miſerie breeds unitie.

We] *Doct.* Miſerie breedeth unitie. The Apoſtle that in more proſperous times jarred with *Peter* and *Barnabas*, can now hold peace and firme unity with meaner men; and therefore he ſaith *We*, not *I*. And thus we ſee it was in the times of perſecution in Queene *Maries* daies, the Biſhops and Paſtors that could not agree when they were in their Seates and Pulpits, willingly ſeeke agreement when they are in priſon, and muſt come to the Stake. And ſo it many times falls out in common Judgements, as the ſword and peſtilence: in ſuch times the words of the Prophet are fulfilled, *Eſay* 24. 2. *Like People like Prieſts, like Servant like Maſter, like Buyer like Seller, like Borrower like Lender, like Giver like Taker to uſury*. Great and prevailing Judgements take away all that vanity of conceit and ſwelling of pride, which difference of gifts and places bred before.

The Lord for his mercies ſake grant, that at the length there may be found ſome remedie to cure the wound and heale the breach which proud contention hath made, and continued, with effects prodigious and unheard of: leſt the Lord be at length provoked to plague with more fierce and cruell Judgments; and worke union, at leaſt in one furnace of common calamitie: the ſame God, for his Sonnes ſake, worke in all that any wiſe love the proſperitie of Jeruſalem, on all ſides, that they more regard the glory of God and the good of the Church, then their owne greatneſſe either of place or reſpects

reſpects amongſt men, and that they may more ſeek the truth, then victory. And as for thoſe that neither love the truth, nor peace, the Lord open their eyes and convert them, or elſe give them to eat of the fruit of their own wayes.

Doe.] It is not ſafe to put over good motions. When *Paul* findeth fitneſs to pray and give thanks, he doth not omit the occaſion. In ſpirituall things delay is alwayes dangerous, but in ſinfull motions the onely way many times is to defer the execution. Many ſins are prevented by the very benefit of taking time enough to execute them.

Not ſafe to defer good motions. *Note.*

Give thanks.] *Paul* gives them to underſtand before he comes to diſpraiſe their vices, and the corruptions crept into the Church, that he takes notice of their praiſe-worthy vertues: he reſerves his taxation to the ſecond Chapter; and this courſe he holds with them for divers Reaſons. Firſt, to aſſure them of his love, and that he did it not of malice, a thing eſpecially to be looked to in all admonitions, in family or elſewhere, as well to praiſe for vertue, as diſpraiſe for vice. Secondly, he holds this courſe to let them ſee that he did account them as Chriſtians, though they had their infirmities. It is a ſecret corruption in the affection of the reproved to conceive that the Reprover likes them not at all. They are not fit to reprove others, that cannot love them for their vertues at the ſame time that they diſpraiſe their faults: and therefore they are far ſhort of holy affections, that ſay, *I never liked him ſince I ſaw that fault by him.* Thirdly, he did thus, that they might the more hate ſin, ſeeing it did darken their graces, which elſe would more appeare. Fourthly, that they might be made thankfull themſelves for their owne graces; a ſhame that others ſhould praiſe God for his mercies to us, and we never praiſe God our ſelves. Laſtly, it carrieth with it a ſecret taxation of unthankfulneſſe, as the cauſe of their fall; for, had they been more thankfull for the ſincerity of the preaching of the Goſpell, and for the *riches of the grace of Chriſt* offered, the honourable opinion of the excellency and ſufficiency thereof, to give all ſound contentment, would have preſerved them from mixing the worſhip of God with *mens traditions*, or admitting contrary doctrine, and from diſhonouring the mediation of Chriſt with *Angel-worſhip*. Then did Popiſh traditions overflow, when the Scriptures were contemned, and the light of them ſuppreſſed: and in generall, an unthankfull man is ever a vicious man.

It is good to praiſe before thou reprove. *Reaſons.*
1.
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5.

More ſpecially, in the duty here mentioned two things are to be conſidered.

1. What they doe: *We give thanks.*
2. To whom: (*viz.*) *To God even the Father, &c.*

We give thanks.] *Euchariſt* is ſometimes appropriated only to the Sacrament of the Lords Supper, but moſt commonly is generall to all holy thankfulneſſe, eſpecially to God.

There is a flattering thankfulneſſe to men, and a Phariſaicall proud conceited thankſgiving to God. *Acts* 24.3. *Luke* 18.11.

Concerning the ſpirituall mans thankfulneſſe to God, I propound three things onely in the generall briefly to be noted: Firſt, Reaſons to incite us to the practiſe of continuall thankfulneſſe to God. Secondly, for what things we are to be thankfull. Thirdly, what rules to be obſerved for the manner of performance of it.

There are many reaſons ſcattered in Scripture, to incite us to Thankfulneſſe: firſt, becauſe it is a ſpeciall part of Gods worſhip, or one way by which we yeeld worſhip to God. Hence, that the Apoſtle accounts it a great loſſe, if *the people cannot ſay Amen*, when the Teacher *bleſſeth in the ſpirit, or giveth thanks*. Again, when he would exhort them to liberality, he urgeth them Motives to Thankfulneſſe. 1 *Cor.* 14.16.

them with this reason, that the *supplying of the necessities of the Saints would cause much thanksgiving to God*[d]. And in the 4. of 2 *Corinthians*, he sheweth that *the thanksgiving of many would breed both a plenty of grace, and an abounding of much praise to God*. Secondly, the Apostle having dehorted the *Ephesians* from *Fornication*, and *all Uncleannesse*, and *Covetousnes*, *filthines*, *Jesting*, and *foolish Talking*; hee addeth, but rather *use giving of Thankes*[e]. As if he would note, that thankfulnesse for Gods Blessings and Graces duly performed, would preserve them from the filth and power of these base vices. Besides, it is a thing that *becometh the Saints*, nothing better. Thirdly, it is a sign of three worthy things, wherein it behooveth every man to be well assured: first, it is a sign of a heart that hath rightly received Christ, and is firmly *rooted, built, and established in the Faith*[f]. Secondly, if *men in all things let their requests be shewed unto God with giving of thankes*, it is a sign of the *peace of God*, even *that the peace of God that passeth all understanding, will preserve their hearts and minds in Christ Jesus*[g]. Thirdly, it is a sign, nay, a very means of a contented mind. He that can pray unto God for what he wants, and is able thankfully to acknowledg what he hath in possession or promise, he will *in nothing be carefull*, as it appeareth in the same place to the *Philippians*. Lastly, it is one of the six pirincipall means to make a man *rejoyce alwayes*, as the Apostle writeth, 1 *Thes.* 5. 18. Thus of the Reasons.

Secondly, wee must consider for what wee must give thanks. First, for spiritual things as well as temporal, as for the Word,[h] for Mercies in prayer,[i] for Victory over a sin,[k] for Knowledge[l]. Secondly, in adversity as well as in prosperity, and that in all sorts of afflictions; in danger,[m] in wrongs. Thirdly, in outward things wee must be thankfull,[n] not onely for great things done, for our states or names, but even for the lesser and more daily favours, as for our food, and the creatures for our nourishment. And in speciall manner have the Saints in all Ages bound themselvs to a set course of prayer and praise over, and for their food: and therefore their grosse swinish prophaneness is so much the greater, that sit down and rise from their meat, like brute beasts, without any Prayer or Thanksgiving. If any ask whether there be any expresse Scripture for Grace before and after meat, I answer, there is, and alledge these three undeniable and plaine places of Scripture. 2 *Tim.* 4. 3, 4. *John* 6. 23. *Rom.* 4. 6.

Thirdly, for the manner of Thanksgiving, it may be found in that phrase used by the Prophets in the Old Testament of *Sacrificing the calves of their lips*[o]. For here four things may be observed. First, it must be a dead Calf, to note that all Thanksgiving must proceed from humble and mortified minds; and therefore the Pharisee thanks did not a whit *justifie* them[p]. Secondly, it must be a sacrificed Calfe. Now, in the Sacrifice three things were required; an *Altar*, *Fire*, and *to lay the hand upon the head of the Beast*: An *Altar*, for not onely our prayers must be made in the name of Christ, but our praises also must be tendered to God in his mediation, or they will never be accepted, no more then a Calfe not laid on the Altar: neither is it enough to lay the Calfe on the Altar, but *Fire* must be put to it: to note, that the bare throwing out of words of thankfulnesse, though in the name of Christ, will not serve, unlesse we doe also get some feeling ardency and zeale to burne the Sacrifice. Thirdly, we must *lay our hands on the head of the Calfe*; that is, in all humility we must confesse our unworthinesse of all the blessings or graces we give thanks for. Again, in that they offer a Calfe, it signifieth that we should not offer our thankfulness to God of that which costs us nothing: we should desire to expresse our praise by doing something to further Gods worship, or relieve the necessities of others. If GOD blesse us at home, we should carry a Calfe to the Temple. Lastly, wee must not

d 2 *Cor.* 9. 12. 13.
1 *Cor.* 4. 16. 2.
e *Ephes.* 4. 3, 4. 3.
f *Col.* 2. 6, 7. 1.
g *Phil.* 4. 6, 7.
Phil. 4. 6.
1 *Thes.* 5. 18. For what we must give thanks.
h 2 *Cor.* 4. 16.
i *Col.* 4. 2.
k *Rom.* 7. 26.
l *Rom.* 1. 21.
m *Acts* 27. 35.
n *Col.* 3. 17.
1 *Cor.* 10. 3.
Scripture for prayer, and Thanksgiving for our very food.
1 Tim. IV. 3, 4.
The manner of Thanksgiving.
o *Psal.* 5. *ult.* *Hos.* 14. 3.
p *Luk.* 18. 11. 14.

not sacrifice to a *strange God*, when we give thanks, and that men doe when *they sacrifice to their nets*, as the Prophet speaketh, that is, when men attribute the glory and praise of God to the means, or second causes. *Hab.* 1. 16.

Thus of thankfulnesse in the generall.

We must give thanks for others.

But that which is here intended, is, that we should give thanks for others as well as for our selves, which is not a curtesie but a duty. This duty of praising God for others, grows exceeding commendable, if we can exercise it in these particulars. First, if we can give thanks for those blessings upon others, which the world accounts shamefull to enjoy, as Zeale for Gods glory, religious Sincerity, and uprightnesse of heart, the Crosse for Christ his sake, and such like. Secondly, if we can *first* give thanks, that is, be more apt to praise God for the vertues of others, then be forwards to tax their faults and frailties. Thirdly, if we can doe it for *all* sorts of *men*, even our enemies. Fourthly, if we can be *thankefull* for the true *joy* we have had in other mens prosperities.

Four rules of triall.
1.
2.
3. 1 *Tim.* 2. 1.
4. 1 *Thes.* 3. 9.

To conclude this point, if we would have others to give thanks for us, we should labour to be such, as for whom thanks may be given. And thus of what they doe: Now, to whom.

As any are more heavenly minded, they are more frequent in praises.

To God.] These words having been used in the very Verse before, teach us two things. First, that it is no cloying to a sanctified mind to be much and often, yea, upon every occasion in the honourable mention and lauding of God, ascribing in every thing glory to God: so, in heaven they shall never be weary of Gods praises, no not unto all eternity. And certain it is, that the more men grow in sanctification, the more easie and apt are their hearts to entertain all occasions of communion with God, without wearinesse or deadnesse.

Secondly, [*to God*,] shuts out the praises of themselves or of men. It is fit our rejoycing and praise should be directed thither from whence the blessing came.

The Father.] These words are considered in the former Verse. Thus much of his Thanksgiving.

A child of God never gives thanks but he hath causes to pray; and contrariwise.

Praying for you.] First, in generall, from the joyning together of these two duties, two things may be observed: First, that a child of God never gives thanks but he hath cause to pray: for, if it be for temporall things, hee must pray both for their sanctified use, that they become not occasions of sin; and for their preservation according to Gods will: if it be for spirituall things, he hath reason to pray for increase, strength, and preservation against falling, and such like. Secondly, on the other side, I say also, that a child of God doth never pray, but he may find reasons to give thanks, we may find mercies in any misery; yea, it is a singular mercy to have a heart to pray, and to have so many large promises made to them that call upon God in their distresse. But the main particular *Doctrine* is, that we ought not only to pray for our selves but for others. And the Apostle, 1 *Tim.* 2. 1. seemes to make four sorts of prayers for others. *viz. Deprecations*, *Requests*, *Intercessions*, and *Giving of Thanks*: *Deprecations* are Prayers for help against hurtfull things; *Requests* are prayers for profitable things; the word rendered *Intercessions*, is by some taken to signifie complaints unto God against such as wrong them, for whom we pray: or else, it is a more set or serious imploring of Gods aid with the united forces of the godly: and lastly, *Giving of Thanks*, stands in the lauding of God for blessings or graces: and in the 6. of the *Ephesians*, and in the 1. of *Tim.* 2. the Apostle sets down rules to be observed in prayer for others: in the *Ephesians*, he requires that they pray, 1. *at all times*: 2. *with all manner of Prayers*; 3. *in the spirit*: 4. *with watching*: 5. *with perseverance*: 6. *with spirituall importunity*: and lastly, *for all Saints*: And

Four sorts of prayers for others.

Ephes. 6. 18.

1 Tim. 2. 8.

And in *Timothy* he requires that they pray; 1. *every where*; 2. *with pure hands*; 3. *without wrath*; 4. *without doubting*.

Alwaies.] To pray alwaies, is to consecrate every day and night to God by prayer: and besides, to pray upon all occasions, with lifting up our hearts unto God; or by using short prayers, which they have beene wont to call *Ejaculations*. Neither was it the duty of *Paul* onely, to pray alwaies, that is, to keep a set order of prayers; but it is our duty also to set apart time every day, evening and morning, to pray unto God our selves, and our households. And because these exercises of Religion are by the most wholly neglected, and in roome of it, vile prophanenesse staines mens houses, I will here set downe, by the way, some few reasons to warrant a daily set course of praying. First, our Saviour CHRIST teacheth us to pray for *the bread of the day, every day*: as God will not promise us bread for a weeke, a month, a yeare; so neither will God accept of a prayer for the necessities of a weeke, month or yeare before hand, but will have us to make as much conscience to pray daily, as wee have sense of daily wants. Secondly, we are commanded to *pray continually*: now, what sense can be probably given of these words, if that a daily set course of prayer be not included? Thirdly, the Saints prayed every day, an ancient practise some Thousand of yeares agoe; *David* prayed *seaven times a day*; and *Daniel three times a day*. Let wicked and prophane people say, what needs all this prayer? but let us be assured, that as holinesse and grace growes in any, so are they more abundant in this worship of prayer: the holiest men have ever prayed most: for though they have not most need, yet they have alwaies most sense of their owne needs and others too. Fourthly, if our foode must bee every day sanctified by the exercise of the Word and prayer, then much more have wee need to sanctifie our selves, our households, our callings, and our labours by daily Prayer.

Reasons to warrant praying every day.

1. Matth. 6. 11.

2. 1 Thes. 5. 17.

3.

4. 1 Tim. 4. 2.

Lastly, Prayer is called *Incense* and *Sacrifice*. Now the Iewes held it an *abomination of desolation*, if the morning and evening Sacrifice were wanting: neither doe we lesse need to seek daily the benefits of the atonement made by the sacrifice of Christ, and his intercession; then did the Iewes: and wee are every way as much bound, as often to professe our faith in CHRIST slaine, as they did in Christ to be slaine.

5. Psal. 141. 2. & 51. 17.

And thus of the demonstrative and undeniable signes of the apostles love to the *Colossians*, as they are generally set downe in this Verse.

Verse 4. *Since wee heard of your faith in Christ Iesus, and your love towards all Saints.*

Verse 5. *For the hopes sake which is laid up for you in heaven.*

IN these words and in the rest that follow to the 12 *Verse*, hee doth particularly explicate the two signes of affection; first, he sets downe his Thanksgiving to *Verse* 9. secondly, he prayes, *Verse* 9. to 12. In the Thanksgiving hee gives thankes for their Graces in these words: secondly, for the meanes of grace in the rest of the words to the 9 *Verse*.

Their Graces are three; *Faith*, *Love*, and *Hope*.

Of Faith.] In the handling of the doctrine of *Faith*, I consider it: First, in the coherence, as it stands in the Text: Secondly, as it is in it selfe apart from that which went before or comes after. From the generall consideration of the Coherence I observe, First, that wee can never be reconciled to God or attaine the chiefe good without Faith: *Without Faith it is impossible to please God*. Therefore it is good for us to *prove our selves, whether we be in the Faith*, and to know whether *Christ be in us except we be reprobates*.

1 Divers things concerning Faith, noted from the coherence. Hebr. 11. 6. 2 Cor. 13. 5.

Secondly,

Secondly, this Faith is not naturall: wee are not borne beleevers, wee are all *concluded under ſinne, and kept under the Law, and ſhut up to Faith afterwards to be revealed*[x]. It is *the worke of God*[y]: yea, of *the power of God*[z]. It is *the gift of God*[a]. *All men have not Faith*[b]: It muſt be gotten with *much ſtriving*[c]. As not by nature, ſo not by naturall meanes: and therefore we muſt ſeeke for better grounds, then *I have beene alwaies thus*: neither will it availe thee to ſhew thy education, civility, morall vertues, outward holineſſe, &c.

Thirdly, whatſoever we gaine by the word of God, if wee gaine not Faith and Love, all is vaine; Knowledge is vaine, Zeale is vaine, &c. therefore it behooveth us to gather in our thoughts, and to minde that one thing that is neceſſarie.

Laſtly, though Nature deny ſtrength to beate, or power to give this grace, yet there is power in the word of God preached, to beget even Faith as well as other Graces: *Faith commeth by hearing, &c. Rom.* 10. 17. and *Gal.* 3. 2. 5. he ſaith: *They received the Spirit, by the hearing of Faith preached, &c. Heare, and your ſoule ſhall live. Eſay* 55. 4.

Thus much of the Doctrines from the Coherence.

That the nature of this grace may appeare, the ſeverall acceptations of the word, the ſorts, objects, parts and degrees of it muſt be conſidered. *Faith* is in Scripture diverſly taken: ſometime it is given to GOD, and ſignifieth his Faithfulneſſe in his promiſes, as *Rom.* 3. 3. *Shall their unbeleefe make the faith of God of none effect?* And when it is given to man, it is taken: First, for *Fidelity*, as it is a vertue in the ſecond Table, *Mat.* 23. 23. Secondly, ſometimes it is taken for the *Doctrine of Faith, Rom.* 12. 6. *According to the Analogie of Faith.* Thirdly, ſometimes for *Profeſſion of Religion*; thus *Elymas* is charged to have *laboured to turne the Deputie from the Faith, Act.* 13. 8. Fourthly, ſometimes for *Chriſt himſelfe*, by a *Metonymie*, who is both the object and cauſe of Faith, *Gal.* 3. 25. Fiftly, for *Knowledge* only: thus the *Divels are ſaid to beleeve, Iames.* 2. Sixtly, for the *gift of working Miracles: If I had all Faith, ſo as I could remove mountaines, &c. 1 Cor.* 13. 3. Laſtly, for *that grace by which felicitie and the chiefe good is applied*: and thus it is called *the faith of Gods Elect, Tit.* 1. 2. and by Divines, *juſtifying Faith.*

Secondly, there are divers ſorts of faith: I will not ſpeake of Faith *generall* or *ſpeciall, infuſed*, or *acquired, formed* and *unformed*, but leave them to the troubleſome Schoole-men; onely I reſt in the uſuall diſtribution which hath ground in ſcripture: thus faith is *Hiſtoricall, temporary*, of *Miracles, and juſtifying.*

First, *Hiſtoricall Faith* is to beleeve the doctrine of the word of GOD to be true: and therein is ſupernaturall; and differeth from all humane knowledge whatſoever: neither is it in the power of Nature alone to perſwade men that the Scriptures are Gods word, further then the remnants of Gods former image doe give a glimpſe of it, and is cleared by the *ſpirit of generall illumination.*

This *Hiſtoricall Faith* doth both underſtand the Doctrine, and give aſſent that it is true, yet doth not juſtifie: and therefore their caſe is ſo much the more fearefull, that have not ſo much as their ignorance any way redreſſed, nor gotten ſo much as any knowledge by the word of God.

Secondly, *Temporary Faith* goeth yet further; for ſuch as have that Faith doe not onely get knowledge, and yeeld aſſent to the truth, but alſo profeſſe the truth, with ſome earneſtneſſe, not ſticking at it, to give their names in ſome more ſpeciall manner then others, to a reſpect of Religion; yea, they rejoyce inwardly in the doctrine of the Word: and laſtly, bring forth ſome kinde of fruit, and amend ſome faults, onely becauſe the Word of GOD would have them ſo to doe. Therefore is this Faith unprofitable, becauſe they

2

[x] *Gal.* 3. 22, 23.
[y] 2 *Theſ.* 1. 11.
[z] *Epheſ.* 2. 8.
[a] 2 *Theſ.* 3. 2.
[b] 1 *Tim.* 6. 12.

3

4

Rom. 10. 17.
Gal. 3. 2. 5.
Eſay 55. 4.

The acceptations of the word *Faith.*

The ſorts of Faith.

Hiſtoricall Faith.

Temporary Faith.

Luke 8. 13.
Hebr. 6. 4, 5.

they never had the particular assurance of Gods favour in forgiveness of sins, nor will bee brought to dislike, much lesse to humble their soules for those speciall sinnes wherein they have transgressed, but nourish some one particular presumptuous sinne or sinnes, which raigning in them doth wholly engrosse and take up that inward worship which is due to God onely. And this is the Faith of our better sort of people.

Faith of Miracles.

Thirdly, *Faith of Miracles* was that Faith by which many in the Primitive Church were able to worke Miracles, and was of two sorts: either Faith to heale, or Faith to be healed: this Faith may bee in such as are reprobates, as *Matth. 7.* some shall say, *Have wee not cast out Devils by thy name?* to whom Christ shall answer, *Depart, I know you not.*

Iustifying Faith.

Fourthly, but that Faith in the enjoying of which is comfort for evermore, is *justifying Faith.* The nature of this Faith will appeare if wee consider

The *Objects* } of it.
The *Parts* }
The *Degrees* }

The objects of Faitht.

First, of the *Objects*: this Faith may be perceived by that which it carrieth the minde unto, and from which it seeketh the comfort of the chiefe good: and this the object is threefold.

The Merits of Christ.
The Promises of God.
The Providence of God.

So that, wouldest thou trie thy Faith? consider then what it is that thou makest thy refuge, and the foundation of thy comfort; What is it that thou most labourest after? is it the assurance of Gods favour, by the application of Christ? is it the distinct applying of such and such promises of life in Scripture? dost thou live by thy Faith in the course of life? if so, thou hast met with the right Faith, without Christ it is not possible to attaine the chiefe good, neither is it enough to beleeve that Christ dyed for sinners, &c. unlesse we labour in the day of our visitation, for the certaine and particular apprehension of the efficacie and merit of Christs righteousnesse, for the particular assurance of Gods favour in remitting such and such our transgressions. And because it is not easie at all times to discerne by the working of the Spirit of Adoption, the imputation of righteousnesse from Christ, therefore hath the Lord discussed the cases of conscience so comfortably in Scripture, that if men examine themselves before the conditions of Gods promises, they may finde in divers of them the cleare determining of their estate. Here may bee justly taxed the grosse over-sight and securitie of many, (otherwise the deare Servants of God) that are no better acquainted with the *promises of life*, upon the truth of which depends their happinesse, and both present and future comfort. And lastly, by the same Faith, whereby the just are saved, by the selfe same they live in the course of life in this world: the ground of his Faith for his preservation, is the providence of his God, whiles the men of this world wonderfully please themselves in sacrificing to their nets, ascribing in their affections, the stay of their maintenance, unto their labour, friends, inheritance, &c.

The parts of Faith.

Secondly, that the nature of this Faith may yet bee further opened, the *Parts* of it must be considered. Faith is either in the minde, or in the heart; and by the change of both it may be discerned.

Faith in the minde.

In the minde it shewes it selfe in two things, *Knowledge*, *Iudgement*.

Esay 53.11.

There is something in the very illumination of the Understanding of the Saints, which is of the nature of Faith. Hence it is that the prophet *Isay* saith of Christ, *By his knowledge he shall justifie many*: that is, make just.

Iudgement

Judgement is either of *truth* or of *goodnesse*.

Judgement of truth, is when we give glory so farre forth to the way of life, and the means of Reconciliation, that our hearts being convinced, our understandings do clearly resolve, that this is the way to be happy, and no other.

Judgement of goodnesse, is, when we doe not onely beleeve the Doctrine of happinesse to be true as before, but to be the only good tidings our hearts can rest upon.

Faith, as it shewes it selfe in the heart, stands in three things. Faith in the heart.

Desires.

Fiduce, or Confidence.

Perswasion, or Apprehension, and application.

It may not be dissembled, that there are in the world many definitions or descriptions of Faith, such as doe not comprehend in them that onely thing which is the chiefe stay of thousands of the deare servants of God; and that is, *Desires*, which may not be denied to be of the nature of Faith: I expresse my meaning thus; that when a man or woman is so farre exercised in the spirituall seeking of the Lord his God, that he would be willing to part with the world, and all the things thereof, if he had them in his own possession, so that by the Spirit and Promises of God he might be assured, that the sins of his former life, or such as presently doe burthen his Soule, were forgiven him; and that he might beleeve that God were now become his God in Christ: I would not doubt to pronounce that this person (thus prizing remission of sins at this rate, that he would sell all to buy this Pearl) did undoubtedly beleeve, not onely because it is a truth (though a Paradoxe) that the *Desire* to beleeve is Faith: but also because our Saviour Christ doth not doubt to affirme that they are blessed that *hunger and thirst after righteousnesse, because they shall be satisfied.* And, *to him that is athirst, I will give to drinke of the water of life freely.* And *David* doubteth not to say, *The Lord heareth the desires of his poore.* Desire to beleevers of the nature of Faith, *Matth.5.6. Revel.21.6. Psal.10.17.*

Fiduce, or *Confidence* in the heart, is a part of Faith, and shews it selfe in this, when the Soule resteth upon Christ, and the Promises of God, as the onely ground of all that happinesse which he must ever get unto himselfe.

Perswasion, or an apprehending application is the last thing in Faith, and that in the beginnings of Faith is more in the power of the Spirit then in the sense and feeling of the conscience; yet herein it appears, that though the Soule be tost with many temptations, and fears, and terrors, yet more or lesse, one time or other, they are much refreshed with a sweet joy arising they know not how, from the very perswasion, that they belong to God, in and for Christ.

So that if we would try our Faith, we must examine what knowledge we have gotten, what judgement of the way of life, what Desires we have of remission of sins, how our hearts are setled, and what it is that supportes us.

There are two *Degrees* of Faith, a *weake Faith*, and a *strong Faith*: a *weak Faith* is described before, for all the former parts of faith are found in the weakest Faith that is: a *strong Faith* hath in it a certain and full assurance of Gods favour in remission of sins, so as doubts and fears are stilled, and overcome; and such was the faith of *Abraham*, commended, *Rom.4.* 18,19, 20,21. and this faith may be attained unto by all sorts of the servants of God if they live and may use the benefit of the ordinances of God: yet a grosse fault in the definition of Faith, as it is made by many, must be carefully shunned, and that is, that they make the *Genus* to be a full assurance, which is only proper to a strong faith, and is not usually found in the weak faith, and yet that faith is such as doth justifie for the present, and will save for ever. The degrees. ὀλιγοπιστία. πληροφορία.

The benefits come by faith.

And that we may be affected with an holy desire after this necessary grace, two things are further to be considered.

1 *The benefits men might have by Faith.*
2 *The wofull estate of those that want it.*

The *Benefits* may be ordered into five rankes,

1 *What Faith delivereth us from,*
2 *What it preserves us against.*
3 *What the weakest Faith getteth:*
4 *What we might get if we laboured for a greater growth in Faith.*
5 *How it fits us for heaven.*

For the first: *Faith doth deliver us*;

What Faith delivereth us from.

Iohn. 12. 46. *Isay* 25. 8.

First, from the darknesse and blindnesse we lived in before; *Whosoever beleeveth in me shall not abide in darknesse.* We no sooner by Faith taste of the *Bread of life*, but the *vaile of ignorance*, which naturally *covereth all flesh*, is torne and rent, as the Prophet *Isay* sheweth notably, *Isay* 25. 8.

2.

Acts 15. 9.

Secondly, it delivers us from those wofull evills, which as so many abominations, doe defile both the Understanding and Affections: *Faith purifieth the heart.* No wonder though men bee continually surcharged with evill thoughts, and most vile affections, and strange evills within, seeing wee are so hardly gotten to set about the earnest labour after spirituall application of the merits and righteousnesse of Christ, which righteousnesse never can be imputed by Faith, but grace is infused by the spirit of Sanctification at the same time; neither is there any more clearer testimonie of the want of justifying Faith, then the continuall prevailing of evill thoughts and affections.

3.

Rom. 6.

1 *Tim.* 1. 9.

Thirdly, it delivers us from the Law, not onely from the Cerimoniall Law, and other *beggerly Rudiments*, but also from the morall law in two things onely; first, from the *Curse* of it, which is wholly taken away by the imputation of Christs Passion: secondly, from the *Rigour* of it; so that, as it is commanded in the Gospell, it may not exact of Beleevers an *impossible perfection*, but onely an *Evangelicall* and *accepted uprightnesse*: we are not now *under the Law, but under Grace*, as the Apostle shewes in the Epistle to the *Romanes* and *Galatians* at large. And hence it is that the same Apostle saith, that *the Law is not given unto a righteous man, but unto the lawlesse and disobedient*, meaning that so long as we continue in our naturall estate, so long we have this, as one part of our miseries, that we are liable to the curses and impossible exactions of the most righteous Law, but from the time that wee are effectually called, and gathered unto CHRIST, wee are not under the Law in these two respects, which is an admirable mercy.

4.

Iohn. 5. 29.

Ephes. 2. 2.

Iohn 3. 16.

Fourthly, Faith delivers us from the power of the *first death*, being by Nature *dead in sinnes and trespasses*, having no more sense of the things that belong unto the Kingdome of Christ, then a dead man in nature hath of the benefits of life. By the power of Faith *eternall life* is begunne here, which is called while we live here, the *life of Grace*, and after death is stiled by the name of the *life of Glory*.

Lastly, it delivers men from eternall destruction: for, *Whosoever beleeveth in him shall not perish.*

Thus of the first sort of benefits.

1.

Tit. 1. 13. *Hebr.* 10. 39.

Secondly, Faith hath a power to *preserve us*, and that in three things.

First, it preserves from many fearefull spirituall diseases in the soule: hence commeth that Metaphoricall speech of being *sound or whole, or healthfull in the faith.* Hence, that he saith, *Wee follow Faith unto the conservation of the Soule. Heb.* 10. 39.

Secondly,

Secondly, it preſerves us againſt the uſe of ill means: for, *He that beleeveth maketh not haſt.* Herein is a ſpeciall triall of Faith, and is a worthy teſtimony of uprightneſſe, when men can ſo reſt upon God, that they will not be entangled with thoſe profits that either the time makes unſeaſonable, as the Sabbath; or the means make ſinfull, as deceipt, lying, &c. but can chearfully beleeve, that the ſame God that now tries him with the occaſions of profit in ſuch time and manner, can give him as much profit at a lawful time, and by lawfull meanes. It is moſt difficult for an unſanctified mind to forbeare either time or means when profit and pleaſure entice. 2. *Iſay* 28.16.

Laſtly, how miſerable is our life here many times in reſpect of the temptations with which Satan doth fire us? Now if there were in us conſcionable reſpect of certaine application of Gods favour, there is a ſecret power in Faith, *as a Shield*, not onely to keepe off, but extinguiſh *the fiery darts of the Devill.* And the true reaſon why our life is continually aſſaulted, and why the world lieth vanquiſhed under a thouſand miſeries, is onely becauſe men doe not labour for a particular aſſurance of GOD's love in Chriſt, which being once had, we ſhould ſoon ſee an happy *victory over the World*, Hell, and Death, in reſpect of the beginnings of many heavenly contentments. 3. *Epheſ.*6.16.

In the third place we are to conſider the benefits which the weakeſt Faith obtaineth; and they are eſpecially ſixe. 3.

Firſt, it *juſtifies* and gives us a portion in the moſt meritorious interceſſion of Chriſt at the right hand of God; it is not ſooner had but it makes the ſinner juſt before God: this is every where proved. 1.

Secondly, it gathereth men into the *family of Abraham*, and that as *Sons*: yea, the leaſt faith makes a man *bleſſed with faithfull Abraham*, ſo that if *Abrahams* caſe were happy, then is every Child of God ſo. 2. *Gal.*3.7.9.

Thirdly, it makes men not onely the Sons of *Abraham*, but the *Sonnes of God alſo by Adoption. As many as received him, to them he gave power to be the Sonnes of God, even to them that beleeve in his name.* 3. *Iohn* 1.12.

Fourthly, by Faith the Sonne of God, by an unutterable preſence, doth *dwell in the hearts of the Sonnes of men. Epheſ.*3.16. 4. *Epheſ.*3.16.

Fifthly, the meaneſt Faith, that is a true Faith, doth ever come attended with many holy Graces: and therefore to diſpute of *Faith*, is to *diſpute* of *Temperance, Righteouſneſſe, &c. Acts* 24.25. 5. *Acts* 24.25.

Laſtly, Faith according to the meaſure of it, is the foundation of all the hope that makes men happy: therefore it is called the *ground of the things which are hoped for, and the evidence of things not ſeen.* 6. *Hebr.*11.1.

Fourthly, if men would labour for the encreaſe of Faith, and once get a certainty concerning Gods favour, they might enjoy many bleſſings more then they doe, even in this life. 4.

Firſt, it might *be unto us according to our faith*: what greater indulgence can be deſired from God? 1. *Matth.*9.29.

Secondly, men might *live by their Faith*, that is, they might have from their Faith continually arguments both of comfort and direction, even in their carriage about the things of this life. 2. *Hebr.*2.5.

Thirdly, we might have the ſenſe of peace with God, acceſſe unto Grace, wherein we might ſtand, & be *filled with joy in the hope of the glory of God to be revealed*; yea, to be made able to hold up their heads, & *rejoyce in afflictiõs, &c.* 3. *Rom.*5.1,2,3, 4,5.

Fourthly, there is a power in Faith to put ſuch life into the ſacred Scriptures, that they would be able *to make us wiſe, even to ſalvation.* 4. 2 *Tim.*3.15.

Fifthly, how hard a thing it is for the Creature to have acceſſe unto the Creator with any boldneſſe or confidence, the lamentable experience of the world ſhews; inſomuch that the Apoſtle ſaith, we are naturally *without God* 5.

Ephes. 3. 12. *in the world*, able to mind any thing, and to effect any thing but God. But now this which is unpossible to Nature, is become possible to Faith, as the Apostle shews, *Ephes.* 3. 12. And how unspeakable a mercy it is to have a comfortable communion with God, and easie accesse for our prayers, the Saints may conceive, but not utter.

6. 1 *Iohn* 5. 4. Sixtly, by Faith we might be *able to overcome the world*; so as we might easily contemn the glory of earthly things, the Millions of evill examples and scandalls, the thousands of temptations, allurements, dissuasives, lets, and impediments, which the world casteth in our way, and with which we are often intangled, insnared, and many times most shamefully vanquished, to the dishonour of God and our Religion: the wounding of our Profession and our Consciences, &c. If men had that power of Faith which the ordinances of God were able to give; how might they astonish Epicures, Papists and Atheists, which now differ little from them?

7. *Rom.* 1. 12. Seventhly, Faith would even make our friendship, and mutuall society a thousand times more comfortable then now it is, as the Apostle intimates, *Rom.* 1. 12.

8. *Heb.* 11. 33, 34. Eigthly, by Faith we might *worke righteousnesse*, and attaine to innocency of life, we might *receive the Promises*, with all those sweet comforts contained in them, which are matters of as great wonder, as to *subdue Kingdomes, to stop the mouthes of Lions, &c.*

9. *Heb.* 11. 25. Ninthly, Faith would make us to contemn *the pleasure of sin*, and *account affliction with Gods people, better then perfection of pleasure for a season*, as it is observed in *Moses*, *Hebr.* 11. whereas now every base delight is able to captivate our affections, and we have scarce strength to stand against one temptation.

10. *Iohn* 8. 32. Tently, Faith by continuance in the Word of God, would *make us free*, even Gods *spirituall freemen*, so as we should clearly see that no naturall Prentise or Bond-slave could find so much ease and benefit by his release, as we might by Faith.

11. Lastly, we might have the cleare apprehension of the remission of all our sins past, as is manifest, *Rom.* 3. 25. *Acts* 10. 43. only for sins to come, God gives no acquittance before there be a debt, and the discharge sued out.

5. And as Faith furnisheth, or would furnish men with these wonderfull benefits in this life, so it provideth an assurance of an *immortall inheritance* in heaven for all eteinity, as these places shew, *Acts* 26, 18. *Iohn* 6. 47. 1 *Pet.* 1. 9. 1 *Thes.* 1. 10. with many other.

Thus much of the benefits by Faith.

Quest. *Answ.* *Object.* Oh, but what if men doe not believe? *Ans* First, I might answer, that it is yet a comfort, that though thousands neglect faith, yet *their unbeleef cannot make the faith of God of none effect*: though the whole world contemne the doctrine of faith, and please themselves in their spirituall security, yet God knowes how to shew mercy to his servants that desire to beleeve in him, and feare before him.

The miseries of such as have not Faith. *Rom.* 3. 3.

2. *Marke* 6. 6. Secondly, I read in S. *Marke*, that Christ *marvailed at their unbeleefe*; and justly: they were affected with his doctrine, it was confirmed by miracles, and yet they beleeved not: we miserable men are a wonderment to God, Christ, and Angels, and an astonishment to Heaven and Earth for our incredible incredulity.

3. *Marke* 13. 58. Thirdly, I read in S. *Matthew*, that *he did not great works there for their unbeleefe sake*. Surely we are justly debarred the benefit and comfort of many of the works of God, which might discover the glory of his goodnesse to us, onely because of our unbeleefe.

Fourthly,

Fourthly, if the Jews were *cut off for their unbelief, being naturall branches*, and such as God had reason to favour as much as any People under the Sun, how fearfull then is the case of many of us, that can have no other *standing then by Faith*? 4 *Rom.* 11. 20.

Fifthly, *Nothing is pure to the unbeleeving*. 5 *Tit.* 1. 15.

Sixthly, *If we beleeve not we cannot be established*. 6 *Isay* 7. 9.

Seventhly, if men refuse to beleeve when they have the means of Faith, their sentence is already gone out, *He that beleeveth not is condemned already*. 7 *Iohn* 3. 18.

Eightly, It is a matter of ease and profit, and pleasure, to live in sin, especially some sins: but what is it to die in them? *Except that ye beleeve that I am he, ye shall die in your sins*. 8 *Iohn* 8. 24.

Ninthly, consider the contrary to the benefits before; if we get not faith, we abide in darkenesse; we are under the rigour & curse of the Law, subject to the dominion of heart pollutions, dead in sin, full of spirituall diseases, hasting to evill means, pierced through with fierce temptations, wicked in Gods account, not justified, neither the Seed of *Abraham* nor of GOD, without Christ, without hope of immortall blisse, without peace with God, comfort in afflictions, without Grace, without communion with God. The Scriptures (whiles we are in this estate) are but as a *dead Letter*, we are easily overcome of the World, unconstant in friendship, without the Covenant of promise, entangled with every pleasure and bait, and as Bond-slaves, abiding in the guilt and power of sins past. 9

Lastly, how fearfull are those threatnings, *Marke* 16. 16. *Revel.* 21. 8. *Hebr.* 3. 12.

There remaine yet foure things to be considered: The encouragements to beleeve.

1 *The incouragements to beleeve.*

2 *The Lets of Faith.*

3 *How Faith may be known.*

4 *How far short the Faith of the common Protestant is.*

For the first, we have many incouragements to beleeve.

First, because we have a Saviour, in respect of merit, both in suffering and dying, able to deliver us, his *Redemption* being both *pretious* and *plentifull*. 1.

Secondly, he is *ready to make intercession for us, at the right hand of God*, when we set our selves in any measure to seek Gods favour. 2.

Thirdly, we have certain and sure ordinances, unto which if we seek, we may find. 3.

Fourthly, what greater joy to Angels or Saints, then the comming home of the lost Sheep? none greater in the house of the Father, then the Prodigall Son returned. 4.

Fiftly, there is no difficulty so great either in respect of sin, or the means, &c. but it hath been overcome by every one of the Saints, to shew that we may be cured and get Faith. 5.

Sixtly, God maketh a generall Proclamation without exception of any in particular that will beleeve, but he may be saved. 6. *Esay* 55. 1. *Iohn* 3. 16.

Seventhly, Christ himselfe most graciously invites men. 7. *Matth.* 11. 28, 29, 30. *Revel.* 3. 18. *Iohn* 7. 37.

Object. Oh, but he doth not call me. *Answ.* He cals all, therefore he excepteth not thee; but lest men should encourage themselves in sinfulnesse, he addeth a limitation, *All that are weary and heavy laden*. If we can once find that sin is the greatest burthen that ever our souls bare, and that once wee could come to be *weary* of them, we might have comfort in Christ. *Object.* *Solut.*

Object. Oh, but if I should take that course, I should lead a dumpish and Melancholy life. *Answ.* It is a false imputation cast upon Religion and Christ, for the promise is, *I will ease you*. *Object.* *Solut.*

Object. Oh, but to exercise such a communion with God and Christ, *Object.*

requires so many graces that I can never get them. *Answ. Learne of me, that I am lowly and meeke*; as if he should say, Get this one grace which I my self have laboured in; and thou maist continue in the ease and comfort once had from Christ without interruption. If men still think this improbable, he wils them to put it to triall, and they should certainly find *rest to their Souls.*

Solut.

Object. Oh, but to be thus yoaked is a most irksome and impossible servitude. *Answ.* This he rejects as most false, and saith, *My yoke is easie, and my burthen light*, both in respect of the power of the means, and the secret comforts of God, able to support the Soule.

Object. 3: *Solut.*

8. Eighthly, we are commanded to beleeve, and therefore it is a heavy sin to disobey.

1 *Iohn* 3.23.

9. Ninthly, God doth *beseech men to be reconciled.* Wonder at this admirable clemency, in our God. Nay, then perish, and that justly, if so great and infinite goodnesse cannot perswade. These things should the rather affect, if we consider who it is, that proclaimeth, inviteth, commandeth, beseecheth; namely, GOD, who is able to doe it, and speaks out of his Nature. If a covetous man should offer us any great kindnesse, we might doubt of performance, because it is contrary to his nature; but it is not so with our God, his name is gracious, and his nature is to be faithfull in performance where he hath been true in offer or promising.

2 *Cor.* 5.20.

Thus much of incouragements.

The lets of Faith.

The hinderances of Faith follow to be considered of. The lets of Faith are sometimes in the Minister, sometimes in the People.

Lets in the Minister.

Ministers are guilty of the want of Faith in their Hearers. First, when they teach not at all, because *Faith cannot be had without hearing.* Secondly, if we *teach not Faith*, and that plainly; if they intend not the chiefest part of their labours to informe men in the doctrine of Faith, (under which is contained the whole doctrine of the Sinners conversion with his God) though they inform manners both for Piety and Righteousnesse, and busie themselves in other contemplative Divinity, yet have they not answered their Calling, but are wofull hinderances of Faith in the hearers.

Rom. 10.

Lets in the People.

Secondly, in the People Faith is letted three wayes;

1 *By errors in their Judgements.*

2 *By corrupt affection in the Heart.*

3 *By certaine things that befall their Conversation.*

There are five especiall *Errors*, with any of which whosoever is infected, Faith is letted.

First, when men think they are bound to follow their Callings, and to mind their worldly imployments, and therefore cannot spend the time about thinking of Sermons, &c. Our Saviour, *Luke* 14. 16. in the Parable, shewes, that though men give Heaven fair words, yet they take not a course to get it: but what lets them? Is it Whoredome, Drunkennesse, Idolatry, Murther, breach of Sabbath, &c. No such matter, but onely the abuse of lawfull profit and pleasures. What more lawfull then a Farme? what more honourable of all pleasures then Marriage? onely observe that the voluptuous person saith flatly, *He cannot come*: and the worldly man, *I pray you have me excused.*

Luke 14.16.

Object.

Object. Oh, but I confesse, it were a great fault to leave minding heavenly things, to get superfluity and more then needs, as Farme upon Farme. But I want necessaries, if I had but sufficient my mind should not be so taken up, &c.

Solut.

Answ. Our Saviour shewes that this is no sufficient excuse, by bringing in the man that had bought his five yoak of Oxen, then which what could be more needfull, seeing he could not follow his Husbandry without Oxen?

Secondly,

Secondly, a ſecond *Error* letting Faith, is a cloſe opinion of merit, which ſtickes faſt in our nature. 2.

Thirdly, Faith is hindered, when the minde is foreſtalled with an opinion, that an outward ſerving of God will ſerve to bring them neere enough to God. If they heare Service and Sermons, and receive the Sacraments &c. they have done ſo much as they thinke is enough. 3. *Pſal.* 50. *Eſay* 1.

Fourthly, many therefore never labour to get Faith, becauſe they thinke it is impoſſible to take any ſuch courſe, that they ſhould get any aſſurance of the remiſſion of their ſinnes in this life, or if it be poſſible for others, yet it is not for them. 4.

Laſtly, others thinke it poſſible to be had, and it is good to be humbled ſo farre as to ſeeke it with teares and prayers; and they thinke they doe well that will not give over, till they have comfort that way, but yet they thinke all this adoe unneceſſary, and that they may be ſaved without it. 5.

In the *Heart* Faith is letted five wayes. Lets in the heart.

First, when men nouriſh the ſecret evills of their hearts, both in thoughts and affections, and make not conſcience to repent for them. An evill heart is alwaies an unfaithfull heart; therefore men are exhorted to *take heed of being hardened through the deceitfulneſſe of ſinne.* *Heb.* 3 12, 13.

Secondly, *worldlines* is a great let of Faith, when men ſuffer their thoughts and affections to be continually taken up with minding of things here below, though they cannot be charged with any great covetouſneſſe.

Thirdly, there is in mens affections an *unwillingneſſe* to part with worldly pleaſure and delights, and they are loath to loſe their credit with their carnall friends, which they ſay they muſt doe if they take this courſe.

Fourthly, the world is full of *common hope* and preſumption of Gods mercy: men ſay, God is mercifull, when they have neither comfort from the Promiſes of God nor ground of aſſurance, nor witneſſe of the ſpirit of adoption.

Fiftly, Faith is letted, and men are kept from uſing the meanes to get Faith, and to ſeeke God while he may be found, onely through a *feare* leſt if they ſhould examine themſelves, and ſearch whether they had a true faith or not, they ſhould finde they had none, and then they ſhould be troubled, and driven into Melancholy, deſpaire, &c.

Laſtly, there are ſome things in mens carriage which greatly let and hinder Faith. Lets in converſation.

First, *a prophane contempt of the word of God*; either men will not heare, or but by ſtarts, or they attend not, or not apply it to themſelves, or not meditate of the doctrine afterwards, or not labour for the power of it in practiſe, &c. 1.

Secondly, *the example of the multitude* hinders much, [a] eſpecially the example of wiſe-men and great-men in the world. [b] 2. [a] *Matth.* 7. 13. 14. *Luke* 13. 23. 24 [b] *Iohn* 7. 45. *to* 50.

Thirdly, ſome when they go about the duties of mortification and Faith, they are turned off before they get Faith; either becauſe they finde hardneſſe of heart, or are overcharged with temptations or doubts of audience and acceptance, and that God will never looke after ſuch broken deſires, &c. or elſe becauſe they have not comfort preſently, they grow deſperate and ſay they ſhal have none at al, or elſe are vanquiſhed with thoughts of Atheiſme injected, which many times prevailes ſo ſtrongly, that they can hardly bee recovered againe to any care to labour for Faith, till either bitter croſſes, or feare of Death, or Hell awaken them. 3.

Laſtly, *Cloſeneſſe* is a great cauſe of want of Faith, when people will not diſcover their doubts and feares, eſpecially to their Paſtors being wiſe and mercifull, and yet know not what to doe, and cannot get information from publike hearing. Here may be taken up a juſt complaint of the ſtrangeneſſe between

between the Shepherds and the Flockes: the one thinking hee hath done enough if he preach to them, and the other if they heare him.

Vses. There remaines two Uſes of this Doctrine of Faith.

First, ſeeing there are divers ſorts of Faith, and that many benefits may be had by a true Faith, and ſeeing that on the other ſide, there are wofull effects of the want of Faith, &c. It ſhould teach us to try whether wee have Faith or no: and that this may be knowne, we muſt underſtand;

The ſignes of Faith. First, that before Faith can be wrought, the heart muſt be mollified by afflictions, by the continuall dropping of the word of God, by the knowledge of our miſerie, by Legall feare, or laſtly, by terrors from God.

Secondly, before Faith can appeare, Repentance will ſhew it ſelfe, and that eſpecially in two things:

First, in godly Sorrow for ſinne paſt.

Secondly, in the change of the thoughts, affections, and life.

As for godly Sorrow, it may not be denied, but that it may be without terrours in ſome, but never ſo eaſie in any, but theſe three things are true: 1. That they grieve becauſe they cannot grieve: 2. They hate their ſpeciall ſins: 3. They reforme both inwardly and outwardly.

Thirdly, Faith, after the ſoftning of the heart and Repentance, ſhewes it ſelfe in ſixe things: firſt, in an honourable opinion ready *to believe all the word of God*, though it make never ſo much againſt our pleaſure or profit. Secondly, by the *Combate* between the fleſh and ſpirit. Thirdly, by the *holy Deſires* after remiſſion of ſinnes, and holineſſe of life, witneſſed by conſtant Prayers, and diligent Uſe of the meanes. Fourthly, by a fixed *Reſolution*, repoſed upon the way of God, though they finde not comfort preſently. Fiftly, by the forſaking of the world, and pleaſures of ſinne [c]. Laſtly, by the purging out of the evills of the thoughts and affections [d]. As for Joy, Peace, Thankefulneſſe, Admiration, Love, and deſire to convert others, &c. they belong to Faith growne, not ſo apparently to Faith begunne.

[c] *Heb.* 11. 25.
[d] *Matth.* 5. 7. *Acts* 15. 9.

Vſe 2. The defects of the common Proteſtants Faith. Laſtly, here might juſtly be taxed the defects and wants that are found in the common Proteſtant, The Faith of the Proteſtant at large, is faultie: Firſt, becauſe he knowes no time of ſpirituall birth, and yet he can tell to a day when he was borne in nature. Secondly, they ſeeke not unto the meanes ſpirituall to get Faith. Thirdly, they reſt in other things inſtead of Faith, as Knowledge, Hope, &c. Fourthly, their Faith is commonly either Hiſtoricall or Temporarie; for either it is enough to beleeve that Chriſt died for ſinners, or elſe if they beleeve the Articles of the Creed to be true, and bee no Papiſts, but ſound in the matter of Juſtification, and receive the Sacrament, eſpecially when they are ſick, all is well, or if they beleeve the word of God to be true, or eſpecially if they can be willing to heare Sermons, &c. Fiftly, they regard not Gods promiſes to apply them, nor to live by Faith, they hold both to be abſurd. Sixtly, they want the judgement that Divines call *the judgement of goodneſſe*. Laſtly, they doe not beleeve that application is of the nature of Faith.

Heard of. In that their graces are heard of, and by ſeverall relations the fame of them is ſpread, foure things may be obſerved.

Obſervat. 1. Grace will be heard of, and obſerved, if it be true Grace. First, it is hard to have any ſaving grace, but it will be perceived and obſerved, and that for divers cauſes:

First, Grace cannot be without fruit externall, and *by their fruit yee ſhall know them.*

Secondly, God doth not ordinarily give ſaving Grace, but it is gotten in or after ſome great affliction. A man may get much generall knowledge, and goe farre in a temporary Faith, without any great paine or perplexitie, but the paines of travaile do uſually accompany the birth of any ſaving Grace.

Neither

Neither is there any such hearkening after a childe borne in nature, as there is after an afflicted conscience now ready to bee delivered of any eternall Grace.

Thirdly, Grace cannot be received but it workes a great change and alteration of disposition and practise, of affection and carriage, it will worke an alteration generall, inward and outward. Now all this stirre in reforming is lyable to observation.

3.

Fourthly, the Devill usually lieth still whiles men please themselves with the effects of *Historicall* and *Temporary* Faith, because they feed presumption, but so soone as *Justifying Faith* is got in the least measure, and workes by purifying both the heart and life from beloved sinnes (though it worke never so weakely) he bestirres himselfe and his agents by carnall counsell, temptations, reproches, slanders, difficulties, and a thousand devises, to make this birth *painefull*, and if it were possible, *abortive*: the Flesh boyles, the Devill darts fire by injection, the World hatefully pursues and wonders at the suddaine restraint and retiring, if *Men runne not into the same excesse of riot. Hee that restraineth himselfe from evill maketh himselfe a prey.*

4.

Iohn 16.
1 Pet. 4. 4.
Esay 59. 15.

Lastly, the Graces of God are like Lampes on a hill in a darke night, and like shining Pearles, and therefore cannot be hid.

5.

Vse is, first, for confutation of their resolution that will serve God, but it must be secretly; they will be sincere, but they like not to doe it so as every body may note them; they will goe to heaven, but for ease, it must bee in a feather-bed, and for closeness it must be out of their Closets: these men meane to steale their passages; and these kinds of people commonly thinke, that the true cause why others are so talked of, is their indiscretion, and rash and needlesse thrusting out of themselves into observation: but in the whole businesse they deceive themselves: for it is not possible to be friends with God and the World; to have God, his Word, People and Spirit, to witnesse to us, and to have the World to praise and applaud us. And for *Indiscretion*, it is a prejudice let fall by the Devill, and taken up by carnall men without considering that reproachfull observation hath been the lot of the wisest and holiest Saints that ever lived; yea the portion of the *Prince of the Saints*. Secondly, it may be an especiall comfort to all the Servants of God, that finde their names encountred with strange reports, and the World so dainely bent against them round about, (when yet many times they rather finde purposes then practises of Grace) I say they may gather comforts diversly: first, it is the portion of all Gods people: secondly, it is a signe they are now no more carnall persons, for if they were of the world, *the World would not thus hate his owne*: thirdly, their praises are with the Saints, and as now they taste of the cup of their affliction, so they shall reape the incomparable priviledges of their communion.

Vses.

Indiscretion not the cause of the reproaches and scorables of true Christians.

Iohn 7. 7.

A Question in the second place may be propounded: and that is how their Faith can be heard of, seeing it is an inward Grace, how it can so outwardly be knowne? *Ans.* Faith in it selfe hidden and secret, doth in people converted, make it selfe knowne by certaine demonstrative effects of it, as by *Confession* in time of persecution, when the defence of the truth in any part of it is required; by constant *Profession*, notwithstanding the scornes and disgraces of the World; by *Victory over the world*, when men *retire themselves*, and will not live by example, contemne all earthly vanities, and use the world as if they used it not; by their *love to the word of God* more then their appointed food; by the *reformation* of their owne lives; by the *exercise of Faith in their callings*, not halting to use ill and unlawfull meanes, not sacrificing to their owne nets; and lastly, by their *love to Gods People*.

2. *Quest.*
Ans.
Faith makes it selfe knowne divers waies.

Seeing Grace and Fame are companions, wee may learne that the surest way

The surest way to get credit is to get Grace. *Phil.* 4.3. *Matth.* 18. *Psal.* 15.4. *Psal.* 16.3. *Prov.* 19. 1.

way to get a good name is to get Grace: for then their *names are written in Heaven*: they are knowne of Angels, they are imprinted in the hearts of Gods people. A good man *honoureth them that feare God*: And *David* saith, *They are the onely excellent ones, and all his delight is in them*: And of the same minde is *Salomon*, even of the poore Childe of God, *Prov.* 19. 1. Yea, they have a name in the very conscience of wicked men, yea, their very enemies: which appeares in this, that they spend more thoughts about them then the greatest Potentate, and would gladly die their death; yea, a faithfull man is honoured when he seemes contemned. And on the other side, a wicked man is ever at the greatest in his owne eyes, and is not able to conceive, that they that so much depend upon him, and crouch to him, should contemne him, as certainely they doe: for every sinnefull person is a shamefull and vile person. Yea, so soverajgne and sure a meanes is Grace for the attaining of a good name, that it causeth the staines and blemishes of former infamous sinnes to be blotted out. *When God takes away sinne in the Soule, hee will take away rebuke from the name.* And this, God (that hath the hearts of all men in his hands) workes both wonderfully and secretly. Who doth not honour *David*, *Peter*, *Magdalene*, and *Paul*, notwithstanding their great sinnes and faults?

A sinfull person is a shamefull person.

Esay 25. 8.

4.

The last thing here to be inquired after is, whether it be not *Vaine glory* to seeke fame and estimation, and to be heard of among men. *Ans.* It is not simply a sinne to seeke an honest report among men; let them contemne their names that meane to bee allowed to live in presumptuous sinne: *A good name is better then riches*. And Christ commandeth that *our light should shine that men might see our good works*. And the Apostle wils them to *hold forth the light of the word of truth in the middest of a crooked and froward generation*. But *glory* is then *vaine*, first, when it is sought in *vaine things*: secondly, when men seeke praise for the shew of that that is not: thirdly, when they make it the chiefe end of their actions: fourthly, when it makes men proud and vicious: otherwise it is an honest joy that comes of a good name, and a reason to beare many crosses in other things patiently, where men may support themselves with this comfort of a good Name.

It is not alwaies vaine-glory to seeke fame. *Eccles.* *Matth.* 5. *Phil.* 2. Foure things make glory vaine.

And of your Love to all Saints.

HItherto of *Faith*, by which wee imbrace CHRIST, the *head*. Now it remaines that I entreat of *Love*, by which wee imbrace the SAINTS, the *members*. By the one wee are joyned to Christ, by the other to the members of Christ.

Iohn 3. 17.

Love is either in God, or in man: In God it is an Attribute: in man an Affection, or a quality in the affection.

Love in man is either a vice or a grace. It is a vice, when it is set upon a wrong object, or is disordered, and that three wayes; first, when wee love things *unlawfull*, as Sinne; secondly, when we love things *lawfull*, but too much, as the World; thirdly, when love is turned into *Lust*, and so is the mother of Fornication, Adultery, Incest, and such like.

Love is a vice three waies. 1. 2. 3.

As Love is a grace (for I omit bare naturall affections) it is onely in the Saints, and so they love, first, God and Christ, as the fountaines of all Naturall and Supernaturall blessings: secondly, they love the meanes of communion with God and Christ, and thus *they love the word of God*, *Psalme* 119. and thus *they love the second appearing of Christ*, 2 *Tim.* 4. 8. thirdly, they love man, and so their love is either to all men, to their enemies, or to the Saints. Of this last here.

Concerning this Love to Gods children, if the coherence and the generall consideration

consideration of the words be observed, seven things may be noted; first, that the love to Gods Children, is a grace supernaturall as well as faith; *Hereby we know that we are translated from death to life, because we love the brethren.* And again, *Let us love one another, for love commeth of God, and every one that loveth is born of God.* Hence it is called, *The love that God hath in us.* Yea it is derived from that precious *love wherewith God loved Christ.*

Concerning love, 7. things may be noted from the coherence.

Observat. 1. 1 *Iohn* 3.14. 1 *Iohn* 4.7. 1 *Iohn* 4.16. *Iohn* 17.26.

Secondly, we must first be joyned to Christ by faith, before we can get any sanctified affection to man: all humane affections in carnall men want their true comfort, profit, and constancy, because they are not seasoned by faith in God: till a man doe labour for his own reconciliation with God, he can never get a sound affection to Gods children, nor reape the heavenly priviledges of communion with Saints.

Observat. 2.

Thirdly, to love Gods children for any other respects, then because they are Saints, is a meere Naturall affection, not a Spirituall grace; A wicked man may love a child of God, for his profit, pleasure, or credit sake, for his company sake, or for his amiable qualities, in conversing, and such like: but the right love, is *to love them* as they are sanctified, as *they are begotten of God*, and for spirituall respects, and thus he *that giveth a Disciple a cup of cold water in the name of a Disciple, shall not lose his reward.*

Observat. 3.

1 *Iohn* 5.1. *Matth.* 10.41, 42.

Fourthly, nothing can make more to the praise and credit of men then faith and love. The highest praise of a mans good estate is to be able to shew that he beleeveth his own reconciliation with God, and that he loveth Gods children. He doth not say he was glad at heart when he heard of their riches, honours, &c. But when he *heard of their love to the Saints*, and their faith in Christ. The good tidings of the faith and love in the *Thessalonians* was a great consolation to *Paul* in his affliction, and all his necessities. No better news can be brought him, and therefore he prayes the Lord to encrease them, not in riches and the pleasures of this life, but to *make them abound in love one to another.*

Observat. 4.

1 *Thes.* 3.6.

Fifthly, whosoever doth actually beleeve, doth actually love, they are inseparable companions; *Faith worketh by love:* Hence he wished the people not barely love, but *love with Faith*: so as commonly they are together in the same degrees also: If no faith, no love; if a shew of faith, but a shew of love; if a purpose of faith, but a purpose of love; if a weak faith, a weak love; if an interrupted faith, an interrupted love; if often at ods with God, often at jars with men, they are begotten by the same seed, given by the same God, received by the same Saints, and lodged in the same heart.

Observat. 5. *Galat.* 5.6. *Ephes.* 6.23. 1 *Tim.* 1.14.

Sixtly, there is no hope of heaven, if no love to the brethren; *He that saith he is in the light, and hateth his brother, is in darkenesse untill this time.* And, *Whosoever hateth his brother, is a man slayer*: And we know that *no manslayer hath eternall life.*

Observat. 6. 1 *Iohn* 2.9, 10. 1 *Iohn* 3.56.

Seventhly and lastly, he that loves one Saint truly, loves any Saint, and therefore the Apostle in the praise of their love commendeth it, for that it was towards *all the Saints*: to have Gods children *in respect of persons*, is not to respect them at all aright; he that cannot love grace any where, loves not any for grace.

Observat. 7.

The uses of all these observations briefly follow; first here is reproof, and that first of such wicked wretches as can love any but the Saints; these are in a wofull and damnable case, whatsoever their estate be in the world; secondly, of such as allow themselves liberty to hold Gods children in suspence, they doe not hate them, but yet they will be better advised before they be too forwards to joyne themselves with them: But let these be assured, that till they be loved, God will not be loved.

Vses.

1 *Iohn* 5.1.

Secondly, here we may make triall by our Love to Gods children both of

of our faith and hope; as also of our love to God; and lastly, the manner of our affection, *viz.* for what we love other. For naturall affection hath his naturall rewards: lastly, the doctrine of love is a comfort two wayes, first, if thou begin to love Gods children, it is a comfortable sign thou are not without love to God, and faith in Christ: secondly, it is a comfort against slanders, reproches, and molestations from wicked men; thou hast as much credit with them as God; If they loved God, they would love thee. It is a great comfort when a mans enemies be enemies to Religion, sincerity, and holinesse of life.

Note

Thus far of love in generall; In particular, I propound four things to be further considered: first, the nature of this grace: secondly, the reasons to perswade us to the conscionable exercise of it; thirdly, the helps to further us: and lastly, what defects are in the love the world commonly boasteth of.

1. What things ought to be in our love. Seven things ought to be shewed in our love. *Rom.* 12. 15.

For the first, that the Nature of this sacred grace may be the better conceived, two things would be weighed; first, what things ought to be found in our love; secondly, in what manner love is to be expressed.

And for the former of these two, true Christian love hath in it these seven graces or duties: first, *Vprightnesse* in our owne things, both in respect of *Right* and *Truth*: secondly, *Peaceablenesse* in the quiet order of our conversation: thirdly, *Courtesie* in needfull and loving complements: fourthly, *Tendernesse* in the things that befall others, so as we can rejoice for them as for our selves: fifthly, *Liberality*: sixtly, *Society*: seventhly, *Clemency*. Concerning these three last duties or branches of Love, it will be expedient to add something for further explication of them.

Liberality.

Liberality is required, and it standeth of two main branches; first, *Hospitality*, and then the *Works of mercy*: Hospitality is required in these places, *Rom.* 12. 13. 1 *Tim.* 3. 2. 1 *Pet.* 4. 9. *Heb.* 13. 2. But this duty stands not in the entertainment of drunkards, or vicious persons, or in keeping open house for gaming and such lewd sports and disorders, or in feasting of carnall men: for this is so far from being the praise of great men, as it is a most shamefull abuse, and one of the crying sins of a Land, able to pull down the curse of God upon such houses, and such house-keeping; but Hospitality stands in the kind entertainment of strangers that are in want, *Heb.* 13. 2. and in welcomming of the Poor, that are in distresses: and lastly, in the friendly, and Christian, and mutuall exercise of Love, in inviting of Gods children to our houses or tables.

Wicked hospitality.

True hospitality.

Works of mercy.

Rom. 12. 13. *Levit.* 25. 26. *Luke* 6. 35.

Works of mercy are the second branch, and those are required of us as the needfull duties of our Love: and these works are either in temporall things, and so are Alms-deeds; or in spirituall things. Love must shew it selfe in *Alms-deeds*, that is, *in distributing to the necessities of the Saints*: in *releeving those that are impoverished* and fallen into decay, by *giving* or *lending*, though they should not be paid againe, upon the hope of a reward in heaven; and this to be done both to our power, and without compulsion, for that will shew the *naturalnesse of our Love*. Thus *being ready to distribute and communicate, men may lay up in store for themselves a good foundation against the time to come*: and that that is well given will be a greater help in time of need, then that that is spared and kept.

1 *Cor.* 8. 3. 8.

1 *Tim.* 6. 18, 19

Spirituall mercie.

There are works of mercy also in spirituall compassion over the soules of men, and thus the poore may be mercifull to the rich, *to wit*, in labouring to win them to religion and sincerity, in praying, admonition, incouragements, and such like needfull duties: and these are the best works of mercy that we can doe for others, whom we love or pity.

Society.

Thus of *Liberality*; another thing required unto the exercise of Christian Love,

Love, is *Societie*: it is not enough to wish well to the Saints, or salute them kindely, or relieve them according to their occasions, but wee must converse lovingly and daily with them, make them our delight, company with them, and in all the mutuall duties *of fellowship in the Gospell* to solace them, and our selves with them: This is that that *Peter* requires, when hee chargeth that we should *love brotherly fellowship*: we should not live like Stoicks, without all society; nor like prophane men, in wicked society, but we should both entertaine a brotherly fellowship, that is, society with the brethren, and love it to this was their praise in the primitive times; *that they continued in the Apostles doctrine, and in fellowship and breaking of bread and prayers*, making conscience, as well of Christian society, as of hearing, praying, and receiving the Sacraments.

φιλαδελφία. 1 Pet. 2. 17. Rom. 12. 11. Acts. 2. 42.

The holy Apostle Saint *Paul* blesseth God for the *Philippians*, that they did not onely make conscience of receiving the Gospell, but also of fellowship in the Gospell, *and that from the very first beginning of their entrance into Religion*. This was the comfort of their love, and fellowshippe of the Spirit.

Phil. 1. 5. Phil. 2. 1.

The last dutie of love is Clemencie, and this stands in the right framing of our selves in respect of others: and unto the practise of clemencie, divers things are required of us.

First, to cover the faults of others, *Love covereth the multitude of sinnes*: Secondly, to avoide the occasions of stirring the *infirmities* of others. And here we are bound to forbeare our libertie in indifferent things, rather then we should *offend our brother*: *If thy brother be grieved for thy meate, now walkest thou not charitably*: It is to be observed, that he saith *thy brother*: for it matters not for the cavills and reproaches of idolatrous and superstitious persons that never regarded the sincerity of the Gospell: Thirdly, to take things in the best part, *Love believeth all things, it hopeth all things*: Fourthly, in our anger both to be short (*Let not the Sunne go downe upon your wrath*) and also to be more grieved for their sinne with whom we are angry, then kindled against their persons; as it is said of our Saviour, *Hee looked round about upon them angerly, mourning for the hardnesse of their hearts*: Fiftly, to appease the anger of others; and that either by *soft answers*; or by parting with our owne right; or by *overcomming evill with goodnesse*.

1. 1 Pet. 4. 8. 2. Genes. 13. 18. Rom. 14. 15. 3. 1 Cor. 13. 7. 4. Ephes. 4. 16. Mark. 3. 1. 5. Prov. 15. 1. 1 Cor. 6. 7. Gen. 13. 8.

Lastly, clemency stands in the forgiving of trespasses done against us; *Be tender hearted, forgiving one another, even as God for Christ his sake forgave you*: So that unto Christian love, is requisite a peaceable, curteous and tender carriage, hospitality and a liberall distributing to their wants, both in temporall and spirituall things, a covering of their faults, avoiding of occasions of scandall, a loving composing of our selves in matters of wrong, and a daily and cheerefull association with them.

Mat. 17. 25. 26. Rom. 12. 21. Ephes. 4. 31.

Thus farre of the gracious branches of Christian Love. Now the manner how wee should love Gods children, is to bee considered: first in generall, we should love them *as our selves*: and therefore in all our dealings *to doe as wee would be done by*: we are to love man in measure, *viz.* as our selves, but God above measure. But to consider of the manner of our love more specially, the particulars may bee referred to the foure heades mentioned 1 *Pet.* 2. 22. First, wee must love *brotherly*, that is, not as we love our beasts, or as wee love strangers, or as we love our enemies, but as wee would love our deerest naturall brother, with all tendernesse and naturalnesse of our affection: Secondly, we must love *without feigning*, without hypocrisie: and this is explicated to be *not in word and tongue, but in deed and in the truth*: not onely, truly, for it cannot be a true love unlesse it arise from a holy agreement in the truth: Thirdly, it must bee *with a pure heart*, and then

Matth. 19. 19. & 22. 39. Foure things in the manner of our love. 1 Pet. 2 22. φιλαδελφία. ἀνυπόκριτος. Rom. 12. 9. 1 John. 3. 18. ἐκ καθαρᾶς καρδίας.

we love with a pure heart, firſt, when our affection is grounded *upon knowledge and judgement*: Secondly, when it is expreſſed in a ſpirit of meekeneſſe: Thirdly, when it is free from wrath or aptneſſe to be offended, from envie, from pride, and ſwelling and boaſting, from ſelfe-love, when men ſeeke not their owne things, and from *evill ſuſpitions*: Fourthly, when it is exerciſed in holy things, ſo as no affection can make us rejoyce in the wickedneſſe of them we love: Fifthly, when it is manifeſted in *long-ſuffering, and all-ſuffering*, when *wee beleeve all things, and hope all things*.

Phil. 1. 9.
1 *Corinth.* 4. 21.
1 *Cor.* 13. 4, 5.
1 *Cor.* 13. 16.
1 *Corinth.* 13. 7. ἐκ γνησιου.

Laſtly, wee muſt love *fervently*; and this hath in it *Speedineſſe* [a], *Diligence* [b], (called *Labour in love* [c]) *Cheerefulneſſe* [d], *Earneſtneſſe* and heate of affection (and this is *to follow after Love* [e],) and to the end it is without interruption [f].

[a] *Prov.* 3. 28.
[b] 1 *Theſ.* 1. 13.
[c] *Heb.* 6. 10.
[d] 2 *Cor.* 9. 17.
[e] *Galat.* 5. 13. 1 *Theſ.* 3. 12.
[f] *Epheſ.* 5. 2. 3. Motives.

Now, becauſe theſe are the laſt daies, wherein the moſt have no Chriſtian Love at all, and many have loſt the affection they had; ſo as their Love is growne colde, and the moſt even of the children of GOD in all places are exceedingly wanting to their owne comfort and ſpirituall content; in the neglect of the duties of Love one to another, but eſpecially in the duties of a holy fellowſhip, and mutuall ſocietie in the GOSPELL, and the rules of Clemencie; and that men might be kindled with ſome ſparkes of deſire *to redeeme the time*, and gaine the comforts they have loſt, and ſeeke the bleſſings of GOD in a holy Societie, I have thought good in the ſecond place to propound out of the Scriptures *Motives*, as they lie here and there ſcattered in the holy Writings, to incite and perſwade all ſorts of men, eſpecially profeſſours, to a more conſcionable reſpect of this mutuall love.

Matth. 24.

From example.

The firſt Motive may be taken from *Example*, and that both of God and CHRIST; God made his infinite Love apparent to us in *that he ſent his onely begotten Sonne into the world, that we might beleeve in him*, and hee might bee *a reconciliation for our ſinnes*, and therefore ought we *to love one another, yea ſo to love one another*. Shall the moſt high GOD faſten his love upon us, that are ſo many thouſand degrees below him; and ſhall not wee love them that are our equalls, both in Creation and Regeneration? Shall the Lord be contented to reſpect with an appearing love, and ſhall we think it enough to carry good affections to our brethren, without manifeſtation of the outward ſignes and pledges of it? Was there nothing ſo deare unto GOD as his Sonne, and did hee give us his Sonne alſo to aſſure us of his love, and ſhall the love of the Saints be ever by us any more accounted a burthenſome and coſtly love? Hath God ſent his Sonne out of heaven into the world, and ſhall we ſtie our ſelves up, and not daily runne into the company of the members of CHRIST? Was CHRIST ſent that wee might have the life of Grace in holy and heavenly and myſticall union, and ſhall not wee as fellow members in all the duties of a Chriſtian ſocietie ſtirre up, nouriſh, and increaſe that life ſo given?

1 *Iohn* 4. 9. 10 11.

Note. As *Sincerities is the life of Religion, ſo Society is the life of Sincerity.* Was Chriſt given a reconciliation for our ſinnes, and ſhall not wee ſtrive to overcome one another in the religious temper of our affections, and the free and willing covering or forgiving of treſpaſſes and wrongs? Our Head, our Saviour, our Lord, our Prophet, our Prieſt, our King (that wee might perceive his love) *laid downe his life for us*; and ſhould not wee imitate ſo incomparable an example, though it were *to lay downe our lives one for another*?

1 *Iohn* 3. 16.

From Commandement.

The ſecond Motive is, from *Commandement*: it is not a thing arbitrarie for us to love our brethren, as is before expreſſed: Curteſie, peaceableneſſe, liberalitie, ſociety and clemency, are not things we may ſhew, or not ſhew at our

pleaſures, but they are neceſſary; ſuch, as if they be wanting, a ſin is committed, nay grievous ſins even againſt the commandement of Chriſt, *Joh.* 13. *As I ſaid to the Jews, whither I goe can ye not come, ſo to you alſo I ſay now, a new commandement give I you, that ye love one another, even as I loved you.* He ſhews here, that whereas they might be grieved that they ſhould loſe Chriſts bodily preſence, he had appointed them a courſe for their ſolace, and that was in ſtead of Chriſt, as fellow-members in Chriſts abſence in the world, to ſtrive by all means to delight themſelves in loving ſociety one with another. And this Commandement he cals a new Commandement, not in reſpect of the matter of the duty; for that was always required; but in reſpect of the form of obſerving it; for the old generall rule was, *That thou ſhouldeſt love thy neighbour as thy ſelfe:* but now that form [*as I had loved you*] hath in it ſomething that is more expreſſe, and for the incomparable ſufficiency of the preſident, is matchleſſe, and more full of incitations to fire affection. Again, the perſon that gives it, and the time is to be conſidered: *I now give this commandement.* Men are uſed, that have any ſparks of good nature in them, to remember, and carefully to obſerve the laſt words of their dying friends, eſpecially if they charge not many things. Why, theſe are the laſt words of Chriſt the night before his death; even this one thing he doth eſpecially charge upon us: Namely, while we abide in this fleſh, and are hated of this world, and want thoſe glorious refreſhings would come by the preſence of Chriſt, to unite our ſelves in a *holy bond of peace and love*, to be kept and ſtrengthned by mutuall endeavours in the performance of all the duties of holy affection, & that till Chriſt ſhall gather us unto the glory that he hath with the Father.

Joh. 13.34.

Joh. 16.12.

The third Motive may be taken from the *benefits* that may be gotten by love: and theſe are divers.

3.

From profit. *Philip.* 2.1.

Firſt, there is *much comfort in love*; the Lord doth uſually and graciouſly water the ſociety, conferences, prayers and other duties performed mutually by the Saints, with the dews of many ſweet and glorious refreſhings, by which they are daily excited, inflamed, and encouraged to a holy contentation in godlineſſe.

2.

Rom. 13.10. How Love is the fulfilling of the Law.

Secondly, *Love is the fulfilling of the Law*: not onely all the duties belonging to humane ſocieties (of which he there intreats) are comprehended under love, as by that great band that tyeth all eſtates and degrees; but alſo, is the fulfilling of the Law by effect; in that, firſt, it cauſeth abſtinence from doing evill to our neighbour: Secondly, it cauſeth men to make conſcience of fulfilling the Law; and that which is there generally ſpoken, if it be applied to the love of the Saints, may have his ſpeciall truth in this, that there is nothing in outward things doth more fire the heart of a man to the love of, & labour after a godly life, then a daily loving ſociety with Gods children, in whom we ſee godlineſſe, even in an experimentall knowledge, not layd before us in precept, but deſcribed unto us in practiſe, with the rewards and fruits of it. Yea, love may be ſaid to be *the filling up of the Law*, as the word ſeemeth to import in this, that it clotheth the duties of the Law, with the glory of *a due manner*, and ſeateth them upon their due ſubjects, with the unwearied labours of conſtant wel-doing.

πλήρωμα τοῦ νόμου.

3.

Thirdly, the due performance, and daily exerciſe of the mutuall duties of love, would be a great teſtimony and witneſſe unto us for the ſatisfying of our conſciences in the knowledge of ſuch great things, as otherwiſe are exceeding hard to be knowne, as firſt it is not every bodies caſe to have the Spirit of grace, or when they have it to diſcerne it, yet by this love it may be diſcerned; for it is one of the inſeparable fruits of the Spirit: Secondly, many men follow not Chriſt at all, and among the followers of Chriſt a great number are not true Diſciples. Now *by love may al men know that we are*

Galat. 5.22.

Joh. 13.14.

Iohn 3. *Chriſts diſciples*: Thirdly, *the wind bloweth where it liſteth*: And, *that which is borne of the fleſh, is fleſh*; and therefore great Maſters in Iſrael and Teachers of other men may be ignorant of regeneration; yet thereby *may we know that we are borne of God, and doe rightly know God, if we love one another.*

1 *Iohn* 4.7.

Iob 23.8,9. Fourthly, if we would ſeeke God to find him; behold, *If we goe to the Eaſt, he is not there; if to the Weſt, yet we cannot perceive him; if to the North where he worketh, yet we cannot ſee him: he will hide himſelfe in the South, and we cannot behold him*: How much more is the way of God in the heart of man unſearchable? And yet though *no man hath ſeen God at any time*, if *we love one another, God dwelleth in us.*

1 *Iohn* 4.12.

Fiftly, the *election* of man before time, is like a bottomleſſe gulfe, and the making of man *blameleſſe and holy* in heaven, is a dreadfull myſtery, and yet thoſe two glorious branches, whereof the one ſprowts forth even beyond time, and the other reacheth up to heaven, nay into heaven, are both faſtned upon this ſtock of love in reſpect of one way and manner of comming to know them.

Epheſ. 4. 1.4.

1 *Iohn* 3.14. To conclude, Salvation it ſelfe, even our owne ſalvation is knowne by the love to the brethren, as is cleare, 1 *Iohn* 3.14. and in divers other places of that Epiſtle.

Zeph. 1.14. Laſtly, *the day of the Lord is a terrible day, a day of trouble and heavineſſe*: the *ſtrong hearted man ſhal then cry bitterly*: then *the heavens being on fire ſhal be diſſolved and paſſe away with a noiſe*, and, *the elements ſhall melt with heat*: *the Lord himſelfe ſhall deſcend from heaven with a ſhout, and with the voice of the Archangels, and with the trumpet of God*: then *ſhall all the kindreds of the earth mourne, and they ſhall ſee the Sonne of man come in the cloudes of heaven with power and great glory*: And who ſhall be able to ſtand in that great and fearfull day? even all ſuch as have finiſhed their courſe in the love of God and his children; as certainly as we now find love in our hearts, ſo ſurely ſhall *we have boldneſſe in the day of Iudgement.*

2 *Pet.* 3. 10,11.
1 *Theſ.* 4.16.
Mat. 14.3.
1 *Iohn* 4.17.

4. From the miſery of ſuch as love not Gods children.

The fourth Motive may be taken from the miſerable ſtate of ſuch as find not in themſelves the love of Gods children; Firſt, it is a palpable ſign they *abide in darkneſſe*, and under the bondage of the firſt death: and in danger of the ſecond death.

1 *Iohn* 2. & 3. Secondly, a man can never enter into the kingdome of Heaven without it; for every man can ſay, a murtherer ſhall not be ſaved (ſo continuing:) Now it is certaine, God hates a man that loves not his children, as well as he doth murtherers; *He that loveth not his brother, is a man-ſlayer, and we know that no man-ſlayer can inherit eternall life.*

1 *Iohn* 3.15.

Epheſ. 3.17. Thirdly, till we love Gods children, we can never know *What the length, breadth, and depth of the love of God and Chriſt is to us.* God ſhews not his love to us, till we ſhew our love to the Saints: Laſtly, for want of love in the heart, and the duties of love in converſation, the myſticall body of Chriſt is exceedingly hindered from growing, both in the beauty and glory, which otherwiſe would be found in the Church of Chriſt.

Epheſ. 4.16.

5. Laſtly, to incite us yet more to the exerciſe of love, I propound three places of Scripture more.

Epheſ. 4. The firſt place is, *Epheſ.* 4.12. to 17. where may be obſerved 4. things gotten by an holy union with the members of Chriſt, and Chriſtian ſociety, and affection. It furthers *our gathering into the body*: It is an exceeding great help in the beginning of our effectuall vocation: Secondly, it furthers our *edification* in the building, and fits us for our roome among the Saints. Godly ſociety doth frame us and ſquare us, and many wayes fits us for our place in this building. Thirdly, loving affection to the members of Chriſt and mutuall ſociety doth much profit us, in reſpect of *our growth in the body*: & that

that till we *become perfect men, and attain to the age of the fulneſſe of Chriſt.* *Verſe* 13. 16.

Fourthly, this holy love is a great fence to the judgement againſt falſe and deceitfull doctrine: he is not eaſily *carried with every wind of doctrine*, nor unſetled with the vaine deceits of men, that can *follow the truth*, and the means thereof in a ſetled and well grounded *love* to Gods children. But on the other ſide, how eaſily are ſuch men deluded and throwne off from their purpoſes and comforts that did never joyne themſelves to Gods children?

The ſecond place is, 1 *Peter* 4. 7, 8. where the Apoſtle exhorteth to ſobriety in the uſe of the profits & delights of the world in meats and drinks, riches, recreation and apparell, and withall to ſpend their time here in ſpirituall duties, eſpecially Prayer; watching thereunto, both to obſerve all occaſions and opportunities to pray, as alſo noting the mercies of God we find in prayer, with our owne corruptions in the manner, and the glorious ſucceſſe of prayer, in prevailing with God: But above *all things* he wills them *to have fervent love*: and yeeldeth two reaſons or motives; firſt, *the end of all things is at hand*: and therefore it is beſt loving and making much of thoſe, that after the diſſolution ſhall be great heirs of heaven and earth: ſecondly, *Love covereth the multitude of ſins*, it hideth the blemiſhes of our natures, and fitteth us for the comforts of Society. Notwithſtanding the infirmities accompany even the Saints whiles they are in this vale of miſery.

The third place is, 2 *Pet.* 1. 7, &c. where he largely perſwadeth men to get holy graces into their hearts, and to expreſſe holy duties in their lives: among theſe, as chief, he inſtanceth in *brotherly kindneſſe and love*; to this end he bringeth divers reaſons: firſt, it will ſet our knowledge awork, which elſe would be *idle and unfruitfull*; and where ſhould we unload our ſelves of the fruits of knowledge, which men get in Gods houſe, better then in the houſes of the people of God? ſecondly, he that hath not theſe things *is blind*: or if he have ſight and wit enough for this world, yet he is *pur-blind*, ſo as *he can ſee nothing that is farre off*, (as eternall things are) but onely things neere, ſuch as are carnall things: the want of love to Gods people is a palpable ſign of a pur-blind carnall man: thirdly, the want of love, and the other graces there named, is a ſign of a *ſpirituall Lethargie*, even that a man is fallen into a *forgetfulneſſe of the purging of his old ſins*; that is, it is a ſign that a man lieth under the guilt and filth of all his former ſins, and never feels the weight of them, or conſiders the danger of them: Fourthly, Love, with the fruits of it, doe *make our calling and election ſure*: Fiftly, loving ſociety, and brotherly kindneſſe is a great means of perſeverance, if *ye doe theſe things ye ſhall never fall*: Laſtly, by this means *an entrance ſhall be miniſtred unto us abundantly, into the everlaſting kingdome of our Lord Jeſus Chriſt*; both becauſe it mightily furthereth faith and hope: as alſo, becauſe by this means eternall life is begun on earth, in reſpect of communion both with God & the Saints.

1. *Verſ.* 8.

2. μυωπάζων.

3. *Verſe* 9.

4. *Verſe* 10.

5.

6. *Verſe* 10. *Verſe* 11.

Thus farre of the Motives; Helps follow. Theſe helps are ſuch as ſerve both for the begetting & nouriſhing of a holy love to and with Gods people. The helps.

There are eight things that are great furtherances of holy life:

1. Firſt, the conſcionable hearing of the word of God, for in Gods houſe doth the Lord fire the heart and holy affections, and teach the right ordering of them. How came thoſe *Coloſſians*, by their love to the Saints? no otherwiſe but by *hearing the word of truth*, which diſcovered unto them who were Gods children, and did daily fence them againſt the ſcornes and reproches which the world laded them withall.

2. Secondly, we muſt get faith and hope, as the coherence ſhews: for till we be ſoundly humbled to ſeek Gods favour, and find our hearts poſſeſſed with

the care for and hope of a better life, we cannot receive Gods children aright into our hearts: But no man was ever truly touched in conscience, and had unfeigned desires of remission of his sins: Neither did ever a man seriously seeke after the things of a better life, but he did love Gods children above all the people of the earth: and it is true of the measure, that as we grow in faith and hope, so we should grow in love, & in the comforts of Gods favour.

1 Pet. 1. 22. Thirdly, would we love brotherly, without feigning, and fervently; then we must get our *soules purified through the spirit in obeying the truth*, i. we must make conscience of the duties of mortification (as of so many purges) to cleanse our thoughts and affections, of dwelling and reigning lusts and evils; for secret sins entertained and delighted in within the affections and thoughts, do exceedingly poyson affection both to God and man: this is that the Apostle meaneth where he saith, *Love must come out of a pure heart*.

1 Tim. 1. 5. 2 Tim. 1. 7. Fourthly, we must *stirre up the spirit of Love*. The spirit of God is a spirit of love, and we must stirre it up by nourishing the motions of the same, putting courses or wayes of expressing love into our minds; and by prayer, meditation, or any other means that may inflame our hearts to a holy affection.

2 Tim. 1. 13. Fiftly, it profiteth much hereunto to get and keepe in our minds, a *pattern of faith and love*, even a draught of the things that concern faith in God, and love to the Saints: that we might alwayes have a frame of all holy duties that concern this holy affection: this was their care in the Primitive times, as appeareth, 2 *Tim.* 1. 13.

Tit. 2. 2. Sixtly, to be found in these 3. things, Faith, Love, & Patience, requires most an end Experience, and a daily acquainting our selves with the things of the Kingdome of Christ. When we are driven by often crosses to seek comfort in Gods Children, and by much observation do find the worth of the comforts that arise from holy Society with them? Many are the incredible weaknesses that discover themselves in the hearts of yonger and weaker Christians: but it is a shame for the elder men if they be *not sound in love*. *Tit.* 2. 2.

Heb. 10. 24. Note. Seventhly, we must by all holy means strengthen, and encourage, and set our selves upon perseverance in the profession of our hope, for if once we give over profession, it will be easie to see love vanish: a wavering profession is unconstant in Love.

Heb. 10. 25. Lastly, if we would never *forsake the fellowship we have one with another*, as the manner of some wicked hypocrites and damnable Apostates is, then we must with all Christian care, *Consider one anothers weaknesses* and wants; & be continually *provoking*, inciting, and encouraging *one another to love, and to good works*.

Thus of the helps.

The defects of the common Protestants love. In the last place I propounded to be considered, the defects that are found in the love that is abroad in the world, with which the common Protestant pleaseth himselfe. I will not here complain that love is turned into lust, and that that damnable infection hath stained heaven and earth, & polluted our houses, brought a curse upon our Assemblies, and debased our gentry, dishonoured our Nobles, corrupted our youth, and made heavy our elder Age: or shew how it hath brought upon us famine and pestilence: but to let this passe, I will speake of the honester love; and wherein think you standeth it?

First, in the civiller sort, in complements: never more complements and lesse love. Secondly, in freedome from suits at Law, and quarrelling; they are in charity with all the world, if they can shew that they never were quarrelsome, or that they are friends again. Thirdly, in the baser sort it is meere Ale-house friendship, their love stands wholly in going to the Ale-house together; these are the onely fellowes and good neighbours; and commonly,

here

here is ſet up the Devils bench, and Proclamation made of free pardon for filthy Ribauldry, for drunken ſpewings, and Viper-like ſlanders belched out againſt good men. Fourthly, many out of their ignorance, know none other love then of themſelves, or for themſelves, of others: But yet more plainly the defectiveneſſe of the common Proteſtants love appeares diverſly.

Firſt, by the uſuall ſins which are riſe amongſt them, even ſuch as batter the fortreſſe of Love. How can they pleaſe themſelves in their charity, if we conſider how Malice, Revenge, Anger, Slandering, Back-biting, and all ſorts of provocations to anger, are every-where abounding? What more uſuall then Selfe-love? what more common then Envy? Shall I inſtance? The Tradeſman while he is riſing is ſo fleſhed with ſucceſſe, and ſtuffed with the greedy deſire of profit, that he cares not whom he wrongs, nor how much he becomes prejudiciall to other mens trade: But this man is not ſo filled with Selfe-love; but the declining Tradeſ-man that hath overlived his prime, is every way as well filled with envy. And thus men are not in charity neither full nor faſting.

Secondly, it appeares to be defective in the *Objects* of Love, in a chiefe *Companion* of Love, in the *Parts* of Love, and in the *Manner* of Loving.

For the firſt: the onely men that are chiefly to be loved, and our affection to be ſpent upon, are the Saints; that is, ſuch religious perſons as make conſcience of all their ways: but are theſe the men the common Proteſtant loves? Oh times! oh manners! what men find worſe entertainment in the world then theſe? Is not the leaſt endeavour after holineſſe chaſed and purſued with open hates, diſlikes, ſlanders? Can a man refraine himſelfe from evill, and not be made a prey? Doth there any live godly, and they perſecute him not? Away falſe wretch, ſaiſt thou, thou art in charity with all men, and yet canſt not beare the image of God in a child of God?

For the ſecond: all true Love ought to be accompanied with Faith; yea it ought to be founded upon Faith; and therefore herein is the common love of the world defective, that a communion with men is not firſt ſanctified by union with God. Theſe men that boaſt ſo much of their charity, never made conſcience of ſeeking the aſſurance of Gods favour in Chriſt, neither ever travelled under the burthen of their ſins, ſo as to ſeek forgiveneſſe as the true bleſſedneſſe.

Thirdly, the common Proteſtant is exceedingly to blame in the very main duties of Love; no tenderneſſe of heart, no true Hoſpitality, and for mercy to the poore the old complaints may be taken up, *There is no mercy in the Land: Merciſull men are taken away.* We may now adayes wait for ſome Samaritane to come and prove himſelfe a neighbour; and for ſociety and fellowſhip in the Goſpell with Gods people, it will never ſink into the underſtanding of theſe carnall men, that that is any way expedient: and finally, in all the branches of Clemenſy before expreſſed, where is the man that makes conſcience of them? *Hoſea 4.1. Eſay 57.1.*

And for the laſt, it is eaſily avouched, that the Love that is found in the moſt men, is neither brotherly, nor without groſſe faigning and hypocriſie, nor proceedeth it from a heart in any meaſure purified; and laſtly, it is ſo far from being fervent, that it is ſtone cold.

Thus of *Love.*

Verſe 5. *For the Hopes ſake which is laid up for you in Heaven.*

IN theſe words is mentioned the third Grace, for which the Apoſtle gives thanks, and that is *Hope.*

Hope

Hope is here taken both for the thing hoped for, *viz.* the glory of heaven, as also the Grace by which it is apprehended, but especially the latter.

Heaven is diversly accepted in Scripture, sometimes it signifieth the ayre [a]; sometimes it signifieth the whole upper world that compasseth the earth [b]; sometimes for the Kingdome of Grace and the meanes thereof [c]; but most usually for the place of the blessed, and the glory thereof; and so it is taken here.

[a] *Deut.* 28. 12. *Matth.* 16. 16.
[b] *Gen.* 49. 25. *Matth.* 3. 16.
[c] *Matth.* 3. 2. & 11. 11.

Hope, as it is here considered by the Apostle, lookes two wayes: first, by relation to, and coherence with *Faith* and *Love*, [*for the Hopes sake*:] secondly, by a full aspect upon the object if it, which is intimated in the Metaphor [*laid up*] and expressed in the word [*Heavens*.]

First, of *Hope*, as it is to be considered in the Coherence.

Doctrines from Coherence.

Observat. 1. One Grace crowneth another.

There is an admirable Wisedome and mercy of God, in the very manner of dispensing of his Graces; for he makes one Grace crowne another, and become a recompence and reward to another: as here for Hopes sake Gods Children breake through the difficulties of Faith, and the impediments and discouragements of Love. When God sees how many wayes the heart of man is beset in the spirituall combat, about the getting and exercise of those two Graces, he is pleased by his word and spirit to trumpet out victorie by shewing the glory of heaven, and to set on the Crowne of Hope, as the assured pledge of full and finall victorie: it is Hope that pluckes up the heart of man to a constant desire of union with God by Faith, and of communion with man by Love. And the true reason why so many men utterly neglect the care to get a justifying Faith, and an inflamed affection to Gods Children, is, because they have no taste of the comforts of the evidence of a better life by Hope.

Observat. 2.

Secondly, Faith and Hope are two distinct things: Faith beleeves the Promise to be true, with particular application of the Promise to ones selfe; and Hope waites for the accomplishment of it: Faith usually is imployed about reconciliation and a Godly life; Hope for the most part, is taken up with the retired and affectionate contemplation of the glory of Heaven, the comming of Christ, the resurrection of the body, and temporall blessings and deliverance, as they are shadowes and types of the last and great salvation.

Observat. 3. *Ephes.* 2. 12.

Thirdly, Hope is no more naturall then Faith and Love: the carnall man is *without Hope in the world*: not that wicked men are cleane without all profession of Hope; for, few men are so vile but they professe and stoutly avouch their hope in God; but this Hope is vaine, empty, without evidence or promise, such as can never profit them: and therefore in the eight of *Iob* hee saith, that *the Hypocrites Hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a Spider.* It is to be observed, that he calles wicked men (even all carnall and unconverted people) *Hypocrites*, and that fitly, for every Sinner is an Hypocrite in some degree: and if there were nothing else to prove it, their very Hope and wilfull Confidence in the mercies of God, without all warrant from the Word, or testimony of Gods Spirit, or their owne Conscience, would undoubtedly prove it: and for the vanitie of their hope it is fitly expressed in the comparison of the Spiders webbe. The silly Spider with many dayes labour weaves her selfe a webbe, in appearance able every way abundantly to cover her, and fit her turne, but at the end of the weeke, the Maide with a Besome sweepes all downe. This poysonfull Spider is every unregenerate man or woman, this webbe is their Hope, in the framing of which they dayly busie themselves, and in the coverture of which they vainely repose themselves; but when any Servant comes out of the Lords armie to sweepe with the Besome of Iudgement or Death, the whole building of these imaginarie hopes come sodainely and totally

Iob 8. 13.

Every carnall man is an Hypocrite.

totally downe. In the 11. of *Iob*, and the 20. verſe it is ſaid, *The eyes of the wicked ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrow of mind.* In which words the holy Ghoſt ſhews that the time ſhall come, when thoſe vaine hopes ſhall be driven out of the ſoules of the wicked, and in ſtead thereof they ſhall be filled either with deſperate ſorrowes on earth, or with eternall ſorrowes in hell, *what hope hath the hypocrite when he hath heaped up riches, if God take away his ſoule? Iob* 27.8. Noting that if carnal men (againe called Hypocrites) will not forgoe their fond preſumptions while they live, yet by too late experience they ſhall find them vaine, when Death comes.

Iob 11.20.

Iob 27.8.

Obiect. But then they mean to pray God to forgive them, and hope by their repentance then to find mercy for their ſoules. *Sol.* In the 9. *verſe* it is anſwered thus; *Will God heare his cry when trouble comes upon him?*

Obiect.
Solut.

Queſt. But will not God heare mens prayers in the troubleſome time of death? *Anſ.* Not the prayers at that time made by ſuch men; for they are Hypocrites, having upon them but the names of God and godlineſſe, and will never in ſincerity *pray unto God at all times*, neither in their death doe they pray unto God becauſe *they delight in the Almighty*; and therefore he ſhews *Verſe* 10. that ſeeing they delight not in God and godlineſſe, and will not pray at all times; that is, as well in health as ſickneſſe, in proſperity, as in adverſity, while they might yet ſin, as well as when they can ſin no longer: therefore their hope of mercy in death ſhall faile them.

Obiect.
Solut.

Queſt. But if true Hope be not naturall, what is the difference betweene the Hope of the faithfull and this common Hope, that ſo ordinarily goeth up and downe the World under the colours of it? or how may we try our ſelves whether we have a right Hope or no? *Anſ.* The true Hope is deſcribed in ſeverall Scriptures, by divers properties, which are no where to be found in carnall men.

Queſt.

Anſw.

1. The ſigns or properties of true Hope. 1 *Tim.* 1.2. *Pſal.* 31.24.

First, the true Hope layes faſt hold upon the merits of Jeſus Chriſt onely, and ſtrives conſtantly *to be eſtabliſhed and aſſured.* But the common Hope is never emptied of carnall confidence and preſumption, that God loves them for ſome good things or parts that are in them: neither doth it brook aſſurance, for with one breath carnall people are aſſuredly confident of Gods mercy, and encounter the Doctrine of infallible aſſurance.

2. *Lam.* 3.29.

Secondly, true Hope makes a man more humble, but the common Hope makes men more wilfull and obſtinate againſt God and his Ordinances.

3. *Rom.* 5.2.5.4.

Thirdly, true Hope makes a man cheerfull under all ſorts of Croſſes, by vertue of the very reaſons grounded upon Hope; but the common Hope of it ſelfe will not yeeld a mans heart ſupport againſt any Croſſe.

4. *Acts* 28.20. *Rom.* 8.24.

Fourthly, the faithfull man can ſuffer for his Hope, but a wicked man can ſhew no chaine, unleſſe it be for his ſin.

5. *Rom.* 4.18.

Fiftly, true Hope reſts upon Gods promiſe, though never ſo unlikely to be performed by outward and ordinary means; but wicked men with their common Hope are perhaps able to beleeve they ſhall live well ſo long as they ſee and feele means, but without means they are without Hope.

6. *Tit.* 1.2.

Sixtly, true Hope will *acknowledge* as well as *know*; but the common Hope cannot abide profeſſion of Religion, it is enough there be a good heart to God.

7. *Pſal.* 37.3.

Seventhly, true Hope is induſtrious in the uſe of all means to come to the end hoped; but the common Hope is ſingularly ſloathfull, it boaſts of a ſufficiency of knowledge, and yet neglects the ſincere uſe of all Gods Ordinances; it affirms deeply of going to heaven, and yet cannot tell of one teare for ſinne, nor one houre truly ſpent in mortification: but *truſt thou in the Lord, and doe good.*

Laſtly,

8. Lastly, the true Hope seekes Gods presence, and strives in sense to draw neere to God; but the common Hope is then at best rest when the heart is furthest off from the care, desire, or sense of Gods presence, either in Gods house or abroad.

Psal. 73. 26.

4. The fourth thing that I observe from the Coherence, concerning Hope, is the worth of the Grace: It is one of the three golden abiliments to adorne a Christian Soule: and this I note the rather because it should move us to use carefully and constantly all the meanes that serve to breed or increase true Hope in us, and to get by prayer and practise all those things that cause Hope. And that we may get and increase our Hope, wee must labour for; First, *true Grace*, 1 *Thes.* 2. 16. Secondly, *saving Knowledge*, *Psal.* 9. 10. and 78. 7. Thirdly, *Experience*, *Rom.* 5. 4. Fourthly, *Patience and comfort of the Scriptures*, *Rom.* 15. 4. Fiftly, *the joyes of the holy Ghost*, and *peace of Conscience in beleeving*, *Rom.* 15. 13. Sixtly, *above all*, and for all these *the Spirit of Revelation*, *Ephes.* 1. 18. Seventhly, the often meditation of Gods Promises.

Thus of *Hope*, as it is considered in relation to *Faith* and *Love*.

Which is laid up for you in Heaven.] In these words Hope is described in the object of it.

Laid up] (*viz.*) by God in his secret Coffers, as a most worthy Iewell: this Metaphor gives occasion to observe three Doctrines.

Doct. 1. First, that Grace and Glory are a mans best treasures, and therefore wee should labour for them more then any thing else, and if wee have a comfortable evidence of them, to be contented though we want other things.

Doct. 2. Secondly, that Hope is no common Grace, in that amongst many faire vertues which are common to wicked men, hee locketh up this Grace of Hope as a speciall Iewell hee intends to keepe onely for his owne Children.

Doct. 3. Thirdly, that the evidence and grace of Gods Children be in Gods keeping, and laid up safe in heaven, and therefore cannot be lost; and besides, when they die, there is of theirs in heaven before they come.

Heaven] Here I observe two things.

Doct. There is a Heaven. First, that there is a Heaven for the Saints after this life: the Doctrine of Heaven is onely proper to Religion; Nature hath but a darke glimpse of immortality, or any being after this life, and is full of stronger Objections then Answers: and as any are more lewd in life, they are more senseless of immortality. But concerning the estate of the blessed in heaven, Nature is wholly ignorant, yea, the doctrine hereof is so divine, that Religion it selfe doth not fully purtray it out in this world to any, yet as any are more holy it is more discerned. The consideration of heaven may urge us to many duties in generall: if ever wee would have heaven when wee die, wee must get holinesse both imputed or infused while wee live [h]. Wee must bee sure wee be of Gods Familie [i], and that we are borne againe [k]. In particular, we should therefore acquaint our selves with the Lawes and *Mysteries of Gods kingdome* [l]: and if we may come by the meanes to be effectually instructed in the way to Heaven, we should account of this *Pearle*, and rather then lose it, *sell all wee have to buy it* [m]. And wee should above all things *labour for the meate that perisheth not, but endures to everlasting life* [n]: in as much as in the Ministery of the word is many times found the *Keyes that open unto us the Kingdome of heaven* [o]. And in as much as riches may prove a singular hinderance, we should take warning, and see to it that they do not intangle us [p]. And because in Heaven *are our treasures*, we should set *our affections there* [q], and prepare for our change and departure [r]. Giving allowance to no sinne, no not the least [s]: constantly professing and *confessing Christ before men; that he may not deny us in that day* [t]. Yea, where God meanes to bestow heaven, he bestowes heavenly qualities on men in this life, they are *poore in spirit*

Vses.

[h] *Matth.* 5. 16. 2 *Pet.* 1. 7. *Matth.* 7. 21. 1 *Pet.* 2. 11. 14. *Psal.* 15.

[i] *Ephes.* 3. 16.

[k] *Iohn.* 3. 5. *Luke* 13. 5.

[l] *Mat.* 13. 11. 52.

[m] *Matth.* 13. 44 45

[n] *Iohn* 6. 27.

[o] *Mat.* 16. 19. *Rom.* 10. 6.

[p] *Mat.* 19. 23.

[q] *Mat.* 6. 20. *Col.* 3. 1.

[r] 2 *Cor.* 5. 1. 2. 1 *Thes.* 1. 10

[s] *Mat.* 5. 10 19.

[t] *Mat.* 10. 32. 33. & 5. 10.

spirit [a]: they are eager after heaven and the things thereof [z]: they are *like Children*, void of earthly carking and distressefull cares [y]: they are *mercifull*: they *love their ememies* [x].

[a] *Matth.* 5.3.
[z] *Matth.* 11.12.
[y] *Matth.* 18.2.
[x] *Mat.* 25.34. 36.
* *Matth.* 5.44.

Secondly, the meditation of Heaven serves for reproofe, not onely of Atheists, that would deny it, or Papists, that claime so great glory for their base merits; but also of the most Protestants: for, are not the most such as can *discerne the face of the Skie, and yet have no discerning of the season*, to get Grace and Heaven? to say nothing of those that by their grosse and horrible sins have forfeited over and over the claime of any interest in the kingdome of heaven, living in daily blasphemies, whoredoms, drunkennesse, &c. Yea, doe not the better sort give Heaven fair words, and yet have their excuses why they will not come to Gods Feasts when he invites them? And thus while men blesse themselves, Gods curses usually devoure them.

Luke 14.17.

Lastly, it is a Doctrine of wonderfull comfort to Gods Children [a]; neither is this the peculiar advancement of some principall Saints, as *Abraham, David, &c* [b], neither should the miseries of this life before we come to heaven, trouble us, seeing there is no comparison between the *troubles of this life, and the glory of the world to come*, where there shall be no sin, sorrow, labour, weakenesse, disgrace, feare, death; where we shall enjoy the sweet presence of God, Christ, Angels, and just men, with unspeakable Joyes, perfect holinesse, exquisite knowledge, and a totall righteousnesse, and all this for ever.

Note.
[a] *Heb.* 12.23. *Luke* 11.20.
[b] *Matth.* 8.11. & 13.31.

Secondly, from hence also doth plainly arise this second Doctrine, *viz.* that the hope of Christians is in another world; there is their stay and comfort. When they seek by Faith the comforts of Gods favors, and by Love separate themselves to the communion with Gods children, the find presently such a rent from the World, and all sorts of carnall men assaulting so their rest, that a little experience learnes them the knowledge of this truth, that in this world, and from the men of this world, and the things thereof, they must look for no peace or contentment.

Doct. 2.

Rom. 8.24,25.

The Use is, first, for instruction, to teach us therefore to use the world as if we used it not, and so to care for earthly things and persons, as to resolve that Heaven is our portion, and there onely must we provide to find some rest and contentment; yea, therefore as *strangers and Pilgrimes we should seek and provide for our abiding City.*

Vse 1.

Hebr. 11.13.

Secondly, this Doctrine gives occasion to answer that imputation that is cast upon many professors, *viz.* that forwardnesse in Religion makes them mindlesse of their businesse, and much hearing of Sermons makes them carelesse of their callings. Men may here hence informe themselves, that howsoever Religion ties men to honest cares and daily diligence to provide for their families, (else the very Scripture brands such Professors to be worse then Infidels, that make Religion as a mask for idlenesse) yet seeing our hope is not in the world, therefore Gods Children doe well first and chiefly to seek the Kingdome of God and the righteousnesse thereof; and so to mind an earthly calling as it hinder not an heavenly, and provide means for a temporall life, as not to hinder the hope of an eternall life.

2.

Thirdly, this Doctrine may much settle and comfort Gods Children against the scornes and hates of the World, and all sorts of carnall people, *the World will love his owne.*

3.

Object. Oh, but why should they hate us? *Answ.* Because *you are not of the world, and Christ hath chosen you out of the world, therfore the world hateth you*: And therefore both provide for it, and beare it when you find it.

Object. *Iohn* 15.19.
Solut.

Object. But we will not be so rash and indiscreet to provoke men to hate and reproch.

Object.
Solut.

Solut. Verse 20. They have persecuted Christ who was the fountaine

fountaine of all wisedome: and therefore it is a vaine perswasion for any child of God to thinke by any discretion, wholly to still the clamours and hates of wicked men. And those men are grossely deceived and prejudiced that think the true cause of the troubles of Gods children is their own indiscretion.

Object. *Object.* It is strange they should hate us so; we never did them wrong. *Solut.* *Sol. Verse* 21. *All these things will they doe unto you for my names sake*: it is not your evill doing, but your holy profession of the Name of Christ, which is named upon you, that they hate.

Object. *Quest.* But how comes it they should dare to be so presumptuous and so palpably malicious? *Solut.* *Anf.* It is because *they have not known my Father, ver.* 21. their ignorance of the Majesty and Justice of God is the cause of it.

Object. *Object.* If it be of ignorance, it may be easily pardoned them. *Solut.* *Sol. Verse* 22. *If I had not come and spoken unto them, they should have had no sin, but now there is no cloak for their sin*; that is, if Christ by the preaching of the Word had not discovered their sins, and set before them the way of godlinesse, then it had been no such grievous and monstrous sin, but inasmuch as many men doe lie in wilfull ignorance, and will not be informed of the vilenesse of their course, therefore before God, of all sinners, they are without colour or excuse.

Object. *Object.* But may they not have good hearts to God, though they doe thus intemperately and unjustly maligne and abuse the Preachers and Children of God? *Solut.* *Sol. Verse* 23. He that hateth Christ in his Ministers and members hateth the Father also, and cannot have a good heart to God.

Object. *Object.* But it may be that Christ and Christians are hated the more securely by wicked worldlings, because they see nothing but their baseneſse and humiliation. *Solut.* *Sol. Verse.* 24. *If I had not done workes among them which none other did, &c.* By which words our Saviour shews that no works of God, for, by, or amongst Gods Servants, can be so great testimonies of the undoubted certainty of the goodnesse, and holinesse of their cause; but wicked men will still, against all right, hate them. And therefore we should so informe our selves by this and other Scriptures, (*verse* 25.) as to set downe our rest, that in the world we must have troubles, and in Christ and heaven, peace, and therefore lay up hope in our hearts, as God hath locked up our treasures in Heaven.

Thus of *Hope*. Thus also of the Grace for which he gives thanks.

Whereof ye have heard before by the Word of truth which is the Gospell.

Vers. 6. *Which is come unto you, even as it is unto all the world, and is fruitfull as it is also among you, from the day that ye heard and truly knew the grace of God.*

IN these words, with those that follow to the ninth *Verse*, is contained the second part of the Thanksgiving (*viz.*) his praise to God for their means of Grace.

The means is either { *Principall, Verse* 5, 6. Or, *Instrumentall, Verse.* 7, 8.

The principall means is the *Word*, and this is described by six things: First, by the ordinance in which it was most effectuall, *viz. Hearing*. Secondly, by the property which was most eminent in the working of it, *viz. Truth*. Thirdly, by the kind of Word, *viz. The Gospell*. Fourthly, by the providence of God in planting it amongst them, *is come unto you*. Fifthly, by the subject persons upon whom it wrought, *You* (the *Colossians*) *and the whole world*. Sixtly, by the efficacy, *It is fruitfull from the day*. Thus for the order of the words.

From

From the generall I observe out of all the words two things.

Doct. 1. Cor. 2. 14.

First, that Nature directs not to the apprehension either of Grace or Glory: *The naturall man cannot perceive the things of God*: these Celestiall had never known the face of God, nor gained the grace of Christ, had not God sent them the meanes. Briefely, this may informe us of the lamentable condition of such as live in their naturall estate, only pleased with the desire or possession of the riches or gifts of Nature: and withall shewes us the Fountaine of the want of Sense or care of Grace, and holinesse. In the most Sense comes not from Nature, but from the Word: and he is a Naturall man that is still lapped and covered with the vaile of Ignorance, whose wisedome is crosse to Gods wisedome, that lyeth in grosse sinnes like a dead man without sense, that favors some particular gainefull or pleasing sinne, without using aright any ordinance of God against it, and is without the spirit of Adoption, his heart never broken for sinne, and without desire of righteousnesse.

Who is a naturall man.

Esay 25. 8. *Rom.* 8. 6. *Ephes.* 2. 1. *Rom.* 6.

Secondly, it is a worthy blessing of God to any people to have the Word of God amongst them. This is that men should be exceeding thankefull for to God. *Psal.* 147. 19, 20. *Esa.* 2. 3. And by the contrary, the want of the Word is a terrible famine.

Doct. 2.

Vse 1. For reproofe both of mens prophanenesse in neglecting and contemning of the Word: as also of our great unthankefulnesse for such a mercie. 2. For comfort to Gods children, that injoy the Word and esteeme it. The Word should satisfie us whatsoever else wee want, both because it doth abundantly make amends for all other wants: and besides, it fits us with strength, patience, and comfort, to make use of other wants. 3. For instruction, not onely to such people as want the Word to seeke for it, and to plant themselves where they may have it, but also to such Landlords and great men, and rulers of the people, as would bee thought lovers of their Country, to use all meanes to see the Countrey and the Parishes under their power provided of this holy treasure.

Vses. 1. 2. 3.

Thus of the generall Doctrines out of the whole Verses.

The first thing in speciall, is the kinde of ordinance in which the word was effectuall, (*viz.*) Hearing.

Whereof.] That is, of which, Heaven or Hope. It is a great mercy of God to heare of Heaven before the time come it should be enjoyed, or lost. If wee heard not of Heaven till death or judgement, wee should continue still in our slumber, drowned in the lust after profit or pleasures: we should be so far from finishing our mortification, as wee should hardly beginne to set about the washing of our owne uncleanenesse both of hands and life: wee should looke upon Grace and Holinesse with a dull and feeble eye: yea, it is good even for Gods children to heare of it before they have it, both to support them in their crosses and discouragements, as also to pluck up their mindes to holy contemplation, and to weane them from the love of base things; yea to inflame them to a greater desire to magnifie and glorifie the singular grace and mercy of God in these dayes of their pilgrimage.

Doct.

Yee have heard.] No man can get eternall graces, or an enduring contentment, arising from the hope of a better life, without the hearing of the word of God [c].

[c] *Matth.* 17. 20. *Luk.* 16. 29. 30. *Iohn* 8. 47.

Quest. But tell us distinctly, what good shall men get by hearing of Sermons? *Ans.* Many are the singular benefits that come to men thereby. First, the holy Ghost is here given, *Acts* 10. 44. Secondly, mens hearts are here opened. *Acts* 16. 14. Thirdly, the feare of God doth here fall upon men. *Acts* 13. 16. Fourthly, the proud and stony heart of man is here tamed, melted, and made to tremble. *Esa.* 66. 2. Fifthly, the faith of Gods

What good comes by hearing Sermons.

Elect is here begotten, *Rom.* 10. 14. Sixthly, Men are here sealed by the holy Spirit of promise, *Ephes.* 1. 13. Seventhly, here the Spirit speaketh to the Churches, *Revel.* 2. Eightly, Christ here comes to suppe with men [a]. Let men tell of their experience, whether ever their hearts tasted of the refreshing of Christ, till they devoted themselves to the hearing of the Word. Ninthly, the painefull distresse of the afflicted Conscience is here or no where cured: by hearing, the bones that God hath broken, receive joy and gladnesse, *Psal.* 51. 8. Tenthly, what shall I say, but as the Evangelicall Prophet saith? If you can doe nothing else, yet *heare, and your Soule shall live, Esa.* 55. 4. Live I say, the life of grace, yea, and the life of glory: for *Salvation is brought unto us by hearing, Acts* 28. 28. & 4. 16.

[a] *Revel.* 3. 20.

Vse 1.

The use of this point is, First, for instruction: *Let him that heareth heare* [b]; yea, let all rejoyce in the mercies of their God, that have tasted of this bounty of the Lord: *Blessed are your eares*, in as much as you have heard: *Many Prophets, and righteous men have desired to heare the things that you heare, and have not heard them* [c]. Secondly, for humiliation; under the consideration of the lamentable estate of such people as have not the Word preached unto them. How doe the thousands even in Israel, perish through the failing or wanting of Vision? Is there not almost millions of Men and Women that have scarce heard (by preaching) whether there be any holy Ghost? Oh the cruell torments that abide those *soule-murtherers*! Shall I name them? I wish their repentance, that so they might have a *new name*; but because lamentable experience shews that the *unsavory salt* seldome finds wherewith it may be salted; therefore it is the duty of all Gods people to bowe the knees of their hearts to God, beseeching him to inflame the hearts of those that are in authority, with such bowels of compassion, that they would in due time purge the Church of them, that so their names may no more bee heard amongst us. Whiles men lie sicke of the spirituall Lethargy in their owne hearts, they are little troubled with the distresse of others, but if men would even in Gods sight duely weigh, without shifting and prejudice, these propositions, *viz.* that *the hearing of the Word is the ordinary means to convert mens soul to God, Rom.* 10. 14. 1 *Pet.* 1. 23. *&c.* And that *except men be borne againe they cannot enter into the Kingdome of God, John* 3. 3. if I say these things be weighed, how should our bowels turne within us to consider the case of some hundreds of Parishes in this famous Kingdome, that in the middest of this great Light, in this respect, yet sit in darkenesse? Thirdly, for the reproofe of the disorders and vitious dispositions of men in the hearing of the Word. Many are the sorts of evill hearers: exceeding many are the wicked humours of men, by which they sinne against the Word heard: the Scripture hath noted and taxed divers corruptions in men, in hearing, and fearefully threatned them. For the better explication of this use I consider two things. First, the sorts of evill hearers: Secondly, their state in respect of it.

[b] *Ezek.* 3. 27.
[c] *Mat.* 13. 16, 17.

2

Mourn and pray.

3:

The sorts of evill hearers.

The sorts of evill hearers may be distinguished into two kindes: some are openly impious and audacious; some more civill and restrained. Of the first kinde. First, some are so wayward nothing can please them, either the Preacher is too terrible, or hee is too comfortable. *If* Iohn *fast, he hath a Devill, if Christ eat, he is a glutton* [d]. Secondly, some *heare and are scandalized* [e]: Men are so wedded to their own conceits, and stuffed with prejudice, that they many times wilfully study, and strive to frame scandal and offence out of the words of the Teacher. Thirdly, some *heare and are filled with wrath and envy*, and that sometimes so as they cannot restraine the signes of their rage and fretting, no not in the Sermon-time [f]. *They gnash with their teeth, & their harts are ready to burst for anger.* And this comes many times because mē

[d] *Mat.* 11. 18. *&c.*
[e] *Mat.* 15. 12.
[f] *Luke* 4. 24. *Acts* 7. 54.

cannot

cannot abide wholesome Doctrine but are given to fables [p]. Fourthly, Some *hear and their mouths make jests, while their hearts go after their lusts* [q], *they hear & mocke* [r]. Fifthly, some make the auditory of Christians the study of all manner of base filthinesse: thither comes the Adulterer, the Covetous, the deceiver, the accuser of the brethren, &c. and there they damnably frame their dogged and swinish imaginations. Sixtly, Some heare, and if they finde any power in the doctrine of the Preacher, they enquire whether he be not a Puritane; for they have heard so much evill of that Sect every where, that that one colour may serve to make them cautelous, and better advised then to bee much troubled with his Doctrine. [s] Seventhly, Some will hear *if hee speake of this world* [m]. He is an excellent Preacher, that in their understanding gives them liberty; and *sowes pillowes under their* fleshly and worldly *elbowes*. Eightly, Some heare fearefully, as loath to bee drawn to the Sermon of any that rebukes sinne, as the people of Israel were to come neere the Mount [n]. Ninthly, some (like the chiefe Priests and Pharisees) when they perceive that the Preacher rebukes their sinnes, seek to lay hands upon him [o], and as farre as the feare of the people restraineth them not, they practise to remove him.

The civiller sorts of hearers are diversly sinnefull in their severall humors: First, some heare, but it is to bee rid of their diseases, that is, to see whether by hearing sermons, and comming to Church, they can asswage the trouble of their mindes, and dull the stinging cares of their hearts. Secondly, some are like the young man, for they goe from the sermon sorry that the Word requireth such things as they are not willing to doe [p]. Thirdly, some heare and say, *God forbid*: [q] It is pity it should be so as the Preacher saies. Fourthly, some heare because a great report goeth of the Teacher. [r] Fifthly, But above all others, they are strange hearers that are mentioned, *Mat.* 22.22, they hear and admire, and yet leave and forsake for any reformation or practise of what they heare.

Under this ranke I may refer the three sorts of hearers, *Matth.* 13. The first sort suffer the Devill presently to take away the Word. The second sort choake it with cares and lusts. The third forsakes the profession, and hearing and liking of it, in the time of temptation or persecution. Thus of their sorts.

The state of men transgressing against the Word, by refusing to heare it aright, is exceeding fearefull; if they could see their misery they would doe as the Prophets require, they would cut their haire and cast it away, under the sense of the horrour of Gods indignation [t]. The dust of the feet of Gods messengers will rise in judgement against such hearers [s]. It shall be easier for *Niniveh*, and *Tyrus*, and *Sidon*, and *Sodom*, and *Gomorrah*, then for such hearers [u]. Yea, all their suits for mercy are abomination in Gods sight [x]. A heavie care is noted for a singular judgement, *Matth.* 13. 13, 14. &c. *Esa.* 30. 9, 6. Yea, because men will not hear the Word they *must hear the rod*, *Mic.* 6. 9. and their eares (if they belong to God) must be forced open by corrections, *Iob* 33. To conclude, if all this cannot affect men, then I say as the Lord said to the Prophet of such persons, Hee that leaveth off to hear, let him leave off, *Ezek.* 3. *ult.* Thus of the first part of the description (*viz.*) the ordinance in which it is most effectuall, (*viz.*) Hearing.

The second part is the property of the Word, which is most eminent in the working of it, (*viz.*) Truth.

Word of truth] Hee meaneth not the personall Word, which is Christ, but the enunciative Word, made known either singularly by *Revelation*, *Oracles*, *Visions*, *Dreames*, or commonly by *tradition of Doctrine*, from hand to hand for 2000. yeeres; or by a more excellent manner afterwards

[b] 2 *Tim.* 4. 3, 4. *Ezek.* 33. 30. [t] *Acts* 17. 32.

[l] *Acts* 28. 22. [m] 1 *Iohn* 4. 5.

[n] *Heb.* 12. 19.

[o] *Mat.* 21. 45, 46.

[p] *Matth.* 19. [q] *Luke* 20. 16. [r] *Matth.* 3. 1.

The misery of evill hearers.

[s] *Ier.* 7. 22. 29. &c. [t] *Mat.* 10. 14.

[u] *Mat.* 11. 21. &c. [x] *Prov.* 28. 9.

wards by *Scripture*: the Word of holy Scripture is here meant.

The properties of the Word.

There are many properties of the Word of God, wherein it doth excell. First, it is *divine*. The testimony of Gods mouth, *Wonderfull*, 1 *Thes.*2.13. *Psal.*119.18,88,129. Secondly, it is *eternall* and *incorruptible*, *a living Word*, or *the Word of life*, *Psalm* 119.89. 144.152. *Philip.*2.16. 1 *Pet.*1.22. Thirdly, it is *swift*, *Psal.*147.15.18. Fourthly, it it *powerfull* and *terrible*, *Heb.*4.12. *The sword of the Spirit*, *Hos.*6.5. *Esa.* 11.2. *Heb.*4.12. *Ephes.*6. Fifthly, it is nourishing and *healing*, it hath a property to nourish and heale. *Psalm* 107.20. Sixtly, it *sanctifieth* both our persons and the use of the *creatures*. Seventhly, it is comfortable, joyfull, *sweet*, *Psalm* 119. 14.111. 143. 162. Eighthly, it is apt for generation, it hath a *quickening* power, *Psalm* 119. 25.28.1 *Pet.*1.22. Ninthly, it is preservative both from sin, *Psalme* 119.11. and from shame, *Psalm* 119. 22. So will not gold and silver. Tenthly, it is *wise and exceeding large*, *Psalm* 119.96. 98,99. 100. 104. Eleventhly, it is *light*, *and pure*, *and just*, *Psalm* 119.105. 130. 140. 128. 138. But here the Word is commended for the Truth of it, and that a most eminent property in mens conversions.

How the Word is said to be a Word of Truth.

Truth is taken diversly: for a vertue in speech, in the second Table, for Truth of Doctrine, *John* 5.53. for the substance of a type, *John* 1.17. for uprightnesse, and sincerity, *John* 3.21. for the true forme of a thing, *Rom.*1.28. Here the word of God is said to be *the word of truth*, in regard of the use of the Word in the conversion of a sinner; and that, first, as it is apprehended to be in it selfe: secondly, as it is by effect in the hearer. For the first, before a man can have experience of the power of the Word in the gathering of his soule, he must know it to be *a word of Truth* foure wayes.

First, that it is the very word of God, and therefore true: considering the admirable antiquity of the Story before all other Histories: the dreadfull miracles by which it was confirmed: the certaine event of the vaticinies or propheſies; the immutable and every way sufficient frame of piety, righteousnesse and divine worship contained in it: the durableneſſe of the wisedome thereof, which no punishments could ever extort out of the hearts of the professors thereof: and lastly, the dreadfull judgements upon the enemies of it.

Secondly, that it is true, whatsoever Doctrine it revealeth, though it make never so much against our profits, or pleasures, or lusts: til a man be brought to this, the Word never worketh soundly.

Thirdly, that there is an especiall glory of Truth in the promises, both in the promise it selfe and the condition.

Fourthly, that we acknowledge Truth in the performance of what God hath promised, and so give glory to his *faithfulneſſe*: and thus of the Word as it is apprehended in it selfe.

The Word worketh truth in us five wayes.

In the second place the Word is the Word of Truth by effect, because it worketh truth in us, and imprinteth it selfe in us, and fits us for godlineſſe *Tit.*1.2. and thus it worketh Truth in us six wayes.

First, in that it worketh knowledge, and so Truth in the understanding. Secondly, in that it worketh in us the Truth of worship, *John* 14.23, 24. Thirdly, in that it worketh in us plainneſſe and uprightneſſe, in the exercise of Grace and Holineſſe, and so it is opposed to hypocriſie, *Ephes.* 4. 24. Fourthly, in that it worketh Truth of Constancie, that is, an everlasting resolution to heare and *keepe the Word of Truth*, *John* 8.37. 1 *John* 4.6. Fifthly, in that it begets in us the *sincerity* and *Truth* that becomes our callings and behaviour in the world; as we are free from lying, calumnies, perfidiousneſſe, slandering, boasting, flattery, &c. 1 *Cor.*5.8. Sixtly, in that it makes al our conversation vertuous, & so guides us *to do the truth*, *John*, 3.22. *Jam.*3.17.

Use

Uſe is both for Inſtruction, and for Reproofe.

Vſes.

For Inſtruction, therefore we ſhould labour that the Word may be a Word of Truth to us: and to this end; Firſt, we ſhould pray God to give us *the Spirit of Truth*, *John* 16. 13. Secondly, we muſt *repent, that we may come to the knowledge of the Truth*, 2 *Tim.* 2. 25. Thirdly, we may not reſt in *the forme of Truth*, *Rom.* 2. 20. *John* 3. 22.

For reproofe of foure ſorts of men. Firſt, ſuch as will *not receive the love of the Truth: With theſe gaine is godlineſſe*, 1 *Tim.* 6. 5. 2 *Theſ.* 2. 10. 12. Secondly, ſuch as ſtrangle the light of the Truth, either of Nature, Conſcience, or the Word; and *withhold it in unrighteouſneſſe*, that ſtrive againſt the light of the truth in their hearts, that they might ſin the more freely, *Rom.* 1. 18. Thirdly, ſuch as will not obey the Truth, which yet they admire, commend, affect, &c. *Gal.* 3. 1. & 5. 7. Fourthly, ſuch as by their wicked lives cauſe *the way of Truth to be blaſphemed*, which Truth they both heare, and profeſſe to obey. Thus of the ſecond part of the deſcription.

Thirdly, the word of God is deſcribed by the kind of word, *v.* The Goſpel.

Which is the Goſpell.] By the Goſpell is meant the Doctrine of the reconciliation of man with his God after the fal. Concerning the Goſpell, we may in the generall here obſerve; That of all other Doctrines, the Doctrine of a mans Reconciliation with God, is eſpecially to be urged and explained by the Preacher, and to be moſt minded and enquired into by the hearer. The knowledge and experience of this point acquaints a man with the ſaving power of God: never doe men indeed ſee the *beauty of the feet of Gods ſervants*, till they have travelled about the obtaining of their *peace* with God. If Miniſters would bend the very force of their Miniſteries about the ſound and daily enforcing of the Doctrine of mans particular aſſurance of his peace, and reconciliation; it would produce, by Gods bleſſing, ſingular fruit. This Doctrine would judge the very ſecrets of men, and give them a glimpſe, or their laſt doome. It is a moſt prevailing Doctrine, and therefore extremely envied in the world. The High Prieſts and Scribes with the Elders of the people many times ſhew they cannot abide it, *Luke* 20. 1. Hence it is, that life is not deare unto Gods faithfull ſervants, ſo they may in the comfort thereof fulfill their courſe and miniſtration, received of the Lord Jeſus, in teſtifying the Goſpell of the grace of God [x]. Of all other Doctrines the Devill labours to keep the world ignorant of the neceſſity and power of this [y]: But woe is to thoſe Preachers that teach it not [z]; and horrible woefull ſhall the eſtate of thoſe people appeare to be at the laſt day, that *obey it not* [a]. And therefore we ſhould ſtrive to keepe afoot the ſparkles of light in this point, and whatſoever we loſe in hearing, this Doctrine ſhould never *run out*.

The Doctrine of a mans reconciliation with God, is principally to be taught and learned.

Rom. 10. 14.

[x] *Acts* 10. 24.

[y] 2 *Cor.* 4. 3, 4.
[z] 1 *Cor.* 9. 16.
[a] 2 *Theſ.* 1. 8.

In particular, concerning the Goſpell, I enquire into three things. Firſt, wherein this Doctrine lieth? Secondly, who receive this Doctrine of the Goſpell? Thirdly, what are the effects of it?

For the firſt; the Goſpell, or the Doctrine of it, lieth in two things.

Firſt, in our true repentance for our ſins, and ſecondly, in the infallible aſſurance of faith in Gods favour, in Chriſt, forgiving us our ſins, *Matth.* 3. 2. *Marke* 1. 15. And this duly weighed, firſt, reproves thoſe that dreame of ſalvation, and the benefits of the Goſpell without mortification: and ſecondly, it ſhould teach us to nouriſh faith by all meanes, by nouriſhing of deſires; by removing of lets; praying for it; waiting upon hearing; beholding the faith of Gods children, and delivering up our ſoules to ſome able and wiſe Paſtor.

What the Goſpell principally urgeth.

The ſecond *Queſtion* is, Who receive the Goſpell? *Anſ.* We muſt conſider, Firſt, who may receive it: and that is anſwered *Marke* 16. 15. *every*

Who receive the Goſpell.

Creature, that is, any Man or woman, of what Nation, Language, Profession, Calling, State, and Condition soever: and secondly, we must consider, who doe receive it; and this may be answered generally, or more specially; generally, none receive the Gospell but they find in it the very power of GOD to salvation [b]. None but such as are begotten again by it to God [c]. If there be no change in thy life, thou hast yet no part in the Gospell; without conversion, no glad tidings. In speciall, the persons that receive this treasure are signed out by divers properties in Scripture; they *are poore in spirit* [d]: they find such need of it, that *heaven suffers violence*, and they *presse to it*; and they so highly esteeme the comforts of it, that they can be content to *lose liberty, friends, means, and life too for Christs sake and the Gospell* [f], and it works so forcibly upon mens soules, that they consecrate themselves to God, to sincerity and godlinesse [g], and learne conscionably to practise the *service* of God *in their spirit*, minding the reformation of their thoughts and affections within, as well as of their words and actions without [h].

[b] *Rom.* 1.16.
[c] 1 *Cor.* 1.16.
[d] *Matth.* 11.5, *Luke* 4.18.
[e] *Luke* 16.16. *Matth.* 11.10.
[f] *Marke* 8.35. & 10.29.
[g] *Rom.* 15.16.
[h] *Rom.* 1.9.

The effects of the Gospell.

And thirdly, for the effects of it: great are the praises of the power of it; it begets men to God; It is *the power of God to salvation*; it *judgeth the secrets of men*. Of these before. It brings *abundance of blessings*, *Rom.* 15.19. it makes men *heirs and coheirs with* CHRIST: it is *a witnesse to all Nations* *Matth.* 24.14. And lastly, *life and immortality is brought to light by it*, 2 *Tim.* 1.10.

The Vses.

The consideration hereof should much encourage Ministers to presse this Doctrine, and never cease to preach it in the Temple, and from house to house, and make use of all opportunities when a doore is opened unto them; either in respect of power in their own hearts, or in respect of tenderness and affection, and desire in the people [i]. Gods people also should so labour for the assurance of Gods favour, and peace in Christ by the Word, as they should store their hearts with provision of that kind, not onely for their death-bed when they dye, but renew the perswasion of it in their hearts daily, the better to fit them, even in their callings and speciall standings. This knowledge is not onely *a Crowne and shield for their heads*, but *shooes* also *for their feet*, against the filth of the times, and thorny cares of the world, and all the difficulties of a daily diligence in their standings [k].

[i] *Act.* 5.42. 1 *Cor.* 1.12.
[k] *Ephes.* 6.15.

Thus of the third part of the description. The fourth followeth.

The manner of providence in planting it amongst them, in these words, *And is come unto you.*] Where we may observe, that if the means of happinesse find us not out to worke upon us, we would never looke after it: if God were not more carefull to send it, then we to seek it, it would never be had. We see this by common experience, that whole multitudes of people live without any sense of the want of the Word; and did not God by some great providence send it them, and perswade them to the use of it, it would never be had: and this comes to passe because men are dead in sin, and sick of a Lethargy in the very use of the light of Nature, in matters of godlinesse; and besides, there is an incredible inclination in our Natures to seek for contentment in things below, and to be pleased with any condition, rather then soundly to digest a sense of the necessity of using the means for happinesse in better things. And lastly, this neglect of seeking the Word, comes from errours about mens estate, while they thinke that they may be in Gods favour, and like enough to be saved without any such adoe.

God sends the Word before we seek it.

Thus of the fourth part.

The fift thing in the description is, the subject persons, to whom the Gospell came, (*viz.*) the Colossians and all the World.

Vnto

Vnto you, as it is even unto all the world.] Hence we may note, First, the Truth of God in his promises: he promised flourishing Churches of the Gentiles; and loe, it is effected: the Word is gone out into all the World. Secondly, That the true triall of all Doctrine is by enquiring, whether it be agreeable to that Doctrine wherein the world was overcome to GOD. Though an Angell from Heaven should preach otherwise, yet his Doctrine were to be detested as accursed[1]. And therefore we may justly complaine of the *Papists*, and all popish men that chaine men downe to a necessity of looking upon the hundreds of years neere unto us, and will not beare it that men should seek ground for their Conscience, by over-looking all the hundreds of years since Christ, and minding onely conformity to the Doctrine that first founded the Churches of the Gentiles; all Doctrines since then, though in the purest times, are to be received no further then they agree with the Doctrine of Christ and his Apostles.

1. 2. A triall of Doctrine. [1] *Galat.* 1. 8.

Thirdly, that men are bound to seek the Word whersoever it may be heard: for if this had not been so, how could all the World receive the light of the Gospell? and further, we may see that the want of Teachers was no warrant to commit the Churches to the care of such as could not teach; a necessity lieth in the people to seek the Word where it may be had. And therefore those Church-governours sin grievously, that in this light, create so many insufficient men, and set them over the flocks of CHRIST. For if want of able men had been a reason, the Apostles should have seene into this necessity, to ease the labour and care of the Churches: but it is a more grievous sin to admit, ordaine, and place them, and yet see many worthy and able men wholly want places.

Men must seek the Word wheresoever it may be had.

Fourthly, we might here note the vanity of their argument that would prove universall grace, because Christ died for all men: for in this place here is not onely the world, but all the world; and yet here cannot in any reasonable sense be meant all the singular men and women in the world; for there were many thousand of particular persons, to whom the Gospell came not, and therefore by all the world (as here, so in that question) may be understood all the Elect world: or if the world universally, then it is true in respect of offer, or not excepting out of any of any Nation; or by all the world is meant men of all sorts and conditions in the world.

All the world cannot signifie every particular man in the world.

Fiftly, We might here note the incredible power and swiftnesse of the Gospell, that could overcome, and that in so short a time: and the rather, if that we consider that the Magistrates generally drew the sword against it, and there were not wanting Ministers to oppugne it, even false teachers of all sorts: and besides, the people had been so long time setled in their false Religion: and lastly, if we look upon the meanness or the fewnesse of those that were Gods Embassadours to the Gentiles.

The swiftnesse and power of the Gospell.

Thus of the fift part of the description.

The last thing by which the Word of GOD is described, is the efficacy of it, and here the Apostle sheweth; first, what it doth, *It bringeth fruit*: and, *It encreaseth.*] for so it is added in some Copies: secondly, upon whom, *as even in you.*] thirdly, when it began to be so, *viz. from the day that you heard, &c.* fourthly, what made it worke so, *viz. the hearing and true knowledge of the grace of God. And is fruitfull.*] Concerning fruitfulnesse required as an effect of the VVord, I consider foure things. First, the reasons to move us to fruitfulnesse. Secondly, the sort of fruits we should beare. Thirdly, the means to make us fruitfull. Lastly, the uses.

Αὐξανόμενον.

For the first, there are many things might move us to make conscience of glorifying God in our places, by bearing the fruit of the Gospell, even expressing the power of it in our lives.

First,

First, it is a speciall glory to GOD, and to our adoption and calling [l]. Secondly, it is a testimony that we are indeed *Christs* Disciples [m]. Thirdly, the practising of those things which are within the compasse of Gods promises (such as are all the fruits of righteousnesse) is the very ground-worke of true prosperity [n]. Fourthly, to this end did God by election before time, and speciall vocation in the Gospell, choose us, and call and single us out of the world [o]. Fiftly, it procures unto us an unstained and inoffensive glory, even untill the day of Christ [p]. Sixtly, if a man endeavour to bring forth fruit, and to walke as becomes the Gospell, he is sure to speed when he hath any suit to God [q]. Seventhly, against such there is no law [r]. Eightly, it shall be to us according to our fruit [s]. Ninthly, the fruits of righteousnesse are better treasures for a Christian, then all riches [t]. Tenthly, if we be not fruitfull we shall be cut off from CHRIST, and utterly for ever remaine frustrate of all his merits and vertue [u].

[l] *Iohn* 15.8.
[m] *Iohn* 15.8.
[n] *Psal.* 1.3.
[o] *Iohn* 15.16.
[p] *Phil.* 1.21.
[q] *Iob* 15.16.
[r] *Gal.* 5.23.
[s] *Ier.* 17.8.
[t] *Ier.* 17.10.
[u] *Iob.* 16.2. 4.6.

What fruits we should beare.
* *Esa.* 27.9.

Now for the second; the fruits that we should beare are such as these. The forsaking of our particular beloved reigning sins (*this is all fruit* *.) The exercise of the true love and feare of God in a conscionable, both worship of God, and practise of life, the fruits of zeale for Gods glory, humility, patience, and the exercise of the duties of Mortification; as Prayer, Sorrow, Fasting, and the rest; Fidelity in the diligent discharge of the duties required of us in our Families and Calling; Sobriety in the use of Gods Creatures, Contentation, just-dealing, and to be rightly ordered in matters of Report: Finally, works of Mercy, and all duties of Love.

What we must doe that we may be more fruitfull.
[x] *Matth.* 13.
[y] *Esa.* 6.1.

Thirdly, that we may be more fruitfull; first, we must labour for greater tendernesse in our hearts, and plow our ground deepe with long *furrowes of Mortification*: the seed will not grow if it fall upon the trampled and smooth heart of man: [x] the stones must be taken from the roots [y]. Secondly, we must learne to *make God our trust*, and Gods promises our treasure, else in many parts of Christian fruitfulnes, worldlines wil teach us to deny to obey [z]. Thirdly, we may not neglect to send forth the leaves of profession: for as these leaves are of *medicinable use* [a], so they are good inducements to force a necessity of more fruit; if no profession, there will be little fruit. Fourthly, we should labour to be abundant in storing up of saving knowledge; for the wisdome that is from above, is full of good fruit [b]. Fiftly, we should seek the prayers of Gods Ministers for us, and subject our selves to be directed by their care and pains [c]: though the ungratefull world contemns Gods Messengers and Vine-dressers, yet the truth is, that if many times they did not rise up in the gap, woe would be unto men for their barrennesse. Sixtly, we should make use of our crosses, and learne humility and acknowledgement of our sins by them, breaking our hearts in Gods sight, and beseeching him for the compassions of a Father, to be shewed to us, that so we might, after much exercise under our crosses, *bring forth the quiet fruit of righteousnesse* [d]. Seventhly, we should importune the Lord for our sakes to visit the great *Leviathan*, the Devil, and to receive us under his protection [e], to watch us, and daily to water us [e].

[z] *Ier.* 17.8,9.
[a] *Ezek.* 47.12.
[b] *Iam.* 3.17.
[c] *Luke* 13.6,7.
[d] *Heb.* 12.]
[e] *Esa.* 27.1,2, 3,4. &c.

Lastly, in the first Psalme are divers rules; first, we must not sit with wicked men: secondly, we must privately and constantly exercise our selves in the Word of God: thirdly, we must seat our selves under the powerfull ministery of the word, neer the Rivers of these waters of life: and lastly, we must take heed of procrastination, delay no time, but with great heedfulnesse respect the season, or due time of fruit: all the year is not Seed-time or Harvest.

Vse.

The use is for bitter reproofe of the barrennesse and perversnesse of our hearts. Some men are so ignorant that they know not that they owe any thing

things of neceſſity unto Religion. Some beare fruit, and more then enough of it, but it is onely to the fleſh [f]. Some heare the Preacher with *Herod*, gladly, but they mend but what they liſt. Some reſt in the means of fruitfulneſſe: it is enough with them, for their praiſe, that they have the means and frequent it. Some will beare fruit, but they chooſe which fruit; for ſome will doe ſomewhat in civill righteouſneſſe in their dealing with men, but are little or nothing in ſincere piety to God. Others beare faire leaves of profeſſion in the firſt Table, but in the ſecond Table beare ſuch wild fruit, as it is a ſhame to behold it in this light; and a ſorrow it ought to be to them to hear God, with diſdain, expoſtulate about it. Some are good abroad, but naught at home: but at the hands of all theſe will the Lord of the Vineyard require fruit, and judge them according to their works.

[f] *Hoſ.* 10.1. & *Rom.* 6.

And encreaſeth.] This alſo is added in ſome Copies. Here I obſerve two things. Firſt, in what it encreaſeth. Secondly, by what means. For the firſt, the word encreaſeth five ways.

The Word encreaſeth five Wayes.

Firſt, in the number of hearers, ſo *Act.* 9. 31. Secondly, in the power of working, the efficacy of it is, and is felt of godly minds, more and more. Thirdly, in the fairneſſe of the leaves of profeſſion. It is noted of a good tree, that his leaves ſhall not faile; and it is certaine, that the word maketh the glory of profeſſion both more and more inoffenſive. Fourthly, in the goodneſſe of fruit, it cauſeth men to bring forth more and *better fruit at the laſt then at the firſt*: yea, Chriſtians refreſhed with the daily comforts of Gods word, *bring forth new fruit every moneth* [g]. Fiftly, in the heighth of growth Gods Children are made every day more heavenly minded then other.

[g] *Ezek.* 47.12.

What we muſt doe that we may encreaſe.

Secondly, that the word of God may encreaſe by making us to encreaſe in fruitfulneſſe, we muſt doe five things. Firſt, we muſt labour to continue neer *the waters of the Sanctuary* [h]. We ſhould never, but in caſe of neceſſity, withdraw our hearts from the directions and comforts of a daily and ſetled effectuall Miniſtery. Secondly, we muſt *take root downward*, and then *the world will be filled with fruit* [i]. The Tree groweth two waies, upward in branches, and downward by rooting it ſelfe more and more in the earth: ſo ought a Chriſtian to grow upward in the externall fruits of holy life, and downewards in the roots of faith, hope, and other holy graces; and it is certain, if men be carefull to faſten their roots more and more, there will be a happy increaſe in the outward life of man. Thirdly, we muſt arme our ſelves againſt *the heat of tribulations*, or perſecutions as againſt the meanes of *failing* [k]. Fourthly, we muſt *abide in Chriſt* [l], labouring to nourith the ſenſe of his preſence, and the contentment ariſing from the Communion with his members, &c. Laſtly, we muſt be much in the exerciſes of Mortification, *every branch that beareth fruit, the huſbandman purgeth*, that it *may beare more fruit* [m].

[h] *Ezek.* 47. *Pſal.* 1.7.6.

[i] *Iſay* 27.6.

[k] *Ier.* 17.8.

[l] *Iohn* 15.4.

[m] *Iohn* 15.2,3.

Before I paſſe from theſe words, it is to be obſerved, that he ſaith not they were fruitfull, or increaſed: but *the Word is fruitfull, &c.* To note that when men have given their names to the Goſpell, that which befalleth them is ſaid to befall the Goſpell: partly, becauſe what good men doe, they doe it by direction from the Word, and aſſiſtance of the ſpirit of Chriſt: and partly, becauſe the world attributes what is done by profeſſors of the word, to the word they heare: if their lives be full of good fruits, *the word of God is glorified*, but if they be any way vicious, *the Word is blaſphemed* [n]. Then they ſay, this is their preaching, this comes of gadding to Sermons, and toſſing of their Bibles, &c. The Uſe is both for Inſtruction and Comfort. For Inſtruction, therefore Gods Children ſhould *worke out their ſalvation with fear and trembling*, and labour to be *filled with the fruits of righteouſneſſe, living inoffenſively, & holding forth the word of life in all holy converſation*, ſhining

[n] *Rom.* 2.

shining as lights in the midst of a froward and crooked Nation°. For Comfort also, because the Lord is pleased to communicate the honour of his Word to his people, so as where the Word is in credit, they shall be in credit, and if they be despised, they are not despised alone, but the Word is despised with them.

° *Philip.* 1. 11. & 2. 15, 16.

Thus of the first thing in the efficacy of the Word, *viz.* what it doth. The second thing is upon whom it worketh, or the subject persons.

Doct.

As it is also in you] *Doct.* It helpes not us that others (though many) bee wrought upon by the Word, gathered, made fruitfull, and increased: unlesse wee be sure of the efficacy of it in our selves. It had been a small comfort to the Colossians to know that the Word was fruitfull all over the world, if it had no power amongst them. There is a windy vanity prevailes in the heads of many hearers, they think they doe worthily when they commend the Sermon, praise the Preacher, tell of the working of the Word in such and such, though they perceive not that unto them it is but a dead letter. Many are ful-mouthed, but have empty hearts and hands: but it should bee our discretion to labour the cure of this looseneſse and wandring of heart, and not to suffer our souls to bee led aside from considering our own way by any such smooth wiles of Satan. Thus of the persons; the time followeth.

From the day] Here I observe three things.

There is a season for fruit.

First, that there is a season for men to be fruitfull in. We are naturally dry trees, or no trees: We are but dead stockes: neither if we should stand in Gods Orchard to all eternity, would we of our selves beare the fruits of the Gospell, or exercise our selves in those faire fruits that are unto eternall life: if before this day the City of Colosse had been searched with lights, there would have been found no true fruits of Grace or Righteousneſse amongst them: our season to beare fruit is then when God calls for it. At some time of our life, God (giving us the meanes) doth set before us the way of life and death, affects us inwardly with sense of our misery, or the glory of conversion, or the necessity of our repentance. Now when the Axe of Gods Word is laid thus neere to the root of the tree, it is then time to beare fruit, or else we are in danger. The consideration hereof, as it shews that the workes of civill honest men are but shadowes or blasted fruit; so it should inforce upon us a feare of standing out the day of our visitation. Consider with thy selfe, God calles now for repentance, and the duties of new obedience. If now thou answer Gods call, and pray God to make thee such as hee requires thee to be, thou mayest finde favour in his eyes; for God *is neere them that call upon him* if they *seeke him in due time, while hee may bee found*: but if thou delay; consider first, that thy heart of it selfe without dressing will never be fruitfull: secondly, that thou art not sure of the means hereafter: thirdly, if thou wereſt sure, yet who can prescribe unto the most High? *Hee hath called, and thou hast not answered*; therefore feare his justice, *thou maist call and he will not answer.*

Secondly, that it is exceeding praise-worthy, and a singular mercy of God, if the word of God work speedily upon us; if wee yeeld and stoope with the first, if it make us fruitfull from the first day. This lively working of the Word, first, is a seale to the Word it selfe; for hereby it is out of all doubt, that it is the true word of God, and this effectuall worke of Grace upon our consciences, doth fence us against a thousand objections about the Word: secondly, it is the Ministers seale; as soon as he seeth this power of Doctrine, hee hath his seale from God: the fruitfulneſse of the people is the Preachers testimoniall: * thirdly, so soon as we finde the Word to be a savour of life unto us, it becomes a seale to our own Adoption to life; and

* 2 *Cor.* 3. 2.

therefore

therefore we ſhould againe, every man, be admoniſhed, to take heed of delaying the time; for not onely we want the teſtimony of our owne happineſſe, while we live without ſubjecting our ſoules to the power of the Word, but exceedingly provoke God againſt us: wee ſhould conſider that the holy Ghoſt ſaith peremptorily: *Now is the Axe laid to the roote of the Tree, and every Tree that bringeth not forth fruit is cut downe and caſt into the fire,* Note that hee requireth preſent fruit, or threatneth preſent execution [p]. Neither may we harden our owne hearts with preſumption, becauſe wee ſee not preſent execution upon this rebellion of man againſt God, and the offer of his grace: for wee muſt know that men are cut off by more wayes then one. Some are cut off by death, as an open revenge of the ſecret rebellion of the heart, not opening when the ſpirit of grace knocketh. Some are cut off by ſpirituall famine; God removing the meanes from them, or ſuffering them to be their owne executioners, by withdrawing themſelves from the meanes. Some men are cut off by Gods fearefull Judgement, being caſt into a reprobate ſenſe. Some are cut off by Church-cenſures, God ratifying in Heaven, what is done in Earth by the Church.

[p] *Mat.* 3. 10. *Iohn* 15. 2.

Thirdly, hence wee learne, that if we would be truely fruitfull, we muſt be conſtantly ſo; not loſe a leafe, much leſſe give over bearing fruit. * Sodaine flaſhes will not ſerve turne: the Lord knowes not how to entreat them whoſe goodneſſe is but like the morning dewe [q]. Either (from the day) conſtantly, or not (upon the day) truely. Thus of the *Time*.

* *Pſal.* 1. 3. *Ezech.* 47. 12.
[q] *Hoſ.* 6. 4.

Fourthly, this efficacy is limited, Firſt, by the kinde of Doctrine which eſpecially makes men fruitfull, *viz.* the Doctrine of the grace of God: ſecondly, by the application of it, both by Hearing and Knowledge, and both are limited, in that they are required to be in the truth.

That yee heard and knew the grace of God in truth.] In the opening of theſe words I conſider, firſt, the words apart: ſcondly, the Doctrines out of the whole. For the firſt, here are three things to be conſidered: 1. what grace of God the Goſpell propounds to men: 2. what we muſt doe that we may have the comfort of this, that we doe truly heare: 3. what is to know truely.

ἐν ἀληθείᾳ

For the firſt, the Goſpell requires of men a deep ſenſe of the ſingular Grace or free mercy of God towards men, and that principally in five things: firſt, in giving Chriſt to mankinde fallen; and finding out ſo happie a meanes of our deliverance: ſecondly, in accepting of the mediation of Chriſt in particular for the beleever, in the age that hee liveth in: thirdly, in forgiving ſinnes paſt, through his patience: fourthly, in bleſſing the meanes, for mans ſanctification: and laſtly, in allowing unto men their lot in the inheritance of the Saints in heaven.

Five things principally to be acknowledged from Gods Grace.

Secondly, that we may have the comfort of this, that we doe truly heare the Word, ſeven things are to be done: firſt, we muſt deny our owne carnall reaſon, wit, parts, and outward praiſes, *and become fools that we may be wiſe* [r]: ſecondly, we muſt *feare* God, and ſet our ſoules in *Gods preſence* [s]: thirdly, wee muſt come with a *purpoſe* and willingneſſe *to be reformed* by it [t]: fourthly, wee muſt labour for a *meeke* and humble *ſpirit*, mourning over Pride, Malice, and Paſſion: [u] fiftly, wee muſt *heare all* [x], both at all times, that is, conſtantly; and all doctrines that concerne the grace of God: ſixtly, wee muſt heare with *faith* and aſſurance [y]: laſtly, we ſhould eſpecially in hearing, wait for a bleſſing from God, in the particular knowledge of Gods grace to us, elſe all hearing is to little purpoſe.

That we may heare the word in truth ſeven things are to be done.
[r] 1 *Cor.* 3. 18.
[s] *Pſal.* 25. 14. *Acts* 10. 33.
[t] *Pſal.* 50. 16.
[u] *Iam.* 1. 22. *Eſay* 57. 15. 1 *Chron.* 34. 27.
[x] *Deut.* 5. 27.
[y] *Hebr.* 4. 1. 1 *Theſ.* 1. 5.

Thirdly, men may be ſaid to know and yet not truely: firſt, when they know *falſe things*, as in the Church of *Rome*, to know the doctrine of Purgatory, Interceſſion of Saints, Image worſhip, the Supremacie of the Pope: or in *Germany*, to know the Ubiquitie of Chriſts humane nature, univerſall grace,

How men may be ſaid to know and yet not truely.

grace, falling from grace, or that the Sacraments conferre to all, the graces they ſignifie, and ſuch like. Secondly, when men have the forme of words, and underſtand not the meaning. Thirdly, when the notions of the truth are entertained in the minde, and not let downe into the affections; when men have knowledge in their heads and no affections in their hearts: the Law ſhould be *written in their hearts*. Fourthly, when men know things by *opinion, not by faith*, as the moſt men know the greateſt part of Religion. Fifthly, when our knowledge is not experimentall in practiſe. Sixtly, when men know other things but not the grace of God to themſelves.

Thus of the words apart. The Doctrines follow.

Doct. 1. The cauſes why many hearers get not knowledge.

Firſt, men may heare and yet not know. Knowledge is not attained by all that heare: and this comes to paſſe either as a curſe for mens home ſinnes unrepented: Where Manners will not be informed, there Faith cannot: or by reaſon of pride and conceit of our owne wits, and that wee need not be informed: Thus the Phariſees are blinde though they hear Chriſt himſelfe: or it comes to paſſe by reaſon of mens faultineſſe in hearing, they heare careleſſy, or without application, or with prejudice, or not all: or elſe it is becauſe men ſmoother their doubts, and ſeeke not reſolution in private by conference, or ſecking the law at the Prieſts mouth: and in many, *troubleſſe hearing* is cauſed by want of catechiſing, when people are not fitted for preaching by information in the principles before.

Doct. 2.

Secondly, the hearing and true knowledge of Gods grace to a man in particular, doth make fruitfull: the ſalutiferous appearance of Gods grace in a mans heart, workes in a man a deſire and endeavour to *ſhew all good faithfulneſſe that may adorne that doctrine*, by which hee comes to know God to be his Saviour. *It teacheth men to deny ungodlineſſe and worldly luſts, and to live godly, righteouſly, and ſoberly*[1]: it *purgeth* upon *iniquitie*, and inflames the *zeales of good workes*[1]. When GODS Children have the tidings of grace given unto them, it kindles in them a ſingular incouragement to goe about Gods worke, and to hold out to lay the *very laſt ſtone with joy*[2].

[1] *Tit.* 2. 10, 11, 12, 14.

[2] *Zach.* 4. 7.

Doct. 3. The doctrine of Gods grace hard to the moſt.

Thirdly, as other Doctrines, ſo eſpecially the doctrine of our reconciliation with God, or of our particular aſſurance of Gods grace to us, is exceeding hard, and men are ſtrangely turned off from the right knowledge of it. This comes to paſſe (where it is effectually preached) becauſe it is hindred by common hope, and by a reſolution in many to part with no ſinne for the attaining of it; and by a naturall darkeneſſe in the underſtanding of man in matters of the Kingdome of Chriſt, and by the ſpeciall malice of the Devill, and by pride in other knowledges: And laſtly, by an incredible averſeneſſe in our natures, that will not bee brought to ſet time apart to minde this point ſeriouſly, and to apply our ſelves unto the meanes that might further us thereunto. Whereas if men were aſſured of Gods favour, and poſſeſſed of ſaving grace, the profit of the knowledge of it, would appeare to be exceeding great: though the heart of man be exceeding dull, yet it could not but mervailouſly refreſh us to thinke of the pardon of all our ſinnes; yea, if wee were ſure of this point, and had travelled ſoundly about the experience of Gods grace to us in particular, it would for ever ſettle us in the plerophorie of our religion. A man needs never care for diſputes and the thouſands of Volumes, about which ſhould be the true Church or true Religion: for if a man by ſound reaſons from the Word and Spirit of God, had gotten the aſſurance of Gods love, he would become *as Mount Sion that could not be moved*. This alſo would make a man able to contemne all earthly mutations, and live in firmneſs of heart, in ſome meaſure, out of the feare of any afflictions, or of death it ſelfe: and beſides, it would

The great commodities of aſſurance.

preſerve

preſerve us from the poyſon and infection of earthly pleaſures, and vaine delights and profits. And to conclude, it is to enjoy a kinde of heaven upon earth, as being an entrance into the firſt degree of eternall life.

When men get from under the Law to live under Grace, it workes not onely a diſſolution of the dominion of ſinne, but a conſecration of the members for the ſervice of righteouſneſſe [a]: *of the fulneſſe of Chriſt doe* all the faithfull *receive even grace for grace* [b]; the truth of Sanctification & new obedience, together with the perfection of Redemption and Juſtification. To conclude, every faithfull man may ſay as the Apoſtle ſaid, *By the grace of God I am that I am* [c].

[a] *Rom* 6. 14. 23.
[b] *Joh.* 1. 14. 16.
[c] 1 *Cor.* 15.

The uſe is firſt for inſtruction, even to labour ſo much the more earneſtly for the certainty of aſſurance of Gods grace and free favour to us in particular, becauſe it will make us abundant in the worke of the Lord, and inrich us with thoſe things that may further our reckoning againſt the laſt day. But that we may ſpeed in ſuing for Gods grace, and waiting for the tydings of his ſpeciall love, wee muſt labour to bee good men; and ſhew it by this, that we be *men of holy imaginations* [d]. Our underſtanding will never be capable of this knowledge till the evils of the thoughts be in ſome meaſure purged out and ſubdued. Beſides, we muſt take heed of ſcorning and contemning the meanes of grace [e], and labour for a hatred of every ſinne; for till then wee never get any ſound experience of Gods favour. So long as a man makes a mock of any ſinne, and ſecurely againſt the light will commit it, ſo long he remaines under power of folly and unregeneration [f]: but eſpecially we muſt labour to get and grow in humility, for God beſtowes his graces on the humble [g]. And if God ever comfort us with his graces, let us ſo learne to make it our portion, and to truſt perfectly upon it, [h] as not to receive it in vaine [i], but obey all the counſell of God and his Miniſters, that beſeech us to expreſſe the power of it in our lives.

[d] *Pro.* 12. 2.
[e] *Pro.* 3. 34.
[f] *Pro.* 14. 6.
[g] 1 *Pet.* 5. 4. *Iames* 4. 7.
[h] 1 *Pet.* 1. 13.
[i] 2 *Cor* 6. 2.

Secondly, the doctrine of the power of Gods grace doth bitterly reprove foure ſorts of men: Firſt, ſuch as neglect Gods grace, and ſeeke not any particular evidence for it. Secondly, ſuch as fall way from the grace of God; and give over the uſe of the meanes of grace [k], which apoſtaſie many times befals ſuch men as will not waſh off the pollution, nor by mortification ſtay the ſpringing up of ſome bitter root or other within their hearts. Such Apoſtates when they were at the beſt, had in their hearts ſome imperious luſts and paſſions or other, that they made not conſcience of to ſubdue [l]. Thirdly, ſuch as *turne the grace of God into wantonneſſe*: men that before they have any reaſon of comfort, upon the bare hearing of the promiſes of the Goſpell, take liberty to live licentiouſly, and follow their ſinnes with preſumptuous abuſe of Gods mercy. Theſe *are ungodly men, ordained before to condemnation* [m]. Laſtly, ſuch as cannot abide the doctrine of Gods grace, but deſpiſe and hate the very Spirit of Grace, how ſore ſhall their puniſhment be? [n]

[k] *Gal.* 1. 6.
[l] *Heb.* 12. 15.
[m] *Iud.* 4.
[n] *Heb.* 10. 29.

Thus farre of the Thankſgiving for the principall meanes of Grace. The Inſtrumentall follows.

Verſe 7. *As yee alſo learned of Epaphras our fellow-ſervant, who is for you a faithfull Miniſter of God.*

Verſ. 8. *Who hath alſo declared unto us your love, which you have in the ſpirit.*

Diviſion.

HEe hath given thankes for the Miniſters: now hee gives thanks for the Miniſter: who is here deſcribed by his name (*Epaphras*,) by the adjunct Love of others to him (*beloved*,) and by his Office (*a Servant*,) by his willingneſſe to joyn with others (*σύνδουλος*, a *fellow-ſervant*,) by his faithfulneſs

in the execution of his Office (*which is for you a faithfull Minister of Christ*); lastly, by his love to his people; which hee shewes by the good report hee thankefully gives of them, *vers.* 8.

From the generall consideration of all the words I observe,

Doct. 1. What a Minister should be.

First, it much matters to the efficacy of the doctrine what the Minister bee: hee that would profit his hearers must bee; First, able to teach. Secondly, hee should bee beloved; not a man against whom the hearts of the people had conceived unreasonable prejudice, or such a one as was scandalous. Thirdly, hee had need to bee a fellow-servant, one that will draw with others. Fourthly, hee must consecrate his service to God and the Church. Fifthly, hee must bee faithfull. And lastly, one that will love his people.

Doct. 2.

Secondly, Ministers of greater gifts, or places, or learning may here learn how to carry themselves towards their fellow-Ministers: *Paul* commends *Epaphras*, confirmes and countenances his doctrine, and gives him *the right hand of fellowship*. Which example much condemnes the haughtie pride and arrogance of many great Clergy men, in whose eies their brethren are despised; sometime swelling against them with envy, sometimes openly pursuing them with censures, especially if God blesse their labours with any good successe; easily setting out with the formost to detract from their just praises for gifts, sincerity, or paines: woe and a fall will be to the great pride of Clergy men.

Thirdly, the Apostle strives to winne a greater estimation to the Minister that so hee might the better fasten their respects to his Ministery, to note that where the Messenger is not in credit, the Message is easily neglected or contemned. And therefore as men would desire good successe in the Ministery of the Word, they should labour to get and retaine an honourable opinion of the Ministers. And to this end consider that they are called Gods *Coadjutors* [o], *Ministers of the Spirit* [p], *Gods Stewards* [q], *Candlesticks* [r], *the mouth of Christ* [s], *Starrs, Angels* [t], and have many other titles of dignity.

From these words (*as ye also learned of Epaphras*,) I observe: First, that if men would bee effectually wrought upon by the Word, they must plant themselves under some setled ministery: they that heare now one and then another, at one end of the quarter heare a sermon of this man, and at the other end of that man, have their knowledge much like their paines.

Secondly, he is a true member of the Church that can shew sound grace and knowledge, learned of the Teachers of the Church. It is neither the account of the world, nor profession of true Religion, nor comming to Church, demonstrates necessarily a true member of the Church, but the effectuall subjection of the soule to be formed and wrought upon by the Ministery of the Word.

Thirdly, it is an ordinary infirmity in the better sort of hearers that in many points they receive Doctrine upon the credit of the teachers, yeelding no other reason, but *Epaphras* taught so; which should awaken affection and conscience in Ministers, out of the feare of God, and sound and infallible knowledge and premeditation to deliver what they doe deliver, and to utter nothing for certaine but the Word of God.

From these words (*the beloved, or fellow-servant,*) I observe, first, that common affliction for the cause of God, workes in men tendernesse of love. The Prison makes a great Apostle imbrace with singular love a poore and meane Minister; the smell of the prison, and sight of the stake, (if such times should ever come againe) would frame a better amity amongst our Church men; ambitious men might then lay downe their personall and guilefull eagernesse of haste and hate; and humorous men would then bee afraimed to devise how to inlarge the dissention, by coyning new exceptions, and urging

[o] 1 Cor. 3.
[p] 1 Cor. 3. 6.
[q] 1 Cor. 4. 1. Tit. 1. 2. 1 Tim. 3. 4.
[r] Revel. 11. 4.
[s] Revel. 1. 16.
[t] Revel. 1. 10.

urging of peremptory new ſcruples: modeſt and humble men on both ſides that have ſought the peace of Sion, would then have double honour.

Secondly, that he that is faithfull is beloved; beloved I ſay of God and Gods houſhold. It is an ill ſigne in a Miniſter that hee is not found, when hee findes no tokens of Gods love in his heart, nor ſignes of reſpect with Gods ſervants in his life.

Thirdly, that to bee Gods ſervant is an high dignity: it is here the ſpeciall glory of an Apoſtle, and was acknowledged and proclaimed to be the beſt part of a Kings title, *Pſal.* 36. the title of it. Which may ſerve for comfort to poore Chriſtians: they can get no Wealth, Offices, nor Honours in the world; but here is their joy, they may get to bee Gods ſervants, which is better and more worth then all Honour. Beſides, it condemns the aſpiring of the Clergy: yet when they have done all they can to make themſelves great men, hee is a better man in Gods bookes, that by faithfull ſervice can winne ſoules to God, then he that by his money or paines can onely purchaſe many livings and great dignities to himſelfe.

Which is for you a faithfull Miniſter or Deacon.] Concerning the word διάκονος, rendred *Miniſter*, it is expreſſely a *Deacon*: and it is a title of Office, Service, or adminiſtration, given ſometimes to Chriſt, hee is called, *The Deacon of Circumciſion* [u]; ſometimes to Magiſtrates [x]; yea, ſomtimes to Women [y]; ſometimes to a ſpeciall calling or ſort of Church-officers [z]; ſometimes, to the Miniſters of the Goſpel both ordinary and extraordinary: ſo *Timothy* is a *Deacon*, 1 *Tim.* 4. 6, ſo *Judas*, *Acts* 1. 17. 15. But the Doctrine I obſerve is:

That every faithfull Miniſter is Chriſts *Deacon*: and this may comfort painefull Miniſters; for to be Chriſts Deacon is no baſe office; or to be called ſo, a title of diſgrace: for it is a title given to Chriſt, and the greateſt Magiſtrates. And concerning them is that promiſe that hee that receiveth one of them in Chriſts name, ſhall not be without his reward *. Beſides, Chriſt ſaith of them, that where he is, there *ſhall his Deacon* or Servant *be*, and his father will honour him, though the world doe not [a]. Further, it may refreſh them that they are ſaid to be *Deacons not of the Letter, but of the Spirit*, 2 *Cor.* 3. 6, 7, 8. Laſtly, wee may ſee what power theſe Deacons have, *Matth.* 22. They call, they perſwade, they are heard of the great King, if they complaine and informe; and they binde men hand and foot and caſt them into utter darkneſſe. Onely, if Miniſters would have the priviledges of Chriſts Deacons, they muſt put on and practiſe their properties. Firſt, they muſt become as little Children: for humbleneſſe of minde and confidence in Gods fatherly care and providence, and for freedome from malice [b]. Secondly, they muſt follow their maſter Chriſt, in doctrine, in life, and in ſufferings [c]. Thirdly, ſeeing they have this *Deaconſhip*, *as they have received mercy, they ſhould not faint, but caſt from them the cloakes of ſhame, and not walk in craftineſſe, nor handle the word of God deceitfully; but in declaration of the truth ſhould approve themſelves to every mans conſcience in the ſight of God* [d]. So as for the daily expreſſing of their doctrine upon the hearts and lives of the people, their people might be their *Epiſtle* [e].

Thus of the 7. *Verſe*. Out of the 8. *Verſe* I obſerve divers things.

Firſt, from the word [*declared*] as it is here uſed and applyed to reports, I note, that thoſe things are to be reported and ſpoken, that may give light to the hearers. A good mans report tends to cleare things in the mindes of them that heare him: there ſhould be light and a Lanterne in our words [f]. To this end we ſhould uſe wiſedome, and truth, and meekeneſſe, when wee ſpeake: Wiſdome, by preparing our ſelves to ſpeake: Truth, to report things as they are: and meekeneſſe, to avoid paſſion; for anger is a great darkener

[u] *Rom.* 14. 8.
[x] *Rom.* 13. 4.
[y] *Rom.* 16. 1.
[z] *Phil.* 1. 1. 1 *Tim.* 3. 8. 12.

* *Mar.* 9. 35. with 37.
[a] *John* 12. 26.

[b] *Mark* 9. 35, 36.
[c] *John* 12. 26.

[d] 2 *Cor.* 4. 1, 2.
[e] 2 *Cor.* 3. 2, 3.

[f] *Prov.* 6. 23.

darkener. Wee ſhould alſo take heed of divers ſinnes in both Tables, that greatly corrupt the hearers, not onely in the generall, but in this, that they greatly darken and make muddy the underſtanding of man. As in the firſt Table, diſcourſes, or diſputes of Atheiſme againſt the Word, Religion, or Ordinances of God; Apologies for Idolaters, or Idolatrous religion, in whole or in part, the very naming of vices or Idols without diſgracing or hating of them, impatience or murmuring againſt God, and ſuch like: And in the ſecond Table, flattery, tale-bearing, falſe accuſing, raſh judgement, anſwering of matters before they be heard, are great darkeners of the underſtanding.

Secondly, in that *Epaphras* intending to complaine of them for their corruptions in opinion and worſhip, doth here firſt declare their praiſes and graces of Gods Spirit; It ſhews that it is a worthy grace to be apt to expreſs others juſt praiſes, eſpecially when we are to ſpeake of their faults; for that will ſhew that we are free from *envy*, oſtentation or diſdaine, and that *we ſeeke not our own things*, that we are not ſuſpitious, *nor thinke evill, nor rejoyce in evill.*

Love in the Spirit.] Love is either in God or in man: in God there is the perſonall love of Chriſt, the love of the Creature, the love of man, and the love of goodneſſe or good men: In man there is both the love by which hee loves God, and the love by which he loves man. I take it, here it is meant of whatſoever love the Spirit worketh in man. Of love I have ſpoken at large before, here onely I note briefly two things in generall. Firſt, the neceſſity of love: Secondly, the tryall of it; both in the negative: For the firſt. If the true love of God, and Gods children, bee not in us, wee have not faith [g], nor the Spirit of God; for *Love is the fruit of the Spirit* [h]: nor the ſeale of our Election [i], nor a pure heart or good conſcience [k], nor ſtrength to hold out againſt errours [l]. And for tryall: firſt, of our love to God. We muſt know, that hee loves not God that will not *come to Chriſt for life* [m]; *that keeps not his commandements* [n]; that *is aſhamed of the Croſſe* and profeſſion *of Chriſt* [o]; that loves not the Word, ſo as to hide (as precious treaſure in his heart) the inſtructions and comforts of the Word [p]; that is not inflamed and inwardly conſtrained to an ardent deſire of holy duties in that place God hath ſet him in [q]; that ſerves the luſt or love of his profit, ſports and carnall delight [r]. And for tryall of our love to men, hee loves not his neighbour; firſt, that cannot doe it in the ſpirit, that is, in ſpirituall things, and from his heart, according to the directions and motions of Gods Spirit: ſecondly, that *doth* or worketh *evill to his neighbour* [s]: thirdly, that wilfully will *offend his brother* in a thing indifferent [t]: fourthly, that will not pray for his neighbouh [u]: fiftly, that is not prone to ſhew mercy [x].

Queſt. But how muſt I love my neighbour? *Anſw.* As *Chriſt loved us*; and that hath foure things in it. For, Chriſt loved us *firſt*, and though wee were his inferiours, and for our profit, and with an *everlaſting love*: ſo ſhould wee; firſt, we muſt love with a preventing love; ſecondly, we muſt love, though they be meaner perſons in place or gifts then we; thirdly, wee muſt love them for their profit and good, not for our own; and laſtly, we muſt love continually and fervently.

Verſe

Φιλόκτισις. Φιλανθρωπία, Φιλαγαθία.

[g] *Gal.* 5. 6.
[h] *Gal.* 5. 22.
[i] 2 *Tim.* 1. 7.
[k] *Epheſ.* 1. 4.
[l] 1 *Tim.* 1. 5.
[m] 2 *Theſ.* 2. 10.
[n] *Iohn* 5. 42.
[o] *Iohn* 15. 10.
[p] *Rom.* 5. 5.
[q] 1 *Iohn* 2. 6.
[r] 2 *Cor.* 5. 13. 14.
[s] 1 *Iohn* 2. 15.

[t] *Rom.* 13. 10.
[u] *Rom.* 14. 15.
[x] *Rom.* 15. 30.
[y] 1 *Cor.* 8. 8.

Verse 9. *For this cause, we also, since the day we heard of it, cease not to pray for you, and to desire that yee might be fulfilled with the knowledge of his will, in all wisdome and spiritu all understanding.*

Verse 10. *That ye might walke worthy of the Lord in all pleasing, being fruitfull in all good workes, and increasing in the knowledge of God.*

Verse 11. *Strengthened with all might, through his glorious power, unto all patience and long-suffering with joyfulnesse.*

THese words are the second part of the Preface, wherein hee sheweth that hee prayed for them, which he both generally affirmes, and specially declares. The division.

The generall affirmation is in these words; *For this cause, we also, since the day we heard of it, cease not to pray for you.*

The speciall declaration is in the words that follow: *And to desire that ye might be fulfilled with the knowledge of his will*: and so forward to the end of the 11. Verse.

In the affirmation are three things: first, an Intimation of a reason, (*for this cause*:) secondly, the Notation of time; (*since the day we heard of it*:) thirdly, the matter affirmed, (*we cease not to pray for you.*)

In generall wee may plainely observe that the desires of our hearts, and endeavours of our lives ought not to bee employed for our own good onely, but for the good of others. Wee are neither borne, nor borne againe for our selves. Sanctifyed and holy men have been full of constant and ardent affections and desires after the good of Gods children: *The manifestation of the Spirit is given to every member to profit withall*[x]. Religious love seeketh not her owne things[y]: wee should not *seeke our owne things*, as many doe, but that *which is Iesus Christs, viz.* that which tends to his glory, and the profit of his members: yea, Christians should *serve one another by love*: hee is not of God that hath not holy affections to promote so farre as in him lyeth, the good of Gods children[z]. *Herein are the children of God, and the children of the Devill* usually *knowne*: certainely that which any man is in religion, hee is relatively, if not fit to serve the body, then not fit to be of the body; hee is not a Saint, that seekes not communion of Saints. We are neither borne, nor born again for our selves.

[x] 1 Cor. 12. 7.
[y] 1 Cor. 13.
[z] 1 Ioh. 3. 10.

Note.

This may serve: First, to shew the misery of such as have no inflamed desires after the good of Gods children. Secondly, it may give us occasion to examine our selves, what good the body of Christ reapes by us. If any Christian of lesse power, gifts, and meanes in the world, aske; what good can I doe to Christians? I answer, if thou canst doe nothing else, thou canst pray to God for them, and desire their good, rejoyce in their prosperity, and mourne for their miseries: neither let this be thought a meane and unprofitable service to the body; for wee see here a great Apostle imploying himselfe about such workes: yea, thou dost benefit thy body by keeping an holy order in thine own worke: walking inoffensively. If one stone fly out of the building it may breed great annoyance to the whole. Thirdly, this should teach us to avoid what lets our desires or abilities to serve the brethren by love, and what may wrong the body: take heed of worldlinesse, even these carking cares or plodding thoughts, about earthly things: use the world, but serve it not: take heed of irreligiousnesse or the common profanenesse of the world: take heed of rash censuring, and the customary liberty of speech to judge, and master-like to take the actions of others: lastly, take heed of presumptuous and scandalous courses of life. And here also may be gathered a comfort to afflicted consciences, that are

Vses.

distressed, because they finde not what they would in themselves: they must know that one great way of tryall of sincerity, is by the constant uprightnesse of their heart, in the desires of good to the Church and people of God. And therefore though they cannot speake so much good of themselves as were meete, yet it is a great grace of God, that they have inflamed affections to wish all spirituall prosperity to Gods people, and to blesse them in the Name of the Lord.

Doct. When thou seest the Word begin to worke in any place pray fervently to God.

For this cause.] *Doct.* When we see the Word of God beginning to worke effectually in any people, and that they wax fruitfull, it is the duty of all that love Sion, to bestirre themselves, and cry mightily to God with unceassant prayers for them. If it bee asked what we should pray for, or wish unto them, I answer, wee should pray; first, that God would restraine the Devill and all wicked men, that profession bee not dishonoured in the birth of it, by scandalous persons: for it is one of the first practises of the Devill, to thrust upon wicked men into profession, that so the glory of sincerity might bee darkened. Secondly, that the Word might have free passage without interruption or hurtfull opposition. Seldome doth powerfull preaching make a division in the heap, but the Devill and devillish men strive to wring the Fanne out of Christs hand, that the winnowing may cease. The Doctrine that separates the precious from the vile, and without respect of persons, yeelds comfort to the gratious, and terrours, as the onely present portion of the profane, is exceedingly opposed of the world. Thirdly, that they may grow in grace. But, to omit other things, the Apostle here shews by his owne example that we should pray; first, that they may truly *know the will of God* in Christ: secondly, that they be discreet and *wise* in carriage, as well as in understanding: thirdly, that they may *walke worthy of the Lord, &c.* fourthly, that they may increase in *knowledge*: fiftly, that they might persevere, being *strengthened with Gods might*: lastly, that they may lead a *patient and joyfull life*. And wee should be thus carefull of the good of others, both because God requires it, and the Saints have practised it; and besides, if thou have any grace, thou standest or fallest with others, in respect of the credit of profession.

Since that day that we heard of it, we cease not to pray for you.] First, from the coherence of these words with the words following, we may note the great efficacy of prayer, how mightily it prevailes with God: it is a way by which a Christian may exceedingly helpe himself and pleasure his friends. *The prayer of the righteous availeth much*, both for helping of the body, and healing of the soule [a]. If *two* sound-hearted men *agree in earth*, in a suite to God *the Father in heaven*, they prevaile with incredible successe, they get what they would have [b].

[a] *Iames* 5.16.

[b] *Mat.*18.19.

And that wee may be encouraged to prayer, there are divers things that might undoubtedly perswade us to resolve of the efficacy of Prayer. First, *Gods Commandement*; certainely God will not require prayer but that hee meanes to heare it [c]. Secondly, *The Nature of God*, he is *a Father*, and hath the *compassions of a Father*. *Though Abraham would not know his seed*, if they had suites to him, *and Iacob be ignorant of his posterity*; *yet God will heare and redeeme* [d]. *Though a mother should forget* her motherly compassions, *yet God will not forget thee* [e]: and therefore if *earthly fathers*, that have a great deal of ill nature in them, *can give good gifts to their children*, and that because their children aske them, *how much more shall God our Father*, who is perfectly compassionate, *give good things*; yea, the best things, yea, the very fountain of all good, *his holy Spirit, if we aske him* [f]? Thirdly, *the manner of Gods presence of grace*; when wee have any suites, hee is not farre off, or hard to come to, as earthly Princes are, and great men in the world many times; but

Incouragements to prayer.

[c] *Psal.*50. 15.

[d] *Esa.*63.16.

[e] *Esa.* 49. 15.

[f] *Mat.* 7. 9.

but *hee is neere to all that call upon him in truth* [e]; yea, for more assurance of this, that hee is ready to receive petitions, it is said, *His eares are open to the cry of the righteous*: he is so farre from being absent, that there is not so much as any little impediment in his eare. God is ever ready to heare, if our hearts were ready to pray. Fourthly, *the property of Gods liberality*, hee holds it a great blemish and dishonour to his bounty, either to deny when hee is asked, or to reproach when hee hath given; either to except against the person, or to stick at the greatnesse of the gift [h]. Fifthly, *the assistance of the Spirit of adoption: The Spirit helpes our infirmities, though we know not how to pray as we ought, yet that shall not let audience; for The Spirit it selfe will make request for us, even in the sighes which cannot be expressed* [i]. Sixthly, *The merits of Christ and his intercession*, he hath prayed for us, so as what we *aske the Father in his name, he will grant it* [k]. Seventhly, *The hate God beares to the enemies of his people*; Gods servants shall speed in their suites, even because of them that rise up against them. Lastly, our prayers are furthered by the very Faith and holinesse of our godly and spirituall Ancestours, the posterity speeds the better for their sakes: yea, without question wee speed the better in England, because we are the seed or Successours of the Martyrs.

Object. But I have prayed for my selfe and others, and yet finde not successe. *Sol.* First, if thou speed not, it is either because thou art not a righteous person [l], or thou art disordered in thy carriage in the family [m]: or thou didst not continue in prayer [n]: or thou dost aske amisse.

Quest. But how may I know whether I did aske a misse? *Answ.* Thou didst aske amisse: first, if thou didst pray and doubt [o]. Secondly, if thou didst make prayers thy refuge, but not thy recompence, when thou camest to pray thou consideredst what thou didst want for thy selfe, not what thou shouldest render to God; thou usedst prayer to serve thy turne, but when thou hadst sped, thou dist not returne by prayer to render unto God his honour [p]. Thirdly, if thou didst not make conscience of the use of other ordinances of God, for God will not give all to any one ordinance. Fourthly, if thy prayers were ignorant, proud, hypocriticall prayers [q]. Fifthly, if thou wast not in charity, but broughtest thy gift, and didst not forgive, or seeke reconciliation with thy brother [r]. Sixthly, if thou didst aske of God for wrong ends, or wrong things, as to *spend on thy lusts* [s], or for temporall things onely or chiefly [t]. Besides, many times it comes to passe that men speed not, because they are not humble. Wee should so prize and esteeme holy things, as wee should exceedingly rejoyce, if wee could get but the crummes that fall from the Fathers table. This humility is ever joyned with great faith and wished successe in all suites to God. Againe, it is to bee noted, that men may be deceived about the successe of Prayer: for the decree for our succours may goe forth at the very beginning of our supplications, though the knowledge of it bee not revealed unto us till afterwards. Further, God heareth prayers diversly; sometimes, he heareth to grant the very thing wee desire; sometimes hee heareth, and granteth, and giveth not the very things wee desire, but that which he holds to bee best for us, and for the distresse wee are in: so hee was said to heare CHRIST, *Hebr.* 5. Lastly, God doth heare and grant, and yet deferre to give, and that for our great good many times; he deferres that hee may prove us, that our faith may bee the more kindled, that his benefits may bee more sweet when they doe come, and that we may know by the want, that it is his gift, when they are bestowed, and that wee may bee more carefull of the good use of his graces, gifts and benefits, when we have them. Thus of the *Coherence*.

For you.] *Doct.* We are bound to pray for others as well as our selves. In this place I consider in this point only two things. First, the kinds of prayers for

[e] *Psal.* 145. 18.

[h] *Iames* 1. 5.

[i] *Rom.* 8. 26.

[k] *Ioh.* 14. 13, 14.

Object.
Solution.
[l] *Psal.* 34. 15. & 109. 7.
[m] 1 *Pet.* 3. 7.
[n] *Luk.* 18. 1. to 8.

Quest.
Anſ.
[o] *Iames* 1. 6. *Iob* 21. 15.
[p] *Psal.* 116. 12.

[q] *Mat.* 6.
[r] *Mat.* 5.

[s] *Iames* 4. 3.
[t] *Heb.* 7. 14.

Doct.

for others; secondly, the sorts of persons for whom wee must pray.

The kindes of Prayers for others.

For the first, I observe here in the originall, two words, προσευχαὶ and ἐντεύξεις, in the translation, *Prayers* and *Desires*; as I take it, all the sorts of prayers for others may be referred to these two heads; and these two differ not so much in the matter, as in the motives to prayer; προσευχαὶ, *Prayers*, are such suits unto God, as wee are vehemently moved to by the contemplation of God and his Attributes. The difference between εὐχὴ and προσευχὴ is somewhat shadowed out by *Oration* and *Adoration*. Ἐντεύξεις here rendred *Desires* are all suites unto God, arising from the deep sense of mans estate, either in dangers, wants, or blessings; and under this kinde may bee placed the three sorts of prayers in 1 *Tim.* 2. 1. for our desires for others, are either *Deprecations*, in which wee desire God to turne away, or keepe from them some great evill; or *Intercessions*, which are either complaints of wrongs, or most importunate supplications unto God for their conversion and the pardon of their sinnes: or lastly, *Thanksgivings* for Gods mercies and blessings.

δεήσεις.
ἐντεύξεις.
εὐχαριστίαι.

The persons for whom wee must pray.

Secondly, to the Question, for whom wee must pray. It is shortly answered, 1 *Tim.* 2. 1. *for all men*, excepting dead men, or such as sinne unto death, or such, concerning whom the will of God is revealed for their perdition, as *the man of sinne*: so as also by *all men*, we understand all sorts of men, not all the particular men of every sort, for wee may not desire salvation for all the men that God hath made (universally considered,) seeing the counsell of God is unchangeably past concerning reprobates: But that which in this text is principall, is, That Ministers and People must pray one for another. Ministers must pray for their People: thus doe the Apostles in every Epistle; yea, *Samuel* saith, *God forbid I should cease praying for you*; as if hee knew it to be a detestable thing for a Minister to be so ratchlesse or careleſse, as either not to pray, or not to continue to pray for his people. The people must also pray for their Ministers, and that especially for these things, that God may deliver them from the rage of the disobedient, and the practises of their enemies [a]; that, *God would open their mouthes, and give them utterance* [x], with a fitnesse to discover *the secrets and mysteries of Christ* [y]; and that their *Gospell may run and grow, both in efficacy and credit* [z]; yea, in as much as they labour about saving other mens soules, the people should by prayers labour to further the salvation of their Ministers.

[a] *Rom.* 15. 30.
[x] *Ephes.* 6. 19.
[y] *Col.* 4. 3.
[z] 2 *Thes.* 3. 1, 2.

Wee cease not.] *Note.* First, hee that loves the people of God truly, loves them constantly.

Not ceasing, what it implies.

Secondly, that a heart truly sanctifyed is much in prayer, cannot give it over. It is a wofull thing to neglect prayer, but how cursedly miserable is their case whose hearts rise against prayer, and cannot abide it, but persecute it in others?

Thirdly, the not ceasing in prayer, hath in it constancy and perseverance in prayer; and teacheth, that as we are bound to pray, so are wee bound to persevere in prayer; yea, if wee must not cease to pray, it implies; first, that wee must pray in all places: secondly, that wee must watch to pray: thirdly, that wee must beleeve; and hope wee shall obtaine what wee pray for: fourthly, wee must not appoint God either time or meanes: fiftly, that wee must pray with all manner of prayers: for all these five things are requisite *: or if any of them bee wanting, there will not be constant and faithful prayer. Yea, *not ceasing*, notes that there is singular comfort in prayer, else men would never hold out.

* *Iohn* 4. 21. 1 *Tim.* 2. 8. *Matth.* 26. 41. *Col.* 4. 2. *Ephes.* 6. 18. 1 *Pet.* 4. 8. *Iames* 1. 6, 7. *Heb.* 10. 36. & 12. *Heb.* 2. 3.

Obiect. But *not ceasing* implies, multiloquie, vaine babling. *Sol.* Not so: a man may pray earnestly and often and yet not use many words [a].

[a] *Eccles.* 5. 1. *Mat.* 6.

Obiect. But, to pray *without ceasing*, is to be tyed to use idle repetitions: for

for how can men bee furniſhed and finde matter to pray ſo often and ſo much? *Sol.* A Chriſtian is furniſhed many waies with needfull occaſions of continuall prayer. Firſt, hee is tyed to a dayly Sacrifice both morning and evening, by Prayer and prayſes. Secondly, hee findes continually new mercies, and thoſe require *new ſongs of praiſe* and prayer[b]. Thirdly, as his knowledge encreaſeth by the uſe of the meanes, hee findes an increaſe of matter, to drive him to prayer, and make him pray better. Fourthly, new infirmities breaking out in himſelfe and others, and that daily, gives an occaſion to renue his ſuits to God. Fiftly, the Creatures, and his calling muſt be *ſanctifyed by the Word and Prayer*. Sixtly, variety of croſſes breaking in upon him, gives him cauſe to runne to God for the ſanctifying or removing of them.

Solut:

[b] *Pſal.* 40.4.

Let ſuch pray ſeldome as think they owe God no ſacrifice, or receive no bleſſing from God, or care not for knowledge, or finde no infirmities in themſelves, or have no croſſes, or need no bleſſing upon their callings and labours: but let all that feare God ſtir up themſelves to pray without ceaſing, becauſe God requires it, and hath made gracious promiſes; becauſe they finde dayly neceſſities, and may hereby exerciſe their faith, and ſhew their love to God and to others, after the example of the Saints, and by the motion of the Spirit of Adoption, which will not be idle in them.

Thus of the *Affirmation*. The *Declaration* follows.

That ye might be fulfilled with the knowledge of his will in all Wiſdome and ſpirituall underſtanding, that yee might walke, &c.]

In this *Declaration* hee deſcribeth the knowledge he prayes for, by five things.

1 By the object of it; *The will of God.*
2 By the parts, *Wiſdome and Vnderſtanding.*
3 By the End; *That ye might walke, &c. Verſ.* 10.
4 By the Cauſe; *His glorious power, verſ.* 11.
5 By the Effects; *Patience, Long-ſuffering, Joyfulneſſe.*

The Object is deſcribed in theſe words; *fulfilled with knowledge of his Will.* And here is, 1. the Object it ſelfe; *Will of God*: 2. The meanes of apprehenſion, (*viz.*) *Knowledge.* 3. The Meaſure, *filled with it.*

Of his will.] Will is a property in God. Properties in God are either Perſonall or Eſſentiall: the Properties of the Perſon are ſuch as theſe; in the Father, to *beget and ſend forth*, of the Sonne, to *be begotten* and *ſent forth*, and of the holy Ghoſt, *to proceed*: the properties of the Eſſence, are of two ſorts: ſome note the Eſſence, as they ſay, *à priori*: and theſe are ſuch Properties as are incommunicable, that is, are ſo in God as they are in no Creature, as Infiniteneſſe and Simplicity, free from all mixture, parts or compoſition: ſome note out the Eſſence *à poſteriori*, and theſe are ſuch as are firſt and principally in God, but in the ſecond place communicable to the Creature; and of this ſort are Power, Wiſdome, and Will in God.

Properties in God.

The Will of God is either, *The will of Gods good pleaſure*; or, *The Will of his pleaſure.*

The Will of Gods good pleaſure is in things where the effect is good.

The Will of his pleaſure is in things where the effect is evill; and ſo hee wils in reſpect of the end; but not in reſpect of the means to the end; as ſinne, and ſome miſeries.

Bene placiti.
Placiti.

The Will of Gods good pleaſure is here meant: and this is *ſecret* or *revealed.* The *revealed Will* is here meant.

The *revealed Will* of God is of foure ſorts. It is 1. *His determining Will*, concerning us, what ſhall become of us[c]. 2. *His preſcribing Will*, where he requires either Obedience; and this is revealed in the Law: or Faith and Repentance,

[c] *Epheſ.* 1. 5.

Repentance, and ſo it is revealed in the Goſpel [d]. 3 *His approving Will*, and that is that Will, by which he graciouſly accepts, and tenderly regardeth thoſe that come to him in faith and repentance [e]. 4. *His diſpoſing Will*, and this is the Will of his providence [f]. *The preſcribing Will* of God is wholly revealed, the other three but in part, and by conſequent.

Thus of the *Will* of God.

Knowledge.] This is the grace by which the Will of God is apprehended. The originall word is three waies accepted: ſometime, for *Knowledge*; ſo ordinarily: ſometimes, for *Acknowledgement*; as it is tranſlated in theſe places, *Luke* 1. 4. 1 *Cor.* 16. 18. 2 *Cor.* 6. 9. Sometimes, for *Knowing again*. All three ſenſes may be here well conſidered of.

First, of *knowing* Gods Will. Here I conſider three things: firſt, what wee muſt know; ſecondly, why: or, the motives to perſwade to ſeek for knowledge: thirdly, the meanes to be uſed thereunto.

What wee ſhould ſeeke to know.

For the firſt: wee muſt know that God doth approve of us in Chriſt: the approving will. And this is ſo neceſſary, that our hearts can never bee rid of the occaſion of feare of our Reprobation, till wee doe know it [g]. Secondly, wee muſt know what God hath determined of us: his determining will. To this end hath God given us his Word and Spirit, that wee might know what he hath prepared for us, if we love him [h]. Thirdly, wee muſt labour to know what he requireth of us: his preſcribing Will. It is ſaid of *David*, *Acts* 13. 22. that he did all the wils of God; and ſo ſhould wee alſo labour to know, and by practiſe expreſſe the power of all Gods wils: and the rather, ſeeing wee have fulfilled, not the will, but *the wils of the fleſh* from time to time [i].

Motives to knowledge.

For the ſecond, there are many things might enflame us to the deſire of knowledge. For this is the glory of Gods Elect, not riches, not ſtrength, not carnall wit [k]. It is the ſingular gift of Gods grace, and ſpeciall portion of his Choſen [l]. It is a great ſinne, and grievous curſe to want it [m]. But a damned plague to contemne it [n]. *Knowledge?* VVhy? it is more excellent then all things: all but loſſe and dung in compariſon of it [o]. Without it, Zeale is little worth [p], and ſacrifice is in vain [q]. What ſhall I ſay? *This is eternall life to know God, and whom he hath ſent Ieſus Chriſt* [r].

Rules for attaining knowledge.

Thirdly, what muſt wee doe that wee may attaine to the knowledge of Gods will? I anſwer: Firſt, wee muſt get to bee true members of Chriſt: for *No man knoweth the Father but the Sonne, and they to whom the Son revealeth him* [s]. Secondly, we muſt conſcionably practiſe what we doe already know by the light of Nature, or generall light of Religion, and then Chriſts gracious promiſe lyeth for the further revelation even of ſaving knowledg [t]. Thirdly, men never ſoundly proſper in the attainment of ſaving knowledge, till they have been in the furnace of affliction of Conſcience: after men have been wounded in ſpirit and their hearts ſmitten within them, they will then know, and endeavour themſelves to know [u].

But this queſtion may be excellently anſwered out of two places of the Apoſtle *Paul*.

First, in the 12. of the *Rom.* 1, 2, 3. The Apoſtle ſhewes that a man muſt doe five things, if he would know, what the good, and acceptable, and perfect will of God is. Firſt, hee muſt devote himſelfe to a religious courſe of life: this hee calls *ſacrificing* of our ſelves to God, *Verſe* 1. Secondly, hee muſt no more follow the faſhions of the world. Thirdly, hee muſt by prayer, and the uſe of all the meanes, repent for the ſinnes of his mind, and get a new minde to put his knowledge in. *Verſ.* 2. Fourthly, hee muſt be proving and trying, often examining himſelfe, and trying his evidence concerning the faith of Gods good will to him, as the hope of his glory. *Verſe* 2.

Fifely,

[d] *Epheſ.* 1. 9. *Acts* 22. 9.
[e] *Gal.* 1. 4. *Mat.* 18. 14. *Iohn* 1. 23.
[f] 1 *Cor.* 1. 1. *Rom.* 1. 10. Ἐυοδωθῆναι.
[g] 2 *Cor.* 13. 5.
[h] 1 *Cor.* 2. 9.
[i] *Epheſ.* 2. 3.
[k] *Ier.* 9. 24.
[l] *Mark* 4. 11.
[m] *Hoſ.* 4. 11.
[n] *Iob* 21. 14.
[o] *Phil.* 3. 9.
[p] *Rom.* 10. 2.
[q] *Hoſ.* 6. 6.
[r] *Iohn* 17. 3.
[s] *Mat.* 11. 27.
[t] *Iohn* 7. 17.
[u] *Hoſ.* 6. 1, 3.

Fifthly, he must not be over-curious to pry into such Knowledge as concerns him not; but be wise to sobriety, labouring especially by hearing and practise, to get within compasse the knowledge of his owne Justification, Sanctification, and Salvation, *vers.* 3.

Againe, in the 5. of the *Ephesians*, *Vers.* 14. to 22. to gaine the true light of Christ, and understand Gods will, the Apostle sheweth that wee must do nine things. First, wee should awaken our selves out of the spirituall slumber of our hearts; labouring by prayer and meditation of our danger, to force open the eies of our mindes; *Awake thou that sleepest*, *vers.* 14. Secondly, wee must forsake the company of wicked and carnall men, that have no taste nor feeling of things that belong to the kingdome of God; *Stand up from the dead*, *vers.* 14. Thirdly, *we must walke circumspectly* (precisely, the originall word is) being resolved to make a conscience of all our waies: or else in vaine to goe about to digge for knowledge, *verse* 15. Fourthly, we must allow much time for hearing, and reading, and conference; even as men that meane to *redeeme* all *the time past* they have unprofitably spent, *verse* 16. Fifthly, we must bring a minde willing and desirous in all humility to understand Gods will: a froward spirit cannot prosper; or a man wise in his owne conceit, *verse* 17. Sixthly, we should in speciall take heede of *drunkennesse*, or any kinde of tipling, *wherein is excesse*, *verse* 18. Seventhly, we must labour for a cheerefull spirit, and a glad heart, and shew it by *singing of Psalmes, making melody in our hearts to God*: a heavy spirit is dull of apprehension, *vers.* 19. Eightly, we must *give thanks* for all things, readily acknowledging every mercy, and rejoycing for any successe in the meanes, *verse* 20. Lastly, we must *submit our selves one to another*, ever willing to learne in any thing of any body, *Ephes.* 5. 21. He that scorneth information is a foole.

ἀκριβῶς.

Thus of *Knowledge*.

Secondly, it is not enough to know, but we must *acknowledge* the will of God, that is, by a constant and open diligence in the use of the meanes, and conscionable heedfulnesse even in all things in practise, wee must hold forth the light of the truth, in a religious profession of it, in communion with the Saints, and separate from sinners: this is required in Gods Elect as well as Faith, *Tit.* 1. 1. Neither is it a precise humour in some few, but *God would have all come to the acknowledgment of the truth* [x]; not to heare it, or to know it onely. Without this, I will not say absolutely, a man cannot be in Christ; but this I say, with the Apostle; *A man cannot bee perfect in Christ, and of ripe age* [y]. By this acknowledgement wee escape an exceeding great deale of *filthinesse that is in the world* [z]: and because that many men will by no meanes be drawn to *acknowledge* the way of God, therefore by a just judgement of God they are *delivered up to a reprobate sense* [*]. Onely two things are to be urged upon professours herein: first, that they doe soundly repent of their sinnes before they make profession, and enter upon acknowledgement [a]; or else acknowledgement will be a vaile for filthy hypocrisie: secondly, that they take heed of sinning presumptuously after acknowledgement. Feare the curse, *Heb.* 10. 26.

Of acknowledgement, or profession.

[x] 1 Tim. 2. 4.

[y] Ephes. 4. 13.

[z] 2 Pet. 2. 20.

[*] Rom. 1. 28.

[a] 1 Tim. 2. 4.

Thirdly, we must *know againe*: this hath three things in it. First, we must bee often viewing and looking over our evidence, to be sure of the whole and every part of it, as wee would doe if we had assurances for matters of the world. Secondly, because sinnes after calling doe greatly darken knowledge, therefore wee must not onely renew our repentance, but our knowledge also. Thirdly, wee must know the truth of God, not onely in our mindes by understanding and thinking of it: but we must know it againe, in the affections of our hearts in respect of sense and feeling, and againe after

Of knowing againe.

after that in the practise of life; for that is experimentall knowledge, and the very power of godlinesse.

Vse 1. This Doctrine of the knowledge of the will of God, reproves many sorts of men. First, such as *desire not knowledge* at all [b]: and so *perish* for want of it [c]. Secondly, such as sometimes desire knowledge, but they will not use the meanes, or not constantly, or not all the meanes. Thirdly, such as will know something of the prescribing Will of God, but never heed his approving or determining Will. Fourthly, such as, though they use the meanes for *Knowledge*, yet will at no hand abide *Acknowledgement*. Lastly, it reproves the carelesnesse even of Gods people many times, neglecting to *make their calling and Election sure*, by looking often over their evidence, and renuing their knowledge, and labouring the cure of their natures from slumber and relapses. Thus of *Knowledge*.

[b] *Iob* 21. 14.
[c] *Hos.* 4. 6.
[2] *Thes.* 2. 8.

Observat. 1. *Filled, or fulfilled.*] From the observation of the measure, I note foure things. First, that we must not rest in beginnings; wee must bee filled with *all knowledge* [d]; not onely get *Grace* and *Truth*, but bee *filled* with it [e]: so full *of Wisdome* [f], of *Faith* and *Power* [g], of *Good Workes* [h], of *Joy* in Gods favour [i], of *all Hope* [k], full, even with the *fulnesse of him that filleth all things* [l]. But it is contrary with the most men: for we may complaine out of divers Scriptures, even of them that they are filled, not with Grace, Knowledge, Faith, Workes, &c. But with the Leprosie of all spirituall infections [m], with all Deceit [n], with Wrath, even when they heate Gods Word [o], with worldly griefe and passions [p], with all kindes of unrighteousnesse [q], with Drinke [r], with the measure of their Fathers Sinnes [s]; yea, so wretchedly vile are the lives of many, that they shew themselves to be filled with the Devill himselfe [t]: but the workes almost of none are perfect, or filled before God [u].

[d] *Rom.* 15. 14.
[e] *Iohn* 2. 14.
[f] *Acts* 6. 3. 5.
[g] *Acts* 6. 8.
[h] *Acts* 9. 36.
[i] *Acts* 2. 28.
[k] *Rom.* 15. 13.
[l] *Ephes.* 1. ult.
[m] *Luke* 5. 12.
[n] *Acts* 13. 10.
[o] *Acts* 19. 28.
[p] *Iohn* 16. 16.
[q] *Rom.* 1. 29.
[r] *Ephes.* 5. 18.
[s] *Mat.* 23. 32.
[t] *Acts* 5. 3.
[u] *Rev.* 3. 2.

Secondly, that there is something in Grace or Knowledge still wanting: *wee know but in part*. Mans heart may bee compared to a Vessell, the meanes to a Pipe, the Spirit of God to the wheele that beates the water into the Pipe, the Minister is the Servant that opens the Cocke; and then the reason why we know but in part, is, either the Cocke alwaies runnes not, or not alwaies in the same measure: and sometimes our Vessels are filled with other things as the cares and lusts of the world, and so they runne over; and usually our Vessels runne out, and lose what we receive by the meanes.

Observat. 2.

Thirdly, the knowledge of the will of God, and spirituall things, onely can fill and satisfy the heart of man, all else is meer vanity and vexation of spirit [x]. Earthly things cannot fill, neither the knowledge of them, nor the use or possession of them, because they are not infinite nor eternall: besides, there is nothing new, nor are they of a like nature with the Soule: they are enjoyed with vexation and much satiety, for our affections will not love them still; yea, most an end the vanity of mens mindes so turneth devices, concerning their knowledge or use, that death or losse takes them or us away, before they can finde out that way of using of them, that could satisfy and fill the heart.

Observat. 3

[x] *Eccles.* 1. 2. Nothing can fill but knowledge, and spirituall things.

Lastly, nothing but the will of God bindes conscience: the Apostle of purpose layeth the foundation in the Preface, concerning the knowledge of, and resting upon Gods will, that so he might the more easily beat down their Traditions, and Philosophicall Speculations, of which he meant to entreat in the next Chapter. Now, if this Doctrine be true, as it is most true, then Apocrypha Scripture, Councels, Fathers, and Princes Lawes, doe not binde further then they are agreeable to Gods will; and therefore much lesse Popes Decrees, Traditions, and humane Inventions.

Observat. 4.

Thus of the Object of Knowledge.

In

In the next place it is described by the parts of it, in the next words, [*In all wisdome and spirituall Vnderstanding,*] Where the Apostle shewes that saving Knowledge hath two parts. (*viz. Vnderstanding* and *Wisdome.*) Concerning the difference between the two originall words, in this place rendered *Wisdome* and *Vnderstanding*, there is a great stirre amongst interpreters. Some say, that the one proceedeth out of the principles of the Law of Nature, and the other out of the principles of Faith. Some take the one to be a knowledge concerning the end; the other of things that are for the end. Some think by *Vnderstanding* is meant apprehension; and by *Wisdome* is meant judgement or dijudication. Some think, that *Synesis*, rendered *Vnderstanding*, receiveth the will of God in the whole; and that *Sophia*, *Wisdome*, conceiveth it in the parts, and with weighing of al circumstances: by the first they consider what is lawfull, and by the second what is expedient. Some say that the one of them conceiveth the object of felicity; the other, the means by which men attain it. Some think they differ thus, that the one understands of God absolutely, by Scripture, as he is; and the other considers of God by relation, or comparison with the creatures, by experience, as he is tasted to be good: but the plainest and soundest difference is this, that *Vnderstanding* is contemplative knowledge; but *Wisdome* is active knowledge: the one gives rules for practise, the other for Judgement and Contemplation. But before I consider of them apart, I observe two generall Doctrines.

The differences betweene *wisdome*, and *Vnderstanding*.

Two generall Doctrines.

First, that saving Knowledge and Wisdome is not naturall, but from above, and had onely by CHRIST, here it follows Faith and Love: it is wrought by the power of the Gospell, it is prayed for; and lastly, it is plainly said to be spirituall: See more *Iames* 3.17. 1 *Cor.*2.14. 2 *Cor.*1,30. *Tit.*3.3. and it may serve for may uses.

First, it should enforce us to labour to become spirituall men, as we would desire to have any thing to doe with the knowledge of Gods will: for if we be not more then naturall men, it is certaine we know not the things of God. Be sure therefore thou be no naturall man.

Vses.

Quest. How may a naturall man be known? *Ans.* He is a naturall man; First, that hath in him onely the spirit of the world, 1 *Cor.*2.12. Secondly, that knowes not that wisdome of God that is in a mystery, that is, his Reconciliation and Salvation by Christ, 1 *Cor.*2.7. 10.14. Thirdly, that loves not God, *Ver.*9. as they doe not that love not the Word, people, and way of God. Fourthly, that knowes not the things given of God by the Spirit, *Ver.*12. Fiftly, that accounts spirituall things fooliſh things, and religious courses fooliſh courses, *Ver.*14. Sixtly, that hates sincerity, and walkes after his own lusts, *Iud.*19.18.

How a naturall man may be knowne.

And it is worthy to be noted, that the Apostle, when he foretels of these wicked loose persons and prophane men, living in the Church, he saith they make Sects; and it is most sure, that not onely Heretiks and false Teachers, that draw men out of the bosome of the Church, to divide them from our Assemblies, but even wicked men, that wallow in sinne, make Sects and Schisme, and division in the Church, though they otherwise come to the Word and Sacraments as the people of God doe: for the Word is seldome effectuall in the working of it in any place, but we may find the Devill stirring up carnall and naturall men, that strive by all meanes to pursue such as desire to feare God, lading them with reproches, and blowing abroad slanders, and wilfully both disgracing them, and shunning their presence; and when they have done, call them Sectaries, and other Hereticall names: them, I say, that excepting their care and conscience to walke uprightly with God and unrebukeable amongst men, live in peace by them: but

Who make the Schisme in the Church.

but though men are deceived, God will not be mocked; these are the men that God means to indite for making of Sects in the Church, as well as Heretiques.

Devillish Wisdome. 1 *Cor.*2.8. *Exod.*1.10.

Secondly, seeing true Wisdome is from above, it should work in us a dislike both of hellish wisdome and earthly wisdome; by hellish wisdome I meane such wisdome as was in the Priests when they killed Christ, or that that was in *Pharaoh*, who counts it to *deale wisely*, to oppresse Gods people: It is devillish wisdome to be cunning or artificiall in hiding the practise of sin; It is devillish wisedome to have skill in defending sin; It is devillish wisdome that is used in the refining of sin; as for example, drinking of healths began to grow to that detested head, and was accompanied with that filthy villany and abomination, in respect of the excesse of it, that certainly the Devill should never have gotten the most men in a short time to have had any thing to doe with such a damned beastlinesse; now the Devill not willing to lose his homage and sacrifice, inspires some men to bring in a liberty to drinke in lesse glasses, and with allowance of choise of drinks or Wine, and now the sin is refined, it goes currant.

Earthly wisdome. [a] 1 *Cor.*1.18. [b] *Ephes.*1.12. [c] 1 *Cor.*1.26,27 [d] *Mat.*11.25.

Earthly wisdome is of two kinds: for either it is a skill to get goods, or else it is humane learning and policy, both allowable in themselves, but neither to be too much liked or trusted to; for as for the skill to get riches, *What would it profit a man to win the whole World and lose his owne soule?* and the praise of humane wit, learning, policy, &c. is much curbed by certaine terrible places of Scripture. The conceit of this wisedome make the Crosse of Christ of none effect [a]; and a man may have a great measure of it, and be famous, and yet be *without God, without Christ, and without the covenants of promise, and without hope in the world* [b]; for, *not many noble, nor many wise hath God chosen* [c]. Yea, God many times hides the mysteries of the Kingdome of Grace from these great Wise men [d], and sets himselfe of purpose to staine their pride, to destroy their wisdome, and to infatuate their counsels. Where is the Scribe (learned in the Scripture?) where is the Disputer of this world (skilfull in humane learning and policy [e] *?*) Hath not God, (to vexe the very hearts of these men) tyed conversion of soules, ordinarily, to the foolishnesse of preaching?

[e] 1 *Cor.*1.19. & 2.6.

Doct. 2. It is not enough to get Piety, unlesse we get Wisdome also. 1 *Cor.*1.24.30. *Acts* 6.3. *Ephes.* 1.8.17.

Vse is, first, for confutation of those that hold all labour for the attaining of spirituall things to be folly; of most men those to be fools that make such adoe about the use of the means of Salvation. But it is certaine that Christ, that gives godly men righteousnesse, gives them Wisdome: Religion doth not make men foolish, but *gives wisdome to the simple* [f]. Secondly, Professors should be advised to make conscience of discretion in their carriage, as well as holinesse; and to this end they should take heed, 1. Of pettishnesse and peevishnesse; a vice, should be onely found in the bosome of fools [g]. 2. Of conceitednesse; a foule vice, to be so wise in their owne conceit, that their owne wayes should alwayes so please them, that they think better of themselves then *of seven men that can give a reason* [h]. 3. Of rash medling with other mens businesse, or prying into their estates [i]: mens *eyes should not be in every corner of the world.* Lastly, of unadvised openesse, in all companies; without respect or heedfulnesse, to *poure out all their minds* [k].

[f] *Psal.*19.7.

[g] *Iob* 5.3.

[h] *Prov.*12.15. & 26.12.16.

[i] *Prov.*17.27.

[k] *Prov.*29.11.

Thus of the generall Doctrines.

The first part of saving Knowledge is here rendred, *Vnderstanding*, and is *Contemplative Knowledge.*

Contemplative Knowledge hath in it two things, *Apprehension*, and *Meditation*; that is, the power to discerne Doctrine, and the power to meditate of

of it; both are needfull, and in both men are exceeding wanting; eſpecially in the power of Meditation. If you ask me what the object is about which we ſhould meditate, it is anſwered before; it is the Will of God determining, approving, preſcribing and diſpoſing. And it is no wonder, that men get ſo little knowledge, or are ſo unable for contemplation, becauſe every one is not capable of it: *the Scorner may, in a paſſion, ſeeke Wiſdome, but he cannot find it*[l]. Beſides, the means muſt be uſed; eſpecially in Contemplation, it is exceeding hard to hold any courſe conſtantly, but the ground muſt be from matter of prayer, or hearing, or reading. Further, many things are required to fit a man to capableneſſe, and power of holy Contemplation: Firſt, *Chaſtity of heart*, and affections; for ſuch as are *carried about with luſts, are ever learning, but never come to the knowledge of the truth*[m]. Secondly, *Meekneſſe*, or reſt of heart from the hurry of diſordered affections, and troubled paſſions; haſty affections, and a fooliſh mind are inſeparable; he that is paſſionate can lift up no holy thoughts, but he can eaſily *exalt folly*[n]. Thirdly, *A good mind*, that is, an underſtanding, not exerciſed in imagining and plodding of evill: *men of wicked imaginations* are utterly diſabled for contemplation. Fourthly, *Humility*, or a tender ſenſe of ones owne wants and unworthineſſe: the proud-conceited man, for matter of Meditation, is of an empty mind, unleſſe it be that they *dote about queſtions*, or *ſtrife of words*, or *vaine diſputations*, that tend to nothing but ſtrife or vain oſtentation[o]. Beſides, a heart fatted and fleſhed with preſumptuous hopes, or profits and pleaſures, and hardened through long cuſtome and practiſe of ſin, is almoſt wholly blinded in the things that belong to the Kingdome of CHRIST; *Theſe men have eyes, and ſee not; and ears and* are as if they *heard not*[p].

To paſſe from this point of *Knowledge Contemplative*, I conclude onely with the conſideration of the 8. of the *Proverbs*, where it is the drift of the holy Ghoſt to perſwade men to ſeek to ſtore their hearts with knowledge, both for ſenſe and Uſe: *Wiſdome cries* to be heard. God would faine faſten knowledge upon all ſorts of men. Now if any ſhould aske why Wiſdome is ſo importunate, or wherefore they muſt ſet all aſide to get her; there are three Reaſons given. Firſt, becauſe we are naturally *fooliſh* and not wiſe in heart: there is no inward ſubſtance of ſound knowledge in us, *Verſe* 5. Secondly, the things to be imparted are the moſt *excellent* in heaven and earth, *Verſe* 6. Thirdly, no knowledge but this, but it is ſtained with *errour or loudneſſe*: now in the Scripture we are ſure of two things, Truth, and Purity.

Object. But the Doctrine of Religion, as it is revealed in Scripture, is exceeding croſſe and contrary to our natures. *Sol.* It is anſwered, that *there is no frowardneſſe in it*; it is in us, not in the Doctrine it ſelfe, *Verſe* 8.

Object. But the ſtudy of ſaving knowledge is exceeding difficult. *Sol.* That is anſwered, *Verſe* 9. *My words are all plaine to him that will underſtand, and ſtreight to him that would find knowledge*: If there were a conſtant deſire and endeavour in men, they would find great ſucceſſe.

Object. But it is not a profitable courſe nor gainfull. *Sol.* That is denied, *Verſe* 10, 11. *Knowledge is better then Silver, or Gold, or precious Stones*; and it is more thrift to get it then to get riches.

Object. But I ſee that many that follow Sermons, and ſtudy the Scriptures, are very indiſcreet, and men of no reach nor parts. *Sol.* It is anſwered, *Verſe* 12. that *Wiſdome dwels with Prudence* or Diſcretion, and finds forth *Knowledge and Counſels*: and if men were compared, in their preſent knowledge, with what they were before, it would appeare that they have gotten more diſcretion, &c. then ever they had, & therefore it is a meer imputation.

[l] *Pro.* 14. 6.

Rules for contemplation.

[m] 2 *Tim.* 3. 6.

[n] *Prov.* 14. 29.

[o] 1 *Tim.* 6. 4, 5.

[p] *Matth.* 13. 14.

Divers objections againſt Knowledge, anſwered.

Object. 1. *Solut.*

Object. 2. *Solut.*

Object. 3. *Solut.*

Object. 4. *Solut.*

Object. 5. *Solution.*

Object. Many great professors are men of wicked lives. *Sol. Verse* 13. *The feare of the Lord is to hate evill, as Pride and Arrogancy, and the evill way, and a mouth that speaketh lewd things*: and therefore if any such be of wicked lives, they are hypocrites, thrust unto profession by the Devill, of purpose to shame the study and endeavour after saving knowledge.

Object. 6. *Solut.*

Object. But the most that follow Sermons, and read the Bible so much, are base persons, and men of no fashion in the world. *Sol.* That is denied, *Verse* 15,16. For, the holy wisedome of the Word hath been the faireſt ornament, and help, and support to Kings, Princes, Nobles and Judges: *By me Kings reigne, and Princes decree Justice.*

Object. 7. *Solut.*

Object. But this knowledge fils men with terrours and Melancholy. *Sol.* That is denied: for it is a most lovely study; *I love them that love me.* It is onely terrible to such as so love their sins, as they will not part with them.

Object. 8. *Solut.*

Object. It is a knowledge never attained in any perfection. *Sol.* That is denied too, *Ver.* 17. *They that seeke me early shall find me*: men get no ripeneſſe in knowledge, because when they use the means, their heads are full of cares or lusts, &c. or they wait not upon the opportunities and advantages of the means: they *seeke not early.*

Object. 9. *Solut.*

Object. But, at the least, it is an enemy to *Thrift*, and a hinderance to mens outward estates. *Sol.* That is false too; and he gives two Reasons for it, *Verse* 18,19,20. For the first, the *most durable riches* (that is better then all gold or pleasure) *is righteousneſſe*, and this is gotten by the knowledge of the Word. Secondly, that that most an end impoverisheth men, is the hand of God, or of men; and sin usually and disorder is the originall cause of all losses or poverty. Now Wisdome causeth a man to walke in the ways of righteousneſſe, and so to *inherit substance*; and as God sees it meet for them, *to fill their treasures.*

Object. 10. *Solut.*

Object. But a man can never observe the rules of holineſſe required in the Word, and urged upon men by preaching. *Sol.* The Word doth not onely shew men what they should doe, but it gives power to doe it: *It causeth men to walke in the way of righteousneſſe, Verse* 21. Lastly, to put all out of doubt. *Knowledge*; Why? It is the very glory of Christ, and dwelt with God in the very beginning of the World; yea, it was begotten from everlasting when there were no depths, nor the mountains setled, nor the earth framed, &c. from *Ver.* 22. to 32. The exhortation is in the end of the Chapter, that as men would assure themselves to be Gods Children, or to be blesſed in their wayes, they should heare instruction in this point, and be wise, and *daily watch at the gates of Knowledge*: so should they get the life of grace, and obtaine the favour of God, when others that despise knowledge, and the means of it, shall be so *wounded in soule*, that they shall certainly die eternally, *Verse* 32,33,34,35.

Thus of *Contemplative Knowledge.*

Wherein Wisdome or discretion consists.

Wisdome, or *Active Knowledge* follows: the consideration hereof is exceeding difficult: for it lyeth in the prescribing of the discretion in practise. *Wisdome in practise* stands principally in two things: first, in Order of practise; secondly, in the Specialties of good behaviour.

1. Wisdomes Order in seaven rules.

Wisdomes Order lieth in the prescribing of Rules concerning the priority and precedency of things in practise: she tels what must be first done, and chiefly; and thus she gives seven Rules.

q *Matth.* 6. 32.

1. That Heaven be sought for before the earth, and remission of sins in Christ, before any other thing q.

r 2 *Tim.* 2. 3. to 8.

2. That men choose present affliction rather then future; rather suffer now, with hope of reward in another world, then take pleasure now, to endure the pains to come r.

3. That

3. That God be ſerved before man, whether it be other men or thy ſelfe: thus it is wiſdome to let God have the firſt place in the morning, before thou ſerve thy ſelfe in thy calling: thus it is wiſdome to obey God rather then man, when the Commandement of God, and the commandement of man lieth before thee, and are contrary one to another [f]: thus alſo the duties of the firſt Table are to be done before the duties of the ſecond Table, in equall compariſon [t].

4. That death be provided for before life; firſt learne to die, and then it is eaſie to learn to live [u].

5. That opportunitie be preferred before time: *Worke in harveſt*: *Walke while ye have the light*; delay not whilſt thou haſt the means. *ſeeke God whilſt he may be found.*

6. That the firſt place in dignity over any, be accounted the greateſt place of ſervice unto all [x].

7. That in duties to men, we firſt regard to practiſe the duties of the fifth Commandement [y].

Secondly, concerning behaviour; *wiſdome* binds the Heart, the Tongue, the Converſation.

Firſt, in binding the heart to good behaviour, ſhe chargeth five things.

1. That in the dearneſſe of affections and clearneſſe of knowledge, in the purity of our thoughts, God be loved above all [z].

2. That we draw weapon upon every imagination, or what elſe exalts it ſelfe againſt Contemplation, and the obedience of Chriſt, never ceaſing till thoſe inward ſins be led away captive *.

3. That we *grow in Meekneſſe*, as we grow in knowledge [a]: and that we *be wiſe to ſobriety*, deſiring the knowledge onely that can profit us [b].

4. That we reſt not till we be clearly reſolved, in Religion, Gods Love, and our owne Salvation [c].

5. That the *feare of God*, throughout all our whole life, *be our chiefe treaſure* [d].

Secondly, in binding the Tongue to the good behaviour, ſhe chargeth:

1. That our *words be few*, when we ſpeake either to God or men [e].

2. That we doe not ſo much as whiſper againſt the Lords Annointed [f].

3. That we preſume not to come neere the ſacred Name of God to take it up in vaine [g].

4. That we cenſure not the juſt, nor juſtifie and defend the wicked. It is not ſafe for the Prince to ſmite with the tongue the meaneſt ſervant of God [h].

5. That we *anſwer not a matter before we heare it* [i].

6. That *we judge nothing before the time* [k]; and *ſpeake evill of no man, but be ſoft, ſhewing all meekneſſe to all men* [l].

7. That we ſeek a due ſeaſon for good words [m].

Thirdly, in binding the converſation to the good behaviour ſhe chargeth;

1. That men walke exactly, accurately, exactly, preciſely; it is tranſlated [*circumſpectly* [n].]

2. That with all delight men ſet their hearts to keepe Gods Commandements and doe them [o]: and *by good converſation ſhew men their works* [p].

That men meddle with their owne buſineſſe [q].

4. That profit and pleaſure give place to godlineſſe [r].

5. That men truſt no faire pretences, but have ſome ſure triall before we commit our ſelves to any [ſ].

6. That we feare and depart from evill before the croſſe come [t]: it is every bodies courſe to talke of repenting when miſery is upon them; but a wiſe man will redeeme his owne ſorrowes, and feare GOD whiles the

[f] *Act.* 5.

[t] *Mat.* 22.38, 39.

[u] *Deut.* 32.29.

[x] *Matth.* 9.34.

[y] *Epheſ.* 6.3.

Wiſdomes ſpecialties in the behaviour.

1. Of the heart, in five things.

[z] *Mark* 12. 33.

* 2 *Cor.* 10.4.

[a] *Iames* 3. 33.

[b] *Rom.* 12, 13.

[c] *Prov.* 24.11.

[d] *Eſay* 33.6.

2. Of the tongue, in ſeaven things.

Eccleſ. 5.1.

[e] *Iames* 1.19.

Eccleſ. 10.*ult.*

[f] *Deut.* 28.58.

Command. 3.

[g] *Prov.* 17.15.

[h] *Prov.* 17.28.

[i] *Prov.* 18.13.

[k] 1 *Cor.* 4.5.

[l] *Tit.* 3.23.

[m] *Prov.* 15.23.

3. Of the converſation in eight things.

[n] *Epheſ.* 5.15.

[o] *Deut.* 4.5,6.

[p] *Iames* 3.13.

[q] 1 *Theſſ.* 4.11.

[r] *Pſal.* 4.6.

1 *Tim.* 6.6.

[ſ] *Iohn* 2.24.

[t] *Prov.* 16.6.

Eſay 27.11.

curſe hangs in the threatning, though it come not yet into execution.

7. There is a ſpeciall wiſdome in knowing how to give place to the time, ſo farre as may ſtand with keeping of Faith and a good Conſcience. Thus *Paul* forbears to ſpeak directly againſt *Diana* of the Epheſians for three years [u].

[u] *Act.* 19.10.26.

8. That temporall things be ordered to conformity with God.

Hitherto of the Parts of ſaving Knowledge.

Verſe 10. *That ye might walke worthy of the Lord in all pleaſing, being fruitfull in all good works, and encreaſing in the knowledge of God.*

IN theſe words the end of Knowledge is at large ſet downe: to this end we ſhould fill our ſelves with the knowledg of Gods will, that our converſations might be rightly ordered, to the glory of God, the profitable pleaſing of others, and the ſtoring up of good fruits unto eternall life, in the ſalvation of our own ſoules. Neither doth he think it enough (for thoſe that have by the Goſpell gained much Knowledge) to doe good, or live well, but they muſt raiſe their endeavours to an eminency, and this he expreſſeth in three forms of ſpeech.

Firſt, they muſt *walke worthy of the Lord.*

Secondly, they muſt walke *in all pleaſing.*

Thirdly, they muſt be *fruitfull in all good works.*

And if any ſhould aske how all this can be attained, he anſwers in the end of the Verſe, when he ſaith, *encreaſing in the knowledge of God.*

The generall Doctrine.

The Doctrine out of the whole Verſe is, that the life of Chriſtians ought to anſwer their profeſſion, knowledge, and the means they enjoy. In the enlarging hereof I conſider four things. 1. The Motives to excite us to an holy endeavour after innocency. 2. The Cauſes why ſo many men in the viſible Church, enjoying the means, have attained to ſo little innocency. 3. What we muſt do that we may thus walk. 4. The benefits would be gotten by an holy care of Chriſtian Innocency.

Motives to holy life.

The Motives are ſuch as theſe:

1. We are not in our owne power, to live to our ſelves, but are tied *to live to him that died for us* [a].

[a] 2 *Cor.* 5.15.

2. Our ſouls and bodies are deſtinate to incorruption in the Heavens: and therefore we ſhould ſet our ſelves ſo to live, for this ſhort ſpace in this world, as we might deliver them up *undefiled in the day of the Lord.*

[b] *Iam.* 2.8.

3. *Have we ever found unrighteouſneſſe in God* [b]? ſhall we then ſerve Satan, that never did us good, and forſake the Lord our God? When our hearts are tempted to ſin, we ſhould ſay; Shall I thus requite the Lord for the innumerable benefits he hath beſtowed upon me?

4. The long *night* of ſin and ignorance and helliſh *darknes* and danger (by the light of the Goſpel, by the means of Chriſt our Saviour) is paſt, and a *ſhort ſeaſon* remaines unto us, to glorify God, and worke out the aſſurance and fruition of our owne ſalvation. Shall we not then *ariſe from the ſleepe* of ſin, and now *caſt away the Works of darkneſſe*? Is it not now time to *arme our ſelves* againſt the ſluggiſhneſſe of our owne Natures, and the corruptions that are in the World; to *walke honeſtly, as becomes this day* of grace and favour [c]?

[c] *Rom.* 13.11, 12.

5. The miſerable events of ſerving the fleſh might move us. If we have the means, and make a ſhew, and yet live carnally and ſcandalouſly, wee may *deceive our ſelves, but God will not be mocked*: wee *ſhall reape as we ſow*: *if we ſow to the fleſh we ſhall of the fleſh reape corruption* [d]. And *for theſe things the wrath of God commeth upon the children of diſobedience* [e]. And therefore

[d] *Gal.* 6.7,8.
[e] *Epheſ.* 5.6.

let no man deceive us with vaine words, and if Jerusalem will not be instructed my soule (saith the Lord) *shall depart from her, and she shall be desolate, as a Land that no man inhabiteth* [f]. And contrariwise, if we would *sow to the spirit* and never be *weary of well-doing, nor faint or faile, in due season we should reape*: reape I say of the Spirit, even life everlasting [g].

6. We should be much moved by the dreadfull relation we stand in, to *God*, to *Christ*, to the *holy Ghost*, and to the *Church*: to *God*, for we are his *Servants*, and therefore ought to be *holy as he is holy* [h]; we are his *Children*, and therefore ought to prove it by our obedience [i]. To *Christ*; for he hath *washed us in his blood*, and shall we pollute our selves againe? he was in his owne practise a perfect patterne of innocency, and shall we not learne of him [k]? we are his Members, shall we shame and dishonour our Head? our Saviour is in Heaven, and shall we be buried, like Moles, in the love of sensuall and earthly things? or rather, ought not our affections and conversations to be where Christ is, even in heaven, at the right hand of the Father [l]? To the *holy Ghost*; we are his *Temple*, and shall we defile Gods holy place? To the *Church*; which is the *City of the holy God*, whith he hath consecrated to himselfe; and therefore were it not wickednesse to prophane it with impurity? Let us live as the Citizens of God [m].

Lastly, in the 1 *Thes.* 4. I find an exhortation to holinesse, and it is enforced by five reasons: first, it is *the will of God*, *Verse* 3. Secondly, a holy life is an honourable life, *Ver.* 4. Thirdly, they are Gentiles, not Christians, that live prophanely, *Ver.* 5. Fourthly, God is a certaine *avenger of all unrighteousnesse*, *Verse* 6. And finally, we *are called unto holinesse*, *Verse* 7.

Secondly, if it be asked, how it comes to passe that such multitudes of people, living in the bosome of the Church, are touched with so little care of holinesse of life? I may answer divers things.

1. The *Vaile of Ignorance* lieth upon their hearts [n], and *grosse darknesse* still *covers those people* [o]. Though *the light be come*, and *the glory of the Lord*; yet for the most part these men *abhorre the light* [p], and therefore are *their wayes darke and slippery* [q].

2. Mens *hearts goe after their eyes*, and mens senses are made Masters of their lives [r]; and therefore are their affections only stirred with carnal things, they take their directions from their owne flesh, and walke in the way of their owne lusts [s].

3. Many times *their brethren deceive them* [t]; I meane, they are misled sometimes by their owne mistaking and misapplying of Gods promises, and sometimes by the sinfull *dawbing* of wicked Teachers that set themselves to *strengthen the hands of the wicked, and discourage the hearts of the righteous*; *crying Peace*, and safety, *where there is no peace*. Ungodly men these are, that gainsay the doctrine of those faithfull men, that would cure this sinfull generation, by a meet severity of Doctrine.

4. The most men see no necessity of the restoring of their soules; they cannot be perswaded of the necessity of Regeneration and convertion by the Word, and when they come to the means, they seeke not to God to lead them [u].

5. Men are *double-hearted*, and divide one part to the flesh and the world, and another to God; the more open part of their lives, some pretend to direct, with some respect of holinesse, but the secret and inward part is full of all rottennesse; and yet men will not see, that God and Sin, God and Riches, God and the Flesh, cannot be served, both of one man, at one time.

6. They are incorrigible, will neither be healed by the Word, nor be forced by the works of God. *They will not understand, though all the foundations of the earth be moved* [x].

Thirdly,

[f] *Ier.* 6. 8.

[g] *Gal.* 6. 7, 8.

[h] 1 *Pet.* 1.

[i] *Mal.* 1.

[k] *Mat.* 11. 28.

[l] *Col.* 3. 1. *Phil* 3. 21.

[m] *Ephes.* 2. 20.

How it comes to passe, that such multitudes live without holinesse.

[n] *Esay* 25. 8.

[o] *Esa.* 60. 2, 3.

[p] *Iob* 24. 13.

[q] *Psal.* 36. 6.

[r] *Iob* 31. 7.

[s] *Eccles.* 11. 19.

[t] *Iob* 6. 13.

[u] *Psal.* 23. 3.

[x] *Psal.* 82. 5.

What we muſt do that we might be holy.

Thirdly, that we might attaine unto this holineſſe of Converſation;

1. We muſt grow out of liking with our owne wayes, and our preſent carnall courſe, and forſake that way, and returne from it [x].

2. We muſt get *out of the way of ſinners*, for he that walketh with the ungodly, will be like them [y].

3. We muſt mightily labour for knowledge, and be much in contemplation; and to this end exerciſe our ſelves in Gods Word day and night, and dwell in Gods houſe. Coherence with Verſe before, and *Pſal.* 1.2. *Prov.* 8.20. & 2.11,12. *Pſal.* 84.4,5. *Eſay* 2.3. yea, we ſhould by conference ask the way one of another [z].

4. We muſt get into Chriſt; for he is the way, and till we labour our ingraffing into Chriſt, and ſettle our ſelves to ſeeke a Saviour, even unto us by faith, all our works are in vaine.

5. That our converſations might be more holy, & unrebukeable, we ſhould firſt labour to get holineſſe into our hearts; for if grace be within, duties will be without; if corruption be mortified in the Soule, which is the fountaine, it will have no great ſin in the life, which is the ſtreame which flowes from the heart: firſt, we ſhould *guide our hearts into the way* [a], for *thereout commeth life* [b].

6. We muſt ſubmit our ſelves to Gods corrections: *learne obedience by the things we ſuffer* [c], obey the checks of our conſcience, and be contented to *eat the bread of affliction* [d]; *beare the words of rebuke and admonition* [e]; for *he that refuſeth correction will certainly go out of the way of life* [f].

Laſtly, we ſhould *commit our way to God*, and by conſtant and daily prayer beſeech him that he would *ſhew us the way*, and *lead us forth* [g]; and then, that he would *ſtay our ſteps in his paths, that our feet doe not ſlide* [h]: and to this end, that he would remove out of our way, all impediments, and *every lying way* [i]: and that he would daily *quicken us* in the way, againſt the ſluggiſhnes of our own Natures [k]; and bend our hearts to his holy fear, but eſpecially, every morning we ſhould beſeech God ſo to aſſiſt us, and guide, and ſtrengthen us, to doe the duties of the day, and that he *would ſee to and defend the thing of the day in his day* [l], by the vertue of Chriſts interceſſion, and his words, *which are neere unto God day and night.*

The gaine of godlineſſe.

Fourthly, thus doing, and endevouring our ſelves to know and doe Gods will;

1. The Lord would *know us by name*, and take notice of our ways, even with the knowledge of approbation [m].

2. Our lives would *be full of* joy and chearfulneſſe [n], yea, they that have taſted of the joy of a Crowne, ſhall leave the Throne and Palace, to ſeek the ſweet delights of the faithfull, and to *ſing their ſongs.*

3. *God would walke in the middeſt of us* [o].

4. Yea, *he would keepe his Covenant and mercy with us* [p].

5. We would be protected againſt all hurtfull troubles, being either preſerved from them, or in them: if we *walke in the day, we ſhall not ſtumble* [q]: yea though *we went through fire and water*, yet Gods holy preſence & ſtrong arme would *be with us* [r]: yea, we might *dwell with everlaſting burnings*, that is, within the knowledge of Gods terrible preſence, and ſight of his great judgements, when the *hypocrites of the world would be afraid* [s].

6. Or if there were ſorrowes and griefes upon us in this world, yet heaven ſhall come, and we *ſhall reſt in the beds* of eternall eaſe; whatſoever betides us, we ſhall not *lie downe in ſorrow* [t].

7. Thus to live, is, *to rule with God, and to be faithfull with his Saints* [u].

8. Thus ſhall we ſcape the vigor of the *Law* [x], and the flames of *Hell* [y].

Laſtly, if we cõtinue *faithful to the death, there is laid up for us a crown of life* [z].

Thus

[x] *Prov.* 9.6. *Ezek.* 18.
[y] *Pſal.* 1.1.
[z] *Iſa.* 51.4.
[a] *Prov.* 23.19.
[b] *Prov.* 4.23.
[c] *Heb* 5.8.
[d] *Eſa.* 30.20.
[e] 1 *Theſ.* 5.13.
[f] *Prov.* 10.17.
[g] *Pſal.* 25.4.
[h] *Pſal.* 17.5.
[i] *Pſal.* 119.29.
[k] *Pſal.* 119.37.
[l] 1 *Ki.* 8.58,59.
[m] *Pſal.* 1. *ult.*
[n] *Pſal.* 138.5.
[o] *Deut.* 26.11.
[p] 2 *King.* 8.23.
[q] *Iohn* 11.8,9.
[r] *Eſay* 43.3. *Pſal.* 23.3.
[s] *Eſa.* 33.14.16.
[t] *Eſay* 57.2. & 50 *ult.*
[u] *Hoſ.* 11.12.
[x] *Gal.* 5.18.
[y] *Rom.* 8.1.
[z] *Revel.* 2.10.

Thus of walking, or holy converſation in the generall: now in particular, that we might walke in an holy eminency, three things (as is before noted) are here urged.

First, that we ſhould *walke worthy of the Lord.*] That is, ſo to know and conſider the ſingular mercies of God in Chriſt, as to endeavour to expreſſe our thankfulneſſe in the obedience of our lives, in ſuch a meaſure as might become the mercies of God. Before I open the words further, I conſider in the generall two things.

2. Generall obſervations.

1. That the obedience of the faithfull is raiſed by the contemplation of the mercies of God; which ſhould teach us, as we deſire more to abound in good fruits, ſo to be more in the aſſurance, and often meditation of Gods love to us: more knowledge of this kind would work more obedience; and a confuſed knowledge of Gods mercy is uſually accompanied with an unconſtant obedience. Beſides, this reproves the dangerous and ſinfull abuſe of Gods mercies in the common people, that uſe to plead their ſafety, (notwithſtanding their ſins) by the alledging of the mercy of God to ſinners: whereas it is moſt certaine, that the right knowledge of Gods mercy would make men afraid to ſin; *There is mercy with thee that thou maiſt be feared*, ſaith the Pſalmiſt[a]: and it is the infallible ſign of a true convert, that he doth *feare God and his goodneſſe*[b]: every man can feare God and his Juſtice, eſpecially in ſome kinds of judgements; but a child of God doth never more tenderly feare God, then when he hath greareſt taſt of Gods mercies.

a *Pſal.* 130.4.
b *Hoſ.* 3.5.

2. The Papiſt would find merit of works in this Verſe: both becauſe holineſſe of life is ſo much urged, as alſo becauſe here is the word [*worthy*] uſed, as if the Apoſtle ſhould grant, that they might be worthy of, and merit the bleſſing of God.

Againſt merit of works.

My anſwer is, First, that merit cannot be founded upon Scripture; and ſecondly, it cannot be founded upon this Scripture. For the firſt, we cannot merit for many reaſons in Scripture: firſt, we are *not our owne* men, we are ſo tyed unto God that gave us being in Nature and Grace, that when *we have done all we can doe*, our owne mouthes muſt ſay, *we are but unprofitable Servants*[c]. Secondly, *all our ſufficiency to doe any good is of God, not from our ſelves*[d]. Thirdly, God gains nothing by us. *If thou beeſt righteous, what giveſt thou to him?* or, *what receiveth he at thy hands*[e]? Fourthly, men talke of their wel-doing, but what ſhall become of their ſins? If the Papiſts will firſt goe to hell for their ſins, and ſtay all that eternity there, then afterwards if God create another eternity, they may have hearing to relate what good they have done: the curſe of the Law will be firſt ſerved; the puniſhment of *Adams* one ſin barred the plea for any reward for former righteouſneſſe. Fiftly, what compariſon can there be betweene the glory of Heaven, and our works on earth[f]? Sixtly, it is worthy to be obſerved, that it is *mercy* in God to ſet his *love* upon *them that keepe his Commandements*, *Exod.* 20. *Command.* 2. Seventhly, we are ſo farre from meriting, that we are taught to pray God *to give us our daily bread*, we have not a bit of bread of our own earning. Eighthly, the Sanctification of the moſt righteous is but begun in this life. Laſtly, unto all theſe Reaſons add the further Teſtimony of theſe Scriptures, *Dan.* 9.9. *Rom.* 4.5. and 11.9. 1 *Cor.* 4.4. *Phil.* 3.8,9.

c *Luke* 17.
d 2 *Cor.* 3.5. *Phil.* 2.13.
e *Iob* 35.7.
f *Rom.* 8.18.

Secondly, this place hath no colour for merit: for (to paſſe over that reaſon, that the Scripture requireth good works, therefore our works merit, as a moſt falſe and abſurd argument) the words [*worthy of the Lord*] cannot be applied to merit by any means: for in as much as the Lord had beſtowed many of his favours already upon them, and giving his hand

and

and writing, and ſeale for the reſt; they cannot by any workes afterwards be ſaid in any colour to merit what is paſt. They are urged, *Matth.* 3. to bring forth fruits worthy repentance: now it were abſurd, to thinke that the fruits afterwards borne, ſhould merit repentance, which God gave before, for that is to affirm, that not onely a wicked man might merit his own converſion, but that he might merit it by the workes he would doe after his converſion, which I know not that any Papiſt will affirme: and the like reaſon is there of the phraſe here uſed.

Queſt. But, letting the Papiſt goe, what is it to *walke worthy of the Lord?*

Anſ. It is ſo to cleave unto God, that we refuſe not (out of the holy eſtimation of Gods free mercies) to forſake our ſelves and the world, and to teſtifie our obedience to the Law and Spirit of God, in uprightneſſe with all thankfulneſſe. But that this may appear more plainly, if we would walke worthy of the Lord;

1. In generall, *our righteouſneſſe muſt exceed the righteouſnes of the Scribes and Phariſees*; we muſt be ſo far from reſting in the cuſtome and practiſe of the vile ſins that abound in the world, that we muſt not be ſatisfied with this, that we be civill honeſt men, and well thought of in the world: for Gods mercies challenge more at our hands then civill honeſty [s].

2. In particular, if we would walke worthy of God:

1. We muſt walke with God in the ſenſe of Gods preſence, and in the light of his countenance, ſo knowing his Love as we forget not his preſence [h]. And becauſe the wandring and unmortified heart of man is not eaſily brought to this, therefore we muſt *humble our ſelves* to gain a better ability to *walke with our God* [i].

2. We muſt *ſet the Law of God* (as the onely rule of our actions) *alwaies before us* [k]; and by all means be carefull to obey the motions of Gods *Spirit*, even the *Law in our minds*, that is to *walke after the Spirit* [l], and *according to the Spirit* [m].

3. We muſt labour to glorifie God, by endeavouring by an open light, to approve our ſelves to the world, in ſhewing the power of Gods grace in our works, and the newneſſe of our lives [n].

4. We muſt be contented to deny our owne reaſon, wit, deſires, delights, and profits, and to take up any croſſe that God ſhall lay upon us [o].

5. We ſhould goe beyond all civill honeſt men in this, that we would reſpect all Gods Commandements, and make conſcience of every ſin, by Prayer, and endeavour to avoid it, and to obey God both in our ſoules, and bodies; and in every part of both.

Laſtly, we ſhould ſo admire Gods love, in *delivering our ſoules from death, and our feet from falling, &c.* that we ſhould ſeeke Gods face in the light of the living, and never to come empty handed, but *Gods vowes ſhould be upon us*, and we ſhould ever be *rendring praiſe*. Thankfulneſſe is all we can give to God [p].

In all pleaſing.] This is the ſecond thing required in our converſation: we ſhould not think it enough to live juſtly and religiouſly, but we muſt live pleaſingly alſo: and this is true: 1. In reſpect of God; *Let us have grace that we may ſo ſerve God, that we may pleaſe him* [q]. 2. In reſpect of our owne Conſcience, preſerving the reſt and goodneſſe of the conſcience. 3. In reſpect of men: thus *the wife careth to pleaſe her huſband, and the huſband to pleaſe his wife* [r]. It is not enough to be perſwaded, that that we doe, be good, but we ought to looke to it, that it be pleaſing. So, in all duties to God, and in our carriage to men.

Queſt. But what ſhould we doe, that we might ſo ſerve God, as pleaſe him too? *Anſ.* This is anſwered in divers Scriptures.

1. Be

s *Mat.* 5. 20.

h *Gen.* 17. 1.
i *Micb.* 6. 8.

k *Pſal.* 119. 1.
l *Gal.* 5. 21.
m *Rom.* 8. 1.

n *Iames* 3. 15. *Matth.* 5. *Rom.* 6.
o *Luke* 9 24.

p *Pſal.* 56. 12, 13.

q *Heb.* 12. 28.
r *1 Cor.* 7. 31.

Queſt. What ſhould we doe, that we might not onely ſerve God, but pleaſe him too.

1. Be ſure thou be not *in the fleſh*; for no *ſuch can pleaſe God* [r]: and they are in the fleſh that can relish nothing but fleſhly things; that take no care to provide for the life of Grace and peace of Conſcience, *ver.* 6. that will not be ſubject to the Law of God, *ver.* 7. that have not the Spirit of Chriſt, *ver.* 9. and that die not to ſin, *ver.* 10.

Object. But there are many wiſe men, to whom theſe ſigns agree, and may not they for their good parts otherwayes be pleaſing to God? *Sol.* No; ſo long as they are fleſhly perſons, their wiſdome, bred in the fleſh, is ſo far from pleaſing God, that it is enmity to God.

2. Thou muſt let the will of God revealed in this word, be the rule of all thy actions, *a light to thy feet, and a lanthorne to thy paths*; for in the Word is contained both *what he requires*, and *what will pleaſe him*.

3. Thou muſt make conſcience of little ſins as well as great ſins, if a man *breake the leaſt Commandement*, and then by doctrine or defence maintaine it to be a ſmall matter, our Saviour Chriſt ſhewes that this is not onely diſpleaſing to God, but it will cauſe God to caſt men out of heaven with indignation: on the other ſide, whoſoever ſhall make conſcience to obſerve Gods Commandements in the things the world counts *leſſe matters*, and ſhall conſtantly by doctrine or profeſſion declare his *ſincerity* herein, he ſhal be exceeding pleaſing to God, and God will ſhew by it, making him great in the kingdome of Heaven [t]. What Commandement could be leſſe then the commandement about the not eating of blood [e] and yet with many words, their obedience herein was urged, and that with this reaſon; *as they would have all things goe well with them and theirs, and doe that which is pleaſing or right in Gods ſight* [u].

4. Thou muſt deſire and pray for the beſt things; thou muſt ſo think of profits and pleaſures of this world, as eſpecially thy heart muſt deſire, and thy lips requeſt of God the wiſdome and grace that is from above. It did exceedingly pleaſe God, that *Salomon* asked wiſdome and not riches, or long life [x].

5. Thou muſt get an humble and contrite ſpirit, a heart able to ſee and hate ſin, and mourn over it; and with a tender ſenſe of thine own wants and unworthineſſe, to implore Gods favour, and the renewing of his mercies.

6. Thou muſt ſo profeſſe reſpect of Piety, as thou be carefull in all things to deale juſtly and truly with men, delighting in all the occaſions and means to ſhew mercy: he cannot pleaſe God that doth not endeavour to pleaſe men: *Sacrifice is an abomination*, when men *doe not judgement and juſtice* [y]: and God *delights in men that will deale truly* [z]. If a man will deale juſtly, and *love mercy* (not be mercifull onely,) and when he hath occaſion to come to God in the duties of Piety and Worſhip, will come in all humility and contrition of heart, this is that (ſaith the Prophet *Micah*,) that is required; yea, that is good, that is exceeding pleaſing and acceptable to God [a].

Thou muſt be tender-hearted and mercifull, to ſupply the neceſſities of the Saints: for works of mercy are Odours of ſweet ſmell, ſacrifices acceptable, well pleaſing to God [a].

7. Thou muſt take heed of ſuch ſinnes as God hates with a ſpeciall hatred, for there are ſome evils, which a man being guilty of, God will at no hand be pleaſed with him: as firſt, the ſins of the third Commandement, ſwearing, and curſing, and the like; for God hath told us before, that what ſins ſoever he will beare with, yet he will not *hold us guiltleſſe if we take his Name in vaine* [b]. Secondly, lukewarmneſſe in Religion, when men are neither hot nor cold; this is ſo exceeding loathſome upon Gods ſtomach, he cannot be at reſt till he have ſpued ſuch perſons out. Thirdly, for a

to

[r] *Rom.8.8.*

Object. Solut.

[t] *Mat.5.19.*

[u] *Deut.12.24. 28.*

[x] *1 King.10.3.*

[y] *Prov.21.3.*

[z] *Prov.11.22.*

[a] *Mic.6.5,6,7.*

[a] *Phil.4.18.*

[b] *Command.3. Deut.28.58.*

to blesse his heart when God curseth, and to plead his hopes, when God threatneth [c]. Fourthly, *to feare God by mens traditions* [d]. Fiftly, presumptuously to breake Gods Sabbath [e]. Sixtly, through impatience or unbeliefe in adversity, to withdraw our selves [f], &c: and without faith it is unpossible to please God. Seventhly, to offer unto God the blind, the lame, and the sicke, the torne and the corrupt thing [g]. Eightly, to be found in the fashions of the world, either in life or attire [h]. Ninthly, out of frowardnesse and malice, to crosse and persecute such as feare God; *God these please not* [i].

[c] *Deut.* 29. 19.
[d] *Esay.* 29. 13.
[e] *Ier.* 17. *ult.*
[f] *Heb.* 10. 35, 36, &c.
[g] *Mal.* 1. 8, 9, 10. 13, 14.
[h] *Rom.* 12. 2.
[i] 1 *Thes.* 2. 15, 16.

Thus of walking in all pleasing, in respect of God.

What we must doe that we may please men.

Quest. 2. What must we doe that we may walk pleasingly amongst men?

Answ. I consider of this first generally, then more particularly. That we may please men, we must observe these Rules: 1. We must be carefull to please God, else it is just with God, that though we strive to please men, yet we should not attaine to it, because we are not in the first place carefull to please God. 2. We must get that *Philanthropian*, love of men into our hearts, but especially *Philadelphian*, the love of the Brethren, for this engenders care and diligence to please, and makes the labour thereunto seeme no basenesse or burthen. 3. In the generall corruptions of our callings we must live innocently. *Samuel* is much set by, and pleaseth the people, when he stands by *Hophni* and *Phinehus*, men so egregiously corrupt. If we would please in conversing, we must learne to beare infirmities [k]. 5. Wee must practise those vertues that especially win favour; as curtesie, meekenesse, candor, faithfull dealing, (though it be to our hinderance) we must give soft answers, overcome evill with goodnesse, be slow to wrath, and forgive, and not revenge. 6. We must hate those vices and avoid them, which in conversation appeare hatefull amongst men; as backbiting [l], discovery of secrets [m], bitter words [n], boasting [o], suspiciousnesse [p], rashnesse in reproofs and admonition, offensive carriage [q], and the stirring of the infirmities of others [r].

[k] *Rom.* 15. 2.
[l] *Rom.* 1. 29. 1 *Tim.* 5. 13. *Prov.* 26. 20.
[m] *Prov.* 11. 13.
[n] *Ephe.* 5. 3, 4.
[o] *Prov.* 27. 1, 2.
[p] 1 *Cor.* 13.
[q] 1 *Cor.* 10. 32.
[r] *Gen.* 13. 8.

How Governours in families may walke pleasingly.

In particular, we must be carefull to please, in the Family, in the Church, in the Commonwealth. In the Family; 1. The Governours must labour to walke in all pleasing; and to this end, they must govern in the Lord, and cast the impression of Religion upon the soules of their people, that the reason of their obedience may be the will of God; they must retaine wisely their authority; it is not the way to please, to loose the reins, and loose their authority; they must take notice of vertues as well as vices, and reprove in love, not in passion, and avoid that behaviour that irritates and provokes to wrath.

How Inferiours in the family may please their Superiours.

2. Inferiours, if ever they would please GOD, must be carefull to please their Masters, Parents, and Husbands, as bearing the image of God; and to this end, they must pray God to make them able, both to obey and please, they must be teachable, and not such as must be continually told of the same fault: they must avoid *answering againe*, for as a sullen silence is hatefull, so prating, and hast to answer, doth *provoke* [s]. Lastly, they must avoid such sins as prove in their places especially hatefull; as pride, lying, unfaithfulnesse, (*viz.*) to be such as cannot be trusted in any thing; stubbornnesse, slownesse, especially when they are sent upon businesse.

[s] *Tit.* 2. 9, 10.

How Ministers may walk in all pleasing.

As in the Family, so in the Church, Ministers must walke in all pleasing; and to this end, they must practise what they preach, and avoid envy, passion, contention, and partiality; they must be wise and gentle, apt to teach and instruct in meekenesse, though they be opposed [t]; they must be vigilant, sober, of good behaviour, given to hospitality; they must not be pot-companions, or quarrelsome, or covetous, more desiring and delighting in the

[t] 2 *Tim.* 2. 24, 25.

gaine

the gaine of the Benefice, then the profit of the peoples soules, they must order their families as well as themselves, and keepe their children in subjection and gravitie [y]. Peace, peace, and daubing with untempered morter, will not make them pleasing, though many strive to winne applause by such daubing: for the conscience of the men that are so soothed doth secretly contemne these *plausible Seers*.

[y] 1 Tim. 3. 2. 3. 4.

The hearers also must strive to please their Teachers, and that they may doe so, they must yeeld them meete honour, and sufficient maintenance, but especially they must labour, from the heart, to yeeld obedience to the doctrine of their Teachers: for that pleaseth a faithfull Minister more then all dignities or riches.

How the hearers may please their Teachers.

3. The magistrate must strive to be pleasing to the people, and for that purpose they must be men fearing God [z], studious of the Scriptures [y], lovers of the good [x], just, hating covetousnesse [*], lovers of the Commonwealth, industrious to acquaint themselves with the estate of their flockes, walking in and out before the people, with all wisdome, courage, and gravitie, carefull to purge out those vices, which as evill humours, disease the publike body, for this easeth and pleaseth the body afterwards: such as will charge and remunerate, as well as punish; countenance the good as well as restraine the evill: such as in factions and emulations will cleave to neither side: men that conceive a generall care for the persons, goods, and good name of the Subject: guiding them to holinesse as well as happinesse, to sanctitie as well as safetie.

How the Magistrate may please the people.

[z] *Exod.* 18.
[y] *Iosh.* 1. 9.
[x] *Mich.* 2. 3.
[*] *Exod.* 18.

The people againe must strive to please their Rulers, by reverencing them, and obeying them, though against their profit, with constancie and for conscience sake: they must pray for them, and speake well of them. It was without doubt a great contentment to *David* that *whatsoever hee did pleased the people* [a].

How the people may please their Rulers.

[a] 2 Sam. 3. 36.

Thus of walking in all pleasing in respect of others.

Thirdly, we must walke in all pleasing towards our owne Consciences, providing by all meanes for the rest, peace and contentment of our owne hearts within, and that this inward peace and pleasing may bee had, many things are profitable and available: 1. Sorrow for our sinnes; for *this sorrow will be turned into joy* [b]; whereas the end of all carnall laughter will bee sorrow and unquietnesse of heart [c]: and *there is no peace to the wicked*, and he is wicked that is not contrite in heart. [d] 2. The Faith or beleefe of our Justification in Christ; for *being justified by faith* our soules *have peace* [e], we must seeke the rest of our hearts in Gods favour in Christ, for hee is the *Prince of Peace* [f]. 3. The love of Gods Law; for *great peace and rest have they that love Gods Law* [g]; yea, it is added, *and nothing shall offend them*. 4. Diligence and constancy in the use of Gods ordinances: it is a secret joy to the heart of every one that is a friend to the Bridegroome, to heare the Bridegroomes voice [h]; and to be much in prayers is a way to be much in joy [i]. 5. Meekenesse; while angry and wrathfull persons *fret themselves*, to their owne singular *evill*, *meeke men shall delight themselves in abundance of peace* [k]. 6. Iust dealing in all businesses with all men: for, *the worke of righteousnesse is peace, and the effect of righteousnesse is quietnesse and assurance for ever* [l]. Lastly, would we attaine that peace and pleasing contentment that passeth all the understanding of the carnall man? wee must take heed of worldly care. *In nothing be carefull.*

How we may walke in all pleasing towards our owne consciences.

[b] *Iohn* 16. 20.
[c] *Luke* 6. 25.
[d] *Esay* 57. *vlt.*
[e] *Rom.* 5. 1.
[f] *Esay* 9. 6.
[g] *Psal.* 119. 165
[h] *Iohn* 3. 29.
[i] *Iohn.* 16. 24.
[k] *Psal.* 37. 8. 11
[l] *Esay* 32. 17.

Obiect. But wee have so many crosses, how can wee but care? *Sol. Let your request be knowne to God.*

Obiect. 2. *Solut.*

Obiect. We have prayed, and are not rid out of them. *Sol.* Adde *supplication* to your prayers.

Obiect. 3. *Solut.*

Obiect. 3. *Solut.*

[m] *Phil.* 4. 6, 7.

[n] *Mar.* 13. 34. 36.

[o] *Acts* 26. 20.

[p] *Rom.* 13. 12, 13.

[q] *Tim.* 2. 10.

[r] *Tim.* 6. 18, 19.

[s] *Tit.* 2. 12.

[t] *Tit.* 2. 14.

[u] *Ephes.* 2. 10.

[x] *Rom.* 2. 6.

[y] *Iames* 3. 13.

[z] *Heb.* 10. 24.

1. What workes are good workes.

[a] *Mat.* 23. 5.

[b] *Iob* 8. 39, 40.

[c] *Act.* 26. 20.

[d] *Prou.* 1. 28.

[e] *Iohn* 3. 19, 20.

[f] *Exod.* 23.

[g] *Iohn* 7. 7.

2. What rules must be obserued to make our workes good workes.

[h] *Iohn* 3. 21.

[i] *Ephes.* 2. 10.

[k] *Iohn* 6. 28, 29.

[l] *Iohn* 4. 34.

[m] 2 *Tim.* 2. 21.

3. What workes are good workes in particular.

Obiect. We haue prayed, and that earnestly, and daily, and with much importunitie, and yet are disquieted still. *Sol.* Be *thankefull* for the mercies thou hast; unthankfulnesse hinders the restfull successe of prayer [m].

Fruitfull in all good workes.] The Sonne of man is ascended, and hath given authoritie and gifts unto men, and unto every servant his worke: hee calls for obedience, and detests sleeping, and requires all watchfulnesse to the speeding of all his workes; and *what he saith to one, he saith to all, Watch* [n]: This is shewed unto all that turne unto God, that *they must doe workes meet for repentance* [o]; *considering the season, that it is now high time to wake out of sleep: the night is farre spent*, and *the day at hand*, and *therefore we should arme* and addresse our selves, *to cast away the workes of darknes, and to labour in the light* [p]. Good workes are the best apparell of Christians, professing godlinesse [q], and their most durable riches and treasures [r]. To this end hath the light of the gracious and saving Doctrine of God shined, that men might be familiarly instructed to conceive the necessitie of doing all the workes, both of pietie, righteousnesse, and sobrietie [s]. Yea, to this end did Christ give himselfe for us, and redeem us at so high a rate, that he might *purifie a peculiar people to himselfe, zealous of good workes* [t]. *We are the workemanship of God, created in Christ Iesus unto good workes, which God hath ordained that we should walk in them* [u]: and *it shall be to us according to our workes* [x]: and therefore it should be our Wisedome, *to shew by good conversation our workes* [y]: and our Love, *to provoke others unto good workes* [z].

Concerning good Workes, I propound three things:

1. What workes are not good workes.
2. What rules must be obserued to make our workes good workes.
3. What workes are good in particular.

For the first: the workes that are *done to be seen of men* are not good works [a]. The workes of persecutors are all naught [b]: all workes are naught that have not repentance going before; for good workes are the workes of the penitent [c]: all the workes that are done *too late* are thrust out of the Catalogue of good workes; as to cry to God after a man hath stood out all the opportunities and seasons of grace [d]. It is a signe mens workes are not good, when they *hate the light*, and cannot abide to be reproved [e]. And of the like nature are those workes that are guided after the example of the multitude, of which men say, they doe as the most doe [f]. Lastly, doth not the world hate thee? then suspect thy workes [g].

For the second; that we may have comfort, that God will account our workes good workes: 1. They must be warranted by the word of God: if we *doe truth, we must goe to the light that our deeds may be manifest, that they are wrought in God* [h]. 2. Our persons must be made good by justification, we must be *created in Christ Iesus* [i]. Would we *worke the workes of God, we must beleeve in him that God hath sent* [k]. 3. Our *workes must be finished* [l]. 4. By mortification, *we must purge our selves that we may be meet for the Masters use, and prepared for every Worke* we would have accepted as good [m]. Lastly, the ends must bee good: and the ends of all good workes are, 1. The glory of God: 2. The discharge of our obedience: 3. The edification of our neighbours: 4. The testification of our Faith and thankfulnesse: 5. The escaping of the punishment of sinne, and the destruction of the wicked: 6. The answering of our high calling in Iesus Christ: 7. The obtaining of the glory of Heaven.

For the third: in our conversation with men there are divers kindes of good workes; some spirituall, some corporall: they are good workes to instruct, admonish, incourage, reprove and pray for others; to pull an infant, or weake man out of a flaming fire, is a good worke, and such it is to recover

a

a sinner, by admonition, counsell, &c. It is a good worke to cover infirmities; yea, a multitude of them: and to forgive trespasses, and to overcome evill with goodnesse: so also they are good workes to grieve with them that grieve, in giving honour to goe one before another, to lift up the just praises of others, to lend to the needy, and to give liberally and cheerefully towards the relieving of the necessities of the poore, especially them of the household of Faith.

To conclude, from the manner of phrase, [*bearing fruit in every good worke*] these things may be observed: First, that good workes are fruites: for they are such things as shew our Faith, prove our planting, and yeeld us comfort in Gods acceptation of them. Secondly, that a religious minde will labour to get fruit of every sort, hee will not know a good worke, but he will desire to carry some fruit of it. Thirdly, a Christian man carries his fruit, both because hee carries the blessing of his well-doing, and because he is never without some fruit, as also he shall be sure his workes will go with him, when all things else shall leave him.

Thus farre of the eminency of Christians in holy conversation.

Increasing in the knowledge of God.] Whereas a Question might bee asked, What should wee doe that we might attaine to the holinesse of life before described? These words containe an answere to it, that they must *increase in the knowledge of God.*

The words in themselves stand of three parts: First, the Grace, *Knowledge*: Secondly, the Measure of it, *increase*: Thirdly, the Object, *of God.* Of the Grace it selfe I have intreated before, onely from the repetition two things may be observed.

First, we had need to be often urged, and put in minde, and stirred up to seeke knowledge, we are naturally so unapt to spirituall things, that *line must be upon line*, and *precept upon precept* [n]. Of our selves there is *none of us* have any great mind *to understand or seeke after God* [o]: or if we begin, we soone *leave off to understand to doe good* [p]; and some of us are so wayward and wilfull, that we know not, nor will not know, but *walke on in darkenesse, though all the foundations of the earth be moved* [q].

2. Observations from the repetition. Wee need to be often stirred up to seek knowledge.

[n] *Esay* 29.
[o] *Psal.* 14. 2.
[p] *Psal.* 36. 3.
[q] *Psal.* 82. 7.

Wee must still seeke to get more knowledge.

Secondly, men are not onely to seeke knowledge, that they may be converted and sanctified, and live a righteous life; but even after all these are attained, we must still be industrious to get more knowledge: because knowledge inlarged gives the comfort and sense of Grace received: else a man may have Faith, and yet for want of knowledge live without the comforts of it. Besides, it furthers the sanctification of our callings, and the Creatures wee use [r]. Further, it makes us able to discern things that differ, and in matters of salvation to trust our owne Faith [s]; and it keeps downe corrupt affections [t]: and in what measure we retaine our ignorance, we retaine *feare*, and the *spirit of bondage.*

[r] 1 *Tim.* 4. 3.
[s] *Phil.* 1. 10.
[t] 1 *Iohn* 4. 18.
[u] *Esay* 11. 7. 9.

Increasing.] The adjunct *increase* followes. Here are two Doctrines.

Doctr. 1.

First, that wee must increase in knowledge; else that we have, will decay, and knowledge is given but in part: and not all at once. Besides, it is a speciall part of GODS Image; and therefore of great both necessitie and honour. If men be never weary of seeking for wealth and riches, why should a Christian be weary of seeking wisedome, which is better then all treasures?

Doctr. 2.

Secondly, that increase of knowledge is a great furtherance of holy life: the prevailing of sinne in the life of the Iewes was caused by the prevayling of ignorance [u]. Therefore there is no mercy, nor pietie in the Land, because *there is no knowledge of God in the Land* [x]. God shewes his righteousnesse to them that *know him* [y]. And therefore neither the Papists must tell

[u] *Esay* 1. 3.
[x] *Hos.* 4. 1, 2.
[y] *Psal.* 36. 10.

men that Ignorance is the Mother of Devotion: nor the common Protestant so idly aske, What needs all this knowledge?

More particularly, three questions may be here resolved.

What are the lets of increasing.

[z] *Ier.* 9.23.24.

Quest. 1. What are the lets of increase? *Ans.* There are many lets. 1. Ill opinions about knowledge: as that it is unprofitable, unnecessary, &c. 2. Abuse of our Callings. 3. The love of other things [z]. 4. The smothering of doubts, difficulties, and prejudice in the use of the meanes. 5. Securitie; when a man growes proud of what he doth know, and presumes of Gods mercy for what he wants. 6. Presumptuous sinne, as it hinders other graces, so it casts men behinde-hand in knowledge. 7. Resisting of Gods Spirit, pricking the conscience to get it awake, and smothering of terrors [*]. 8. Internall evils nourished, as lust [a], evill thoughts [b], passion [c]. &c.

[*] *Hos.* 6.1.2,3.
[a] 1 *Tim.*3. 7.
[b] *Prov.* 14. 21.
[c] *Prov.* 14. 29.

How we may know when we increase with knowledge.

Quest. 2. How may we know when we increase in knowledge? *Ans.* We increase in knowledge, 1. If we increase in affection to the meanes: for God is never wanting in the successe. 2. If we increase in the power of godlinesse: it is certaine, we grow in knowledge if we grow in grace. 3. If wee grow stayed, and setled, and more resolved in the doctrine of Gods grace, and practise of holy life.

What we must doe that wee may increase in knowledge

Quest. 3. What must we doe that we may increase? *Ans.* We must observe these Rules. 1. We must practise what we doe already know [d]. 2. Wee must not be over-curious, or suffer our selves to be drawne aside with fond questions, controversies and speculations, but be wise to sobriety [e]. 3. Wee must redeeme the time, and watch to all the opportunities, for the use of the meanes [f]. 4. We must use the world as if we used it not. 5. We must *acknowledge*, that is, confesse and professe what we know, lest God by our unthankfulnesse and fearefulnesse, be provoked to scourge our spirits with *a slumber* or reprobate sense [g]. 6. Wee must minde *our owne way* [h]. Lastly, wee must use Gods ordinances, and all of them, and without interruption, constantly and cheerfully.

[d] *Iohn* 7 17.
[e] *Rom.* 12, 13. *Ephes.* 5. 16.
[f]
[g] *Rom.* 1. 28.
[h] *Prov.* 14. 8.

Thus of the Grace it selfe, and the Measure of it: the Object followes.

Our knowledge must be of God foure wayes.

Of God.] Our knowledge must be of God foure wayes: for first, it must be spirituall and divine knowledge, not humane, naturall, and earthly. 2. It must be of God; as he is the author of it, we must seeke it from above, by prayer. 3. It must be of God, as hee is the end of it, it must draw us nearer to God. Lastly, God must be the Object of it, we must know Gods Name. In this last sense here are two things imported.

First, that even after regeneration there may be sometimes some working of the seeds of Atheisme. So wretched is the evill nature of man, that in this respect there is cause many times to hang downe the head with horror, shame and bitter mourning of heart, and confusion of face.

Secondly, that increase in holy conversation doth abate the movings of Atheisme: as any be more holy, so they are more freed from the trouble of them. Be first holy, and then be an Atheist, (professed or resolved,) if thou canst.

Concerning the knowledge of God foure things are to be considered. 1. How hee is made knowne: 2. Who they are that God chargeth with this, that they know him not: 3. How it comes to passe that man knowes not his God: 4. What we must doe, that we may know God.

How God is made knowne.

[i] *Iohn* 14. 9.
[k] 1 *Cor.*2, 10, 11
[l] *Rom.* 1.

God is made knowne, 1. in his Sonne: in Christ, God is as it were visible [i]. 2. By his Spirit [k]. 3. By his word; both by the testimony it gives of God, and by the relation of Prophesies accomplished, and Miracles wonderfully wrought; it shewes a God, as it is a secret treasury preserving the memory of wonderfull things. 4. By his workes; and that either in generall, as God hath stamped upon them some markes of his invisible things [l], or in his

particular

particular workes, at the founding of the Earth, the hanging of the Cloudes, the spreading out of the Heavens, the recoyling of the Waters, leaving an habitation for man, terrours of Conscience, Plagues upon wicked men at their wish, answering of Prayers, Miracles, the Soule of Man, and state of Devils.

2. There are many sorts of men; yea, even in the Church, besides professed Atheists; that are hated of God, and charged with this, that they know not God: as, 1. All that keepe not his Commandements [m]: 2. All that heare not us [n]: 3. All persecutors [o]: 4. All that honour not such as feare God [p]: 5. All that deny the Natures or Offices of the Sonne of God [q].

3. This wretched Atheisme and Ignorance of God, and evill thoughts of his Nature, Presence, Attributes, &c. is caused: first, by corruption of our natures in the Fall: 2. It is increased by the custome of all sorts of sinnes. 3. If it prevaile, it may come by some speciall judgement of God, who being provoked by other sinnes, doth leave men to a spirit of slumber, or eternally rejecting them, doth leave them to a reprobate sense, or in the power of the sinne against the holy Ghost.

4. That we may know God and increase in it, we must view his workes, search his Booke, obey the motions of his Spirit, humble our selves to seeke the signes of his presence, and for the better successe in all, labour for a pure heart [r].

Hitherto of the Object, parts, and End of Knowledge: the Cause followeth in these words.

Who they are that know not God.
[m] *Esay* 1. 5.
1 *Iohn* 2. 4
[n] 1 *Iohn* 4. 6.
[o] *Iohn* 16. 3.
[p] 1 *Iohn* 3. 1.
[q] 1 *Iohn* 2. 23.
The causes of this ignorance of God.

What wee must do that we may know God.
[r] *Matth.* 5. 6.

Vers. 11. *Strengthened in all might, according to the power of his glory.*

IN the words I note, 1. The thing it selfe, *Strengthened*. 2. The manner of it, *in all might*: 3. The ground of it, *according to the power of his glory*, or glorious power.

From the Coherence I observe that wee must bee strengthened in Grace, before wee can be filled with Knowledge: till Grace prevaile, evill motions and temptations grow may times too hard for the seeds of Knowledge: and the Devill easily steales away much of the seed.

Doctr. 1.

Strengthened.] There are two sorts of Christians fearing God: some are *strengthened with all might*; some are feeble in the Knowledge and Grace of God. There are strong Christians and weake; infants, and men of ripe age. It is profitable more exactly to consider of both: and in the weake Christian I consider, 1. Who are weake? 2. What helps to make them strong in the might of God.

Doct. 2. Two sorts of Christians.

For the better understanding of the first, I propound three things. 1. What the Infant or weake Christian wanteth, by which he discovers his weakenesse. 2. What he hath, notwithstanding his wants. 3. The happinesse of his estate, though he be weake.

They are but Babes and infants in Grace: 1. That know not the love of Christ, with particular, distinct and full assurance [s]. 2. That are not able to practise the more strong and purging duties of mortification [t]. 3. That serve any passion and unruly affection [u]. 4. That are unsetled in the way of life [x], and tost with the winde of contrary doctrine [y]. 5. That stick at acknowledgement and dare not stand out to the profession of the truth [z]. 6. That cannot digest some truths of God, as being strong meate; and in their account hard sayings [*]. 7. That are inexpert and unskilfull in the word of righteousnesse [a] (especially, if they be ignorant in the principles.) Other signes may be gathered from the contrarie estate of the strong Christian afterward.

Who are Infants in grace.
[s] *Ephes.* 3. 19. 20. 17.
[t] *Matt.* 9. 15. *&c.*
[u] 1 *Cor* 3. 1, 3.
[x] *Iohn* 14. 5.
[y] *Ephes.* 4. 14.
[z] *Ephes.* 4. 13.
[*] *Iohn*, 6. 60. & 16. 12.
[a] *Heb.* 5, 12. 13.

What the weake Christian hath.

2. Yet the weakeſt Chriſtian (whatſoever hee wants) hath theſe things; 1. He diſcernes the ſeaſon of Grace, and the day of his peace and redemption; which the wiſe-men of the world do not [b]. 2. Though in his owne account hee can doe but little for the truth, yet hee will be ſure to doe *nothing againſt the truth*, if hee may know it [c]. 3. Hee is not in the fleſh, hee is more then a naturall man, hee is borne againe [d]. 4. He hath an earneſt appetite and conſtant deſire after *the ſincere milke of the Word* [e]. 5. He beleeves whiles hee ſtruggles with unbeleefe. 6. The ſtrong man armed, which is the Devill, is ſo caſt out by Chriſt, that hee prevailes not as he was wont. 7. He can deny his reaſon, pleaſures, profits, and beloved ſinnes, and take up his Croſſe in ſome meaſure [f]. Laſtly, ſuch a doore may be opened to them that have little ſtrength, as no man can ſhut, and ſuch courage they may have, that they will ſtick to the Word, and keepe it as their beſt treaſure, whatſoever they loſe, and by no meanes be induced to deny Chriſt and his Name [g].

[b] *Matth.* 16.3.
[c] 2 *Cor.* 13.8.
[d] 1 *Cor.* 15.50. *Iohn* 3.5. *Rom.* 8.8.
[e] 1 *Pet.* 2.2.
[f] *Luke* 14.26. 27.33.
[g] *Revel.* 2.8,9.

His happineſſe though he be weake.

3. His caſe is happy though weake, for he hath *ſuch a High Prieſt*, and Saviour, as *knowes how to have compaſſion on the ignorant* [h], and is *touched with a feeling of his infirmities* [i], and hath *wrought the reconciliation of all his brethren*, and *was tempted himſelfe*: and therefore will *ſuccour the weake when hee is tempted* [k]: and will ſee to it, that more ſhall not be laid upon him then he is *able to beare* [l]; it being his charge and office to provide, that *the bruiſed Reede be not broken, or the ſmoaking Flaxe quenched, till judgement be brought forth unto victory*. And at all times the weakeſt Chriſtian may goe *boldly to the throne of Grace*, and *obtaine mercy to helpe in time of need* [m].

[h] *Heb.* 5.2.
[i] *Heb.* 4.15.
[k] *Heb.* 2.18.
[l] 1 *Cor.* 10.
[m] *Heb.* 4. *vlt.*

Helpes for the weake Chriſtian.

The helpes for ſtrengthening of the weake, are of two ſorts: ſome without us, ſome to be uſed by us.

Without us, there are many things that may ſtrengthen, and incourage, and animate the weake: 1. There is propoſed a glorious inheritance to them that overcome, 2. We have the example of all the Saints. 3. We have a ſtrong and ſure foundation [n]. 4. We have a ſtrong God, and his power is engaged to exerciſe it ſelfe in our weakeneſſe, and *to keepe us unto ſalvation, without falling, till hee preſent us faultleſſe before the preſence of his glory* [o]. 5. We have a ſtrong word of God, *able to builde us up, and make us wiſe and ſave our ſoules* [p], as being Gods *Arme*, and mightie inſtrument of his power [q]. 6. The ſpirit of God is a *Spirit* as of Grace, ſo of *Power* [r], and helpeth the weake, as in Prayer [ſ], ſo in every Dutie and grace. 7. Wee have a ſtrong Saviour: Chriſt doth ſtrengthen and incourage the Chriſtian three waies: firſt, by his owne example, becoming a patterne to us to follow: ſecondly, by application; for unto all that lay hold on him by Faith, he is *a Prieſt after the power of endleſſe life* [t]; *the Wiſdome of God, and the power of God* [u]: thirdly, by operation, for hee hath borne our infirmities, by his one offering *hee hath* and doth *conſecrate and make perfect* our perſons and workes in Gods ſight [x]; he doth *unite us to the Father* [y]; hee gives us his Fathers glory, both in that he gives us ſuch Graces as will bring to glory, and in that he gives us credit where himſelfe and the Father are in credit. Thus of the helpes without us.

[n] 2 *Tim.* 2.19.
[o] *Iud.* 24. 1 *Pet.* 1.5. 2 *Cor.* 12.9.
[p] *Acts* 20.32. 2 *Tim.* 3.16. *Iames* 1.21.
[q] 1 *Cor.* 1.18. *Rom.* 1.10.
[r] 2. *Tim.* 1.7.
[ſ] *Rom.* 8.26.
[t] *Heb.* 7.16.
[u] 1 *Cor.* 1.24.
[x] *Heb.* 2.10.
[y] *Iob.* 17.21,23

If any aske in the ſecond place, what wee muſt doe, that wee may bee ſtrengthened, I anſwere: 1. Wee muſt pray for Knowledge and Faith, to diſcerne and beleeve Gods power and promiſe: *Epheſ.* 1.8. *&c.* And in the fourth of that Epiſtle there are five things more to be done, that we may attaine to a ripe age in Chriſt: firſt, wee muſt ſubject our ſelves to be taught, and wrought upon, by ſuch Teachers as are ſet over us by Chriſt. 2. Wee muſt reſolve and ſettle our ſelves in the Doctrine of the foundation and the Principles of truth, that wee bee not toſſed to and fro with every winde. 3. Wee muſt ſo be ſatisfied with the voice of Chriſt in our Teachers, that

wee

we caſt aſide all reſpects of the voice of ſtrangers, not opening our eares willingly to the ſleights of cunning men, that will *lie in wait to deceive us*. 4. We muſt take heed of perſonall diſcords with any that feare God, *following the truth in love*. 4. Wee muſt mutually ſtrive to yeeld and ſeeke helpe to and of one another, that *every joynt* in this myſticall body, *according to the meaſure of the part may ſupply and make up* the increaſe of the body by vertue of union with the Head, and communion with the Members [z]. Beſides, if we would increaſe in ſtrength, wee muſt *let Patience have his perfect worke*, making conſcience to mortifie corrupt paſſions, as worldly griefe, anger, fretting [a], &c. And laſtly, wee muſt be carefull to keepe what God hath given us, that *no man take away our crowne*. Neglect of grace received is a great hinderance of ſtrength and increaſe.

[z] *Epheſ.* 4. 11. *to* 17.

[a] *Iames* 1.4.

Thus of the weake Chriſtian.

A ſtrong Chriſtian diſcovers himſelfe by divers things. Firſt, hee is *ſpirituall*, that is, ſuch a one as not onely hath a taſte and deſire after ſpirituall things, but is alſo ruled by the Word and Spirit of God; that he reſtraines the evils of the fleſh both in heart and life, ſo as hee gives not occaſion either of *ſcandall* to the weake, or of *ſcorne* to them that are without [b]. Secondly, hee is able to *be baptized with the baptiſme that Chriſt was baptized with*, and *to drinke of the cup that Chriſt dranke of*: he is not onely willing to beare ordinary wrongs and croſſes, but is prepared for the worſt the world or Satan may doe to him [c]. 3. Hee can *beare the infirmities of the weake*, and in converſing, *deny himſelfe, and pleaſe his Brother in that that is good to edification* [d]. 4. He is *full of goodneſſe and knowledge, and is able to admoniſh* [e], and *comfort others, with the comforts hee hath found himſelfe* [f]. 5. Hee *ſinnes not in word* [g], that is, hee is able to governe his tongue with Wiſedome, Meekeneſſe, Grace and Truth. The ordinary faults of ſpeech are not found in his Tongue. 6. He is *not carefull for his life, to take thought for what he ſhall eate, or what he ſhall drinke*; nor doth he diſquiet his heart about his body, *what he ſhall put on*: for theſe outward things hee can eaſily truſt his *heavenly Father* [h]. 7. He can *love his enemies*, endure wrongs without reſiſtance or revenge; or if hee uſe the helpe of the Magiſtrate, hee can ſeeke it without malice or crueltie; hee can *bleſſe them that curſe him*, and *pray for them that deſpight him*, and *doe good to them that hate him* [i]. Laſtly, in Faith hee is ſtrong, like *Abraham*, *Rom.* 4. 16. *to the end*. He can beleeve things to come as well as if they were preſent, *Verſ.* 17. hee can beleeve *above hope and under hope*: *Verſ.* 18. hee *looketh* not to the meanes, but *to the promiſe*: *Verſ.* 19. he vanquiſheth doubts: *Verſ.* 20. hee is as thankefull for promiſes, as others would bee for performances: *Verſ.* 20, 21, for theſe things were not onely true of *Abraham*, but may be true in us alſo, *Verſ.* 23, 24. who may have as great helpe from Chriſt as ever he had, *Verſ.* 25.

Of the ſtrong Chriſtian: and how he may be knowne.

[b] 1 *Cor.* 3. 1.

[c] *Mat* 20. 22 23.

[d] *Rom.* 15. 1, 2.

[e] *Rom.* 15. 14.

[f] 2 *Cor.* 1. 4.

[g] *Iames* 3. 1.

[h] *Matth.* 6. 25. 30.

[i] *Matth.* 5. 38. *to the end.*

Thus of the ſtrong Chriſtian.

In all might.] Note how the Apoſtle preſſeth to perfection: before, *in all knowledge, all pleaſing, all good workes*; now, *in all might*. And wee had need to be *ſtrengthened with all might*, becauſe not one part of the ſoule onely is to be looked to, but the whole ſoule, ſpirit and life throughout: nor have wee one Grace to tend, but all ſorts of Graces from God: nor doth there abide us one trouble, but calamities, indignities, and temptations of all ſorts. We have not one adverſary to encounter, but many, and of many ſorts; inward, outward, viſible, inviſible, publike, private, at home and abroad. Neither doe wee ſtand upon our gard at one time, but muſt looke to our ſelves, in all theſe reſpects at all times.

Why all might.

It muſt be *all might* that we ſhould labour after in foure reſpects:

All might in foure reſpects.

Firſt, it muſt bee a *Might* that extends to the ſtrengthening of all the faculties

faculties of the soule, powers of the body and duties of the life: our Mindes must bee strengthened in the approving of truth and goodnesse, and in reprobating of evill and falshood [l]: our Memories must be strengthened in retaining and recording the secretsand hid things of God, which are committed to it: the Will must be strengthened in the election of good, and rejection of evill: and our Affections need strength also: thus wee were to be strengthened in Patience [m], Ioy [n], Love [o], Mercy [p], Hope and Confidence [q], Desires [r], in Reverence [s], in Hatred of sinne [t], Contempt of the World [u]. So doe we need strength to every dutie of holy life.

[l] 1 Cor. 14. 20.

[m] Iam. 1.4.
[n] 1 Thes. 5. 16.
[o] 1 John 4.18.
[p] Col. 3. 12.
[q] 1 Pet. 1. 13.
[r] Psal. 27. 4.
[s] Heb. 12. 28.
[t] Psal. 139. 21, 22.
[u] Phil. 3. 8. Esay 30. 22.

Secondly, it must be a *Might* that is gotten from the use of all the meanes, wee must be strengthened in the power of every ordinance of God, and supported with the use of every helpe to make us strong.

Thirdly, it must be a *Might* shewed in the use of all the Armor of God. Wee must strengthen our selves with every piece of Armor, whether it bee Armor of Defence, as *the Girdle of Truth, the Brest-plate of Righteousnes, the Shooes of the Gospell of Peace, the Shield of Faith, the Helmet of Hope*: or Armor of Offence, as the *Sword of the Spirit, Gods Word*, and the *Darts of prayer* [x].

[x] Ephes. 6.12.

Fourthly, it should be a *Might* extended to all possible degrees and power of every Grace and dutie: thus in mercy wee *should communicate in all good things* [y], our service should be an *hearty Service* [z], wee must *love the Lord with all our hearts, with all our soules, with all our might* [*].

[y] Gal. 6. 6.
[z] Ephes. 6. 6.
[*] Deut. 6. 5.

According to the power of his glory.] In the handling of these words, I consider them, first, apart: secondly, as they are joyned together: and thirdly, the Doctrines out of them.

Here are two things laid to pawne for the strengthening of the weake Christian, *Gods Power*, and *Gods Glory*.

The extent of Gods power.

Power is one of the Attributes they call in Schooles *relata*: the power of God is infinite, both in respect of Essence (for it is as large as the Essence; yea, it is the Essence it selfe) and in respect of Objects, he hath not done so much, but farre beyond our capacities, hee could doe infinitely more: and so is it infinit in respect of continuance. Yet to speake of it according to our capacities, it is restrained, 1. By his Will; he cannot doe what his Will is against: 2. By his glory; he can doe nothing against his owne Glory: 3. By his Nature, hee cannot lye &c. because it is against his Nature: 4. In some respects by the nature of the Creature; so as whatsoever destroyes the essentiall definition of the Creature, God cannot doe: as God cannot make a man unreasonable, and yet hee remaine a man; hee cannot make a body infinite, and it remaine a body still: 5. Sometimes by the condition and qualities of the Creature; as, *Be it unto thee according to thy Faith*: 6. By impossibility; I say, by that, which is simply impossible, for there are many things unpossible in respect of us, which are not onely possible but easie to God. And therefore the common-people reason foolishly; *God can save me, therefore hee will doe it*: and the Papists as wilfully; *Christ can be present in the Sacrament, therefore hee will*. For besides that they will never prove his body can be in all places, at one time, truely and locally present, remaining a true body; they also reason but absurdly, till they finde his will to be there in their manner.

What God cannot doe.

What the glory of God is.

The *Glory of God* is taken sometimes for the signe of his presence, *Exod.* 16. for the meanes of his worship: 1. *Sam.* 4.22. for praise and honour: 2. *Chron.* 29. 11. But here it is taken for the excellencie of God above all creatures, as it may be revealed. God is more excellent then all creatures, *in Trinitie* of *Persons* in one essence, in *perfection of Nature*, in *infinitenesse* of being, in *eternitie*, in *puritie* and singlenesse, in *immutabilitie* of Nature, Will, and Qualities, in *understanding*, in *prescience* (which absolutely falleth to no creature)

Wherein God excels the creature.

in

in the *Idea of Vertue*, and in *omnipotencie*. By reaſon of mans fall and cuſtome in ſinne, Gods glory is much darkned: ſo as now man of himſelfe cannot ſo conceive of the wonderfull excellencie of his Creator.

Gods glory is revealed unto man, 1. By *his workes* [a]: eſpecially his dreadfull and great workes [b]. 2. By *the Signes of his preſence* [c]. 3. By *the meanes of his worſhip* [d]. 4. By the *Confeſſion of guilty perſons* [e]. 5. By *the Prayſes of his ſervants*: and therefore to give glory, is tranſlated, *to give thankes* [f]. 6. By *Chriſt, who is the Lord of glory* [g], *the King of glory* [h], he maketh the Glory of God, as it were viſible in his fleſh [i]. 7. By *Man* [k]. 8. By *the Spirit of Revelation* [l]. 9. By *the Goſpell* [m].

But if you aske who of all men ſee Gods glory; I anſwer, onely the Saints, in the brightneſſe of it [n], *to wit*, ſuch as have the Goſpell *ſhining in their hearts*, [o], *&c.* ſuch as acknowledging Gods threatnings, turne unto him by true repentance [p]: ſuch as lead an holy and innocent life [q]: ſuch as have a true and lively Faith [r].

Thus of the words apart.

Power of his Glory.] There are foure Reaſons why the Power of God ſhould be ſaid to be the *Power of his Glory*, or glorious. 1. Becauſe it will never leave ſtrengthening, till it bring to Glory. 2. Becauſe the power of all the meanes of ſalvation is from heaven, and therefore a glorious power. 3. Becauſe Gods Glory ſets his power aworke, in as much as by promiſe it lies ingaged to his people. 4. It is a glorious Power, becauſe of the perſons and things that are uſed in Gods worke, as God himſelfe, the Sonne of God, the Spirit of God, ordinances that are of God, and men ſpecially conſecrated by God.

Doctrine. Firſt, the perſeverance of Gods children is moſt certaine: ſo long as there is Power in God or Glory, they cannot fall away by loſing their happineſſe.

This point hath abundant and apparent confirmation out of the old Teſtament in theſe places, *Pſalm.* 145. 10,13,14. *Eſay* 42.3. *Ezech.* 36. 24, 25,26,27. *Ierem.* 32. 40. *Hoſ.* 2. 19. Out of the Goſpels. *Matth.* 16. 18. and 24. 25. *Iohn* 4. 14. and 5. 24, and 6. 39. and 10. 28, 29. and 13. 1. Out of the Epiſtles alſo, *Rom.* 6. 8, 9,10,11. and 8. 30. and 11. 29. *Epheſ.* 4. 12, 17. *Philip.* 1. 6. 2 *Tim.* 2. 19. *Hebr.* 7. 16. 1 *Iohn* 2.19. and 3.9. 1 *Pet.* 1.5. 13. 18. 20. 23.

Secondly, there is little reaſon of preſumption in this Doctrine: for, as Power will preſerve, ſo Glory will revenge: if ſuch as are in covenant with God returne to ſinne, woe unto them, Gods Glory will not beare it; and he hath many wayes to ſcourge them: for by their ſinnes they may bring upon themſelves croſſes of all ſorts [s], terrors of Conſcience [t], loſſe of many gifts, and want of ſenſe of all grace, Gods preſence, and the joyes of his promiſes, and Salvation [u], Church cenſures [x], the want of many bleſſings [y], ſore travell and terrours upon their returne againe [z], terrible buffets, both of the Word and Spirit, &c. And therfore we ſhould *worke out our ſalvation with feare and trembling*. It is a feareſull thing to fall into Gods angry and ſcourging hand.

Hitherto of the Object, Parts, Ends, and Cauſes of Knowledge: the Effects follow, which in the end of the Verſe are noted to be three, viz. *Patience*, *Long-ſuffering*, and *Joyfulneſſe*.

Patience.] This is a vertue that well becomes a Chriſtian, and a bleſſed fruit of the tree of life, much to be deſired of man: though it may ſeeme troubleſome to the fleſh to endure croſſes and afflictions, yet if all things be conſidered, it is a vertue of great praiſe. God himſelfe is magnified of Men and Angels for his patience and forbearance [a]. It is the admirable glory,

How many wayes Gods glory is revealed.
[a] *Pſal.* 104. 31.
[b] *Eſay* 24.16.
[c] *Exod.* 16. 10.
[d] 1 *Sam.* 4. 22. *Pſal.* 89. 7.
[e] *Ioſh.* 7. 1 *Sam.* 6.5. *Mal.* 2.2.
[f] *Luke* 17.18.
[g] 2 *Cor.* 2.8.
[h] *Pſal.* 24.
[i] *Iohn* 1. 14.
[k] 1 *Cor.* 11, 7.
[l] *Epheſ.* 1.17.
[m] 1 *Tim.* 1.11.
Who ſee Gods glory.
[n] *Pſal.* 89. 7. *Eſay* 26.10,11.
[o] 2 *Cor.* 4, 3. *&c.*
Eſay 61.1,2,3.
[p] *Ier.* 13. 16.
[q] *Pſal.* 138. 5. *&c.* *Eſay* 58.7,8,9.
[r] *Iohn* 11. 40. *Eſay* 46.12. 13.
Foure reaſons why the power of God is ſaid to be the power of his glory.
About falling from Grace & perſeverance, Proofes that Gods elect cannot fall away.
This doctrine doth not tend to ſecuritie.
[s] *Pſal.* 89. 22. *Eſay* 30. 20. *Zach.* 13, 7,8,9. *Mich.* 7.9.18.
[t] *Pſal.* 51.
[u] *Pſal.* 51. *Cant.* 3.
[x] 1 *Cor.* 5.
[y] *Ier.* 5. 24, 25.
[z] *Pſal.* 51.
Motives to Patience.
[a] *Rom.* 2. 4.

glory of the Sonne of God, that in the great worke of his Father, about the gathering of the Churches, in the middest of the oppositions of the world and evill Angels, *hee should not cry, nor lift up, nor cause his voyce to be heard*, and yet hold out *without failing or discouragement* [b]: yea, *as the Captaine of our salvation, hee was made perfect by suffering* [c]. This is the praise of the Saints, (which they may remember with comfort) that they have endured many and great fights of afflictions [d]. The Souldier cannot please his Captaine, unlesse hee endure hardnesse; nor hee that striveth for Masteries be crowned, unlesse hee toyle in the Combat; nor the Husbandman reape, unlesse hee patiently endure the labour of sowing, and waite till harvest [e]. *All that will live godly must suffer* [f]: the holy exercise of Christian Patience is a good signe that men are good hearers of the Word, and that they practise what they heare §. Men are not therefore miserable because they suffer much [h]: Christians need not to be ashamed to suffer [i]: they may *bee troubled on every side, yet not distressed: they may be perplexed, and yet not despaire: they may be persecuted, and yet not forsaken: they may be cast downe, and yet not destroyed* [k]. *Patience* is a vertue full of good fruites: it appeaseth strife [l]: it helps away the Crosse, (it is impatiencie and stubbornnesse that makes the Father continue to beat his child) it fits us for perseverance with comfort, as the Coherence shewes, *The patient abiding of the poore shall not perish for ever* [m]: but *they shall receive*, at the length, *a crowne of life* [n]. The worth of this grace appeares by the hurt of impatiencie: for impatiencie *exalts folly* [o], deprives a man of the *possession of his* owne *soule* [p], dishonours all a mans gifts and graces, and all the good things he hath before done [q], &c. Let us therefore *runne with patience the race that is set before us*. Thus did Christ endure the Crosse, and now weares the Crowne [r]. The things we commonly beare are nothing to that Christ and the Martyrs have borne: *we have not yet resisted unto blood* [s]: by suffering we may reape the comfort that we are *Sonnes* and not *Bastards* [t]; besides the profit of our sufferings, which God ever intends to the patient, *viz.* the *holinesse* of the heart, and fruitfulnesse of the life [u].

That wee may be patient, first, we must get *Wisedome*, and *if we want* it, *aske it of God*. It is ignorance makes men passionate: a great understanding is slow to wrath [x]. Secondly, we must get Faith to beleeve our owne reconciliation with God: *our hearts* need *not to be troubled*, if we *beleeve in God the Father, in Iesus Christ* [y]. When the heart is possessed with *peace* in the assurance of *Iustification by Faith*, then it is easie to be *patient in tribulation*; yea, to *reioyce* in affliction [z]. Thirdly, we must be much in the meditation of the comforts of another life. Fourthly, we must be often and constant in prayer *. Fifthly, the hearing of the Word faithfully and conscionably breeds a patient minde: and therefore is the Word called *a Word of Patience* [a]; the *Comforts of the Scripture beget both Patience and Hope* [b]. Sixthly, we must be temperate in the desires after, and use of outward things; therefore are men unquiet under the losse, absence, want, or desire of earthly things about their bodies or estates, because they have not sobriety and temperance in their hearts and carriage [c]. Seventhly, if we would have patience, wee must be carefull by godly Sorrow and Confession *to cast off the sinne that hangeth on so fast*: it is our wretched corruption of Nature that makes us so unquiet, it is nothing without us [d]. Lastly, we must be diligent in our callings, and trust upon God, and cast all our care on him. Idlenesse and unbeleefe are the great nurses of impatiencie.

Thirdly, we must exercise Patience in seaven things. 1. In bearing the common crosses that accompany our mortall estate of life, and therein to put on, as neere as we can, *Iobs* minde, and in all losses or wants to give

glory

[b] *Esay* 42.2.4.
[c] *Heb.* 2. 10.
[d] *Heb.* 10.32.
[e] 2 *Tim.* 2. 3. 5. 6.
[f] 2 *Tim.* 3. 12.
§ *Luke* 8. 15.
[h] *Matth.* 5. 10.
[i] 2 *Tim.* 1. 22.
[k] 2 *Cor.* 4. 8. 9.
[l] *Prov.* 15. 18. & 25.
[m] *Psal.* 9.
[n] *Iames* 1. 12.
[o] *Prov.* 14. 17.
[p] *Luke* 22. 19.
[q] *Iob* 4. 6. &c.
[r] *Heb.* 12. 1, 2, 3.
[s] *Verse* 4.
[t] *Vers.* 5, 6, 7, 8
[u] *Vers.* 9, 10, 11.
What wee must doe that wee may be patient.
[x] *Prov.* 14. 29. *Iames* 1. 3, 4, 5.
[y] *Iohn* 14. 1.
[z] *Rom.* 5. 1, 2, 3, 4. *Iohn* 14. 27.
* *Rom.* 12, 12.
[a] *Revel.* 3. 9.
[b] *Rom.* 15. 4.
[c] 2 *Pet.* 1. 6.
[d] *Heb.* 12. 1.
We must shew patience in seven things.

glory to God, acknowledging that he hath as much right to take away, as reason to give. 2. In bearing with the infirmities of such as are about us, with whom we converse, that shew themselves to be so out of weakness, *Rom.* 15. 1,3,4. 3. In enduring persecution of all kindes for the truths sake, 2. *Tim.* 3. 12. 2 *Thes.* 1.5. *Rev.* 2.8, 1 *Pet.*4. 12. *&c.* 4. In tentations there is use of Patience, both in waiting upon God for succour, and issue, and in keeping the soule at as much rest and quietnesse as may be: it is the Devils desire to set us on a hurry, hee knowes his tentations will then worke best, *Iames* 1.4. 5. In the expectation of the performance of Gods promises, and our spirituall happinesse in Christ, *Hebr.* 6. 12. and 10.35,36, 37, 37, 38. 6. In the troubles of the minde and conscience, beleeving Gods truth, and waiting for the appearing of his face, and the healing of the soule. 7. In perseverance in well-doing unto the end, *Mat.* 24. 13, *Rom.*2.7. *Revel.* 2. 2. *Gal.* 5. 9. 1 *Iohn* 3. 2.

Long-suffering.] This vertue, in case of wrongs, must order us aright in our selves and toward other: in our selves it must restraine Anger and desire of revenge; and great reason, for God himselfe suffers wrong, and that long too [c], and it is Gods commandement we should suffer long [f]: besides, injuries befall us by Gods providence [g]; and revenge is Gods right [h]. Moreover, these raging and revengefull affections are great hinderances both to Prayer [i], and to the profit of the Word [k]. And lastly, anger lets the Devill into a mans heart [l].

Quest. 1. But how should I prevent it being wronged? *Ans.* First, carry some of thine owne sinnes alwaies in thy minde, that being provoked thou maiest turne the course of thine anger thither. Secondly, avoyd the occasions, which are both contentions [m] and contentious persons [n]. Thirdly, bee daily jealous over thine affections, and keepe them downe by prayer.

Quest. 2. What if passion do sodainely surprize me? *Ans.* 1. Conceale it [o]. 2. Depart from them with whom thou art angry [p]. 3. Appoint at the least that bound unto thine anger, that the *Sunne go not downe upon thy Wrath* [q].

Towards others we must shew the practise of this vertue thus.

In things that might displease us but not hurt us, endure them without any notice at all: and in things that doe hurt, if they be lesser injuries, see them and forgive them; and in the greater wrongs, thou must seeke the help of the Magistrate, and the Law, after thou hast sought all private meanes, by intreaty, offers of peace, desire of Arbitration, &c. follow the law with love to thy adversarie, without passion or rage, and in the issues bee moderate, without shewing extremitie [r].

Ioyfulnesse.] A Christian estate is a joyfull and comfortable estate. Saving knowledge makes a man live joyfully and comfortably. True joy is one of the fruits Gods Spirit beareth in the heart of a Christian; yea, it is a chiefe part of that kingdome that God bestoweth on his people on earth. None have cause of joy but the children of Sion, and none of them but have great reason to *shout for joy*, to *rejoyce and be glad with all their hearts* [s], *Zeph.* 3. 14. Is it not a great Mercy to have all the *judgements* due unto us for sinne *taken away*? and the *great enemy* of our soules *cast out*? Is it not a great honour that *Iehovah, the King Israel, should be in the middest of us*? and that *our eyes should not see evil any more*? What sweeter encouragement then that the Lord should cause it to be said unto us, *Feare not*? and againe, *Let not your hands be slacke*? If we have great crosses, enemies, dangers, wants, temptations, &c. wee have a *mighty God*; if there be none to helpe us, *he will save*; yea, he will *rejoyce to doe us good*; yea, *he will rejoyce over us with joy*; yea, he so loves us, that *he will rest in his love* and seeke no further.

Motives to Long-suffering.
[c] *Exod.*34.6.
[f] *Pet.*2.22.
[f] *Mat.*5.21,22. 45.
Rom. 12.21.
[g] 2 *Sam.*16.10
[h] *Rom.*12.19.
[i] 1 *Tim.*2.8.
[k] *Iames* 1.21.
[l] *Ephes.*4.21.
Quest.
Ans.
How to prevent anger & desire of revenge being wronged.
[m] *Phil.* 2. 3.
[n] *Prov.*22.26.
Quest.
Ans.
[o] *Prov.* 12. 16
[p] 1 *Sam.*20.34
*Gen.*27.43,44.
[q] *Ephes.*4.26.
[r] *Mat.* 5. 25. & 18.15. *Rom.*12.18. 1 *Cor.*6. 5.
Gods people have cause to be joyfull.
[s] *Zeph.* 3.14.

further. Shall man be ſorrowfull when God rejoyceth? Shall the Lord rejoyce in us, and ſhall not wee rejoyce in God [t], &c. And if theſe reaſons of joy be contained in one place of Scripture, how great would the number of reaſons grow, if all the Booke of God were ſearched? ſuch a joy and contentment is the joy of Chriſtians that croſſes cannot hinder it. *Life is not deare* to a child of God, *ſo that he may finiſh his courſe with joy* [u]. They ſuffer *the ſpoyling of their goods with joy, knowing that in heaven they have a more enduring ſubſtance* [x]. Yea, in many croſſes they account it *all joy to fall into tentation* [y]. They ſeeme *as ſorrowfull* when indeed *they are alwaies rejoycing* [z].

Queſt. What might we doe to get this conſtant joyfulneſſe and unmoveable firmneſſe and contentment of heart? *Anſ.* In generall, thou muſt bee ſure to bee Gods ſervant [a], a man juſtified and ſanctified [b]: thou muſt know that thy name is written in the Booke of life [c], which cannot be without Faith [d].

In particular, there are many things which have a ſure promiſe of joy and comfort annexed to them.

Firſt, thou muſt lay the foundation of all eternall joyes, in godly ſorrow for thy ſinnes; *Iohn* 16.20. *Mat.* 5. 4. *Pſal.* 126. 5.6.

Secondly, thou muſt hang upon the breaſts of the Church (*viz.* the Word and Sacraments) continually, with trembling and tender affection, waiting upon the Word of God: the *Law muſt be in thy heart*, thou muſt buy thy libertie herein at the higheſt value, *Eſay* 66. 2. 5. 11. and 51. 7. *Mat.* 13.44.

Thirdly, in thy cariage thou muſt be a *counſeller of peace*, *Prov.* 12. 20. and *live in peace*, as neere as may be. 2 *Cor.* 13.13.

Fourthly, take heed thou be not *inſnared* with groſſe ſinne, *Prov.* 29. 6.

Fiftly, wouldeſt thou *reape* joy, *ſow* good ſeed: to bee much in well-doing, procures (as a bleſſing) a ſecret and ſweet gladneſſe upon the heart of man: a barren life is a uncomfortable life. Many would reape, that will not be at the paine to ſow, *Iohn* 4. 36. *Gal.* 6. 7,8. He that uſeth his Talents to advantage, *enters into his maſters joy* (a joy liker the joy of God then man, meeter for the Maſter then for the Servant, yet ſuch a Maſter wee ſerve, as will crowne us with this joy) *Matth.* 15. 21.

Sixtly, be conſtant, *beare fruit*, and get the knowledge of the love of Chriſt, and *abide in* it, *Iohn* 15. 10.

Laſtly, in the 2 *Theſ.* 5. 16, to 24. there are ſeven things required in our practiſe, if wee would alwaies rejoyce. 1. Wee muſt *pray alwaies*: if wee be much in prayer wee ſhall bee much in joy. 2. We muſt *in all things give thankes*: a heart kept tender with the ſenſe of Gods mercies, is eaſily inflamed with joyes in the Holy Ghoſt. 3. We muſt take heed of *quenching the Spirit*: when a man puts out the holy motions of the Spirit, hee quencheth his owne joyes. 4. We muſt, by all meanes, preſerve an honourable reſpect of the Word publikely preached: *Deſpiſe not prophecying*. 5. And whereas there be ſome things wee heare, doe ſpecially affect us, and concerne us, wee muſt be carefull with all heedfulneſſe to keepe thoſe things whatſoever wee forget, *try all things, but keepe that which is good*. 6. In our practiſe wee muſt not onely avoyd evill, but *all appearance of evill*, elſe if we diſquiet others with griefe or offence of our carriage, it will be juſt with God we ſhould find little reſt, or contentment in our ſelves. Laſtly, we muſt endeavour to bee *ſanctified throughout*, inwardly and outwardly, *in ſoule, body and ſpirit*, having *reſpect to all Gods Commandements*, and retaining the love of no ſinne, ſo ſhall wee reape the bleſſing of all righteouſneſſe, and procure to our hearts the joyes that are everlaſting.

Hitherto of the *Preface*.

Verſe

[t] *Zeph.* 2. 14. &c.

[u] *Acts* 20. 34.

[x] *Heb.* 10. 34.
[y] *Iames* 1. 2.
[z] 2 *Cor.* 6. 10.

Queſt. *Anſ.* What wee muſt doe that we might get conſtant joyfulneſſe of heart.

[a] *Eſa.* 65. 13, 14
[b] *Ier.* 33. 8. *Eſay* 61. 10. & 12. 5.
[c] *Luke* 10. 20.
[d] 1 *Pet.* 1. 8. *Phil.* 1. 25. *Rom.* 15. 13. & 12.

Verſe 12. *Giving thankes unto the Father, which hath made us meet to bee partakers of the inheritance of the Saints in light.*

Hitherto of the *Exordium* of this *Epiſtle*, as it contained both the Salutation and Preface.

The ſecond part both of the Chapter and Epiſtle followeth, and is contained in the 12. *Verſe*, and the reſt to the 23. And it hath in it the propoſition of Doctrine. This Doctrine propounded ſtands of two parts: for it concerneth either the worke of Redemption, or the perſon of the Redeemer. The worke of Redemption is conſidered of in the 12, 13, and 14. *Verſes*: the perſon of the Redeemer is entreated of from *Verſe* 15. to the 23. The worke of Redemption is two waies conſidered of: firſt, more generally, in the 12. *Verſe*: ſecondly, more particularly, *Verſe* 13, 14.

The order of this ſecond part of this Epiſtle.

In the worke of our Redemption, as it is propounded in this *Verſe*, three things are to be obſerved: 1. The efficient cauſe [*God the Father.*] 2. The ſubject perſons redeemed (*us.*) 3. The Redemption it ſelfe, as it is either in the inchoation and firſt application of it on earth, and ſo it lyeth [*in making us fit;*] or in the conſummation of it, what it ſhall be in the end: and ſo it is praiſed, firſt, by the manner of tenure [*inherit;*] ſecondly, by the adjunct company [*Saints;*] thirdly, by the perfection of it [*in light.*]

Giving thankes.] The bleſſings of God upon every true Chriſtian, are ſuch as they require continuall thankfulneſſe to God for them, ſuch I ſay, for the worth of them, for number, for freeneſſe of gift, for continuance, and as they are compared with what God beſtowes upon others in the World.

To the Father.] A ſanctifyed heart that hath ſenſe of grace, ſo ſees God, the firſt cauſe of all bleſſings, through the ſecond and next cauſes, that it maketh God the principall object both of prayer and praiſes: it is a great ſinne not to acknowledge the inſtrument by which wee receive any good; but is a great impiety not to give that which is due, to the principall Efficient.

The Father.] Father a tearme of relation, and is given ſometimes to the whole Trinity [a]: ſometime to Chriſt [b]: ſometimes to the firſt Perſon in Trinity; ſo commonly, and ſo here.

[a] *Mat.* 23. 9. *Luke* 3. 38.
[b] *Eſay.* 9. 6.

God may be ſaid to be a Father in this place two waies: firſt, in reſpect of Chriſt; ſecondly, in reſpect of the Chriſtian.

1. In reſpect of Chriſt, God is a Father both by Nature, and by perſonall Union: and in this ſenſe two queſtions may be moved.

Queſt. 1. Whether Prayer is to be made to the whole Trinity, or but to one perſon. *Anſw.* It is to bee made to the whole Trinity, *Acts* 7. 59. 1 *Th.* 3. 2, 2 *Cor.* 13. 13.

Queſt. *Anſ.*

Object. But Prayer is here made to one Perſon. *Sol.* Though but one Perſon be named, yet the reſt are included: for the Perſons may be diſtinguiſhed, but ſevered or divided they may not be.

Object. *Solut.*

Queſt. 2. Is the Father a Redeemer, in that Redemption is here given to him? *Anſ.* The actions of God are two-fold: ſome are *inward*; as to beget, to proceed, &c. Some are *outward*; as to create, redeeme, &c. Now the outward actions are common to all the three Perſons; they are diſtinguiſhed onely in the *manner of doing*: the Father *begins*, the Sonne *executes*, the holy Ghoſt *finiſheth*: as in the workes of Redemption, the Father redeemes us; in that hee beginnes it, by deviſing this courſe, and willing it from eternity, by calling, ſanctifying, ſending and accepting of Chriſt in time: the Sonne redeemes us, by taking our nature and in obeying the Law, and ſuffering death, even the death of the Croſſe for us: the holy Ghoſt

Queſt. *Anſ.*

redeeme us, by applying the merits and benefits of Christ to every Beleever.

Vses. 2. In respect of the Christian: God is a Father; and the meditation hereof should serve for a three-fold Use. 1. For tryall. 2. For instruction. 3. For Consolation. For tryall: for it stands us much upon to bee assured of this, that God is our Father in Christ by Adoption: for this is the foundation of true hope for what wee want, and of true thankfulnesse for what wee have. Now such men as are borne of God by Regeneration, as well as of man by generation, are wont to bee described in Scripture by such markes as these. They have in them the Spirit of Adoption both in the working and witnesse of it [c]. *Rom.* 8. 15, 16. *Gal.* 4. 6, 7. They are separate from sinners, they cannot delight in the works of darkenesse, or in the wicked fellowship with workers of iniquity, they hate ungodly company [d], &c. They *have consolation and good hope through grace* [e]. *Christ is to them their way*, the *truth*, and their *life*: And they love their Saviour more then any Creature, & shew it in this, that they will rather obey his words, then the commandement of any Man or Angell [f]. They are a people that, in respect of Mortification, *purge* themselves by voluntary sorrowes for their sinnes; and in respect of new obedience, *Come to the light, that their workes may bee manifest that they are wrought in God* [g]. They honour God with great honour, and tender his Name more then their own credits [h], they *worship God*, not for shew, or with the adoration of the lips & knees onely, but in *Spirit and Truth* [i]. *They labour for the meate that perisheth not*, and esteem it above *their appointed food* [k]. Lastly, they *love their enemies and pray for them that persecute them*, and are willing *to doe good to them that hate them and hurt them* [l].

Markes of a child of God.

[c] *Rom.* 8. 15, 16. *Gal.* 4. 6, 7.

[d] 2 *Cor.* 6. 17. &c.

[e] 1 *Ioh.* 2. 15. &c.

[f] 2 *Thes.* 2. 16.

[g] *Ioh.* 14. 6. 21.

[h] 1 *Ioh.* 3. 1, 2, 3. & 1. 6, 7.

[i] 1 *Pet.* 1. 17. &c.

[k] *Mal.* 1. 6.

[l] *Ioh.* 5. 23.

[l] *Ioh.* 6. 27.

[l] *Mat.* 5. 45. &c.

Secondly, if God be our Father, it should teach us; First, to careleſse for the World, and the things thereof: wee have a Father that both knowes our wants: and hath all power and will to helpe us and care for us [m]. Secondly, to come to him in all crosses, and make our moane to him that *seeth in secret*: for if *evill fathers* on earth, *know how to give good things to their children when they ask them, how shall not our heavenly Father give us whatsoever we aske in the Name of Christ* [n]? Yea, it should teach us patience under, and a good use of all crosses [o]. Thirdly, to be willing to die and commend our spirits to God that gave them; seeing in so dying, we commit them into the hands of a Father. This made Christ willing to die, and this should perswade with us also [p]. Lastly, it should teach us to glorify God as a Father: wee call God Father (many of us) and thus wee speake, but *wee doe evill more and more*, and dishonour him, not living like the children of the most High [q]. If hee be our Father, let the light of our *good workes shine before men, that they may glorify our Father* [r]. *Herein is God the Father glorified, that wee beare much fruit* [s].

[m] *Mat.* 6. 32.

[n] *Mat.* 7. 11.

[o] *Hos.* 12. 9.

[p] *Luke* 13. 46.

[q] *Ier.* 3. 4, 5.

[r] *Mat.* 5. 6.

[s] *Ioh* 15. 8.

Thirdly, this point serves for consolation, and that many waies: First; against the feare of our own weakenesse; *It is not our Fathers will that one of the little ones should perish* [t]: *None is able to take them out of his hand* [u]. Secondly, against our doubts about Prayer: *Whatsoever you aske the Father in Christs name it shall be given you* [x]. Thirdly, against all the troubles of this World: if hee have been a *Father of Mercy*, to forgive thy sinnes, and give thee grace, he will be a *Father of Glory*, to crowne thee in a better world in the inheritance of his Sonnes [y].

[t] *Mat.* 18. 14.

[u] *Ioh* 10. 29.

[x] *Ioh* 16. 23.

[y] *Ephes.* 1. 17.

Who hath made us fit.] *Doct.* Wee are neither naturally happy, nor universally so: not *naturally*, for wee are made fit, not borne so: not *universally*, for hee hath made [*us*] fit, not all men. Christ dyed for his *sheepe* onely [z]; for his *Church* onely *, not for the *World* [a]. And therefore when the Scripture saith, *Christ dyed for all men*, wee must understand it; first, in respect of

[z] *Ioh* 10.

* *Ephes.* 1.

[a] *Ioh* 17.

How Christ dyed for all.

the

the *ſufficiency* of his death, not in reſpect of the *efficiency* of it: Secondly, in reſpect of the common oblation of the benefits of his death externally in the Goſpel unto all. Thirdly, as his death extendeth unto all the Elect: *for all*; that is, for the Elect. Fourthly, *for all*, that is, for all that are ſaved, ſo that none that are juſtifyed and ſaved are, ſo, but by the virtue of his death. Fiftly, *for all*, that is, for all indefinitely; for all ſorts of men, not for every man of every ſort. Laſtly, he dyed *for all*, that is, not for the Jewes onely, but for the Gentiles alſo.

Qu. Are not all in the viſible Church that are ſealed with the Sacrament of Initiation made fit? *An.* No: for *Nicodemus* was circumciſed, yet not as then fit for heaven; & *Simon Magus* was baptized, and yet periſhed in *the gall of bitterneſſe*; and many of the Iſraelites were ſigned with the ſame Sacraments of righteouſneſſe, & yet were deſtroyed with feareful plagues [b]; the Phariſees were baptized with *Johns* Baptiſm, & yet in great danger of wrath to come [c].

Queſt. *Anſ.*

[b] 1 *Cor.* 10.
[c] *Matth.* 3.

There are five ſorts of men that live in the Church, that are not made fit: Firſt, ſuch as are in heart disjoyned, ſo as in deed they care for the doctrine of no Church: and thus Atheiſts and Epicures are unfit. Secondly, ſuch as are in heart faſtned to a falſe Church, though in ſhew they be members of the true: thus Church-Papiſts are not fit. Thirdly, ſuch as receive Religion and care for it, but onely as it may fit the humours of ſuch as are in authority, and may ſerve the currant of the preſent times: and thus temporiſing Politicians are not made fit. Fourthly, ſuch as admit ſome parts of Gods worſhip, and ſtand in profeſſed enmity, and diſlikes of the reſt: and thus the common Proteſtant of all eſtates and degrees; they thinke if they come to the Church to ſervice, and bee no Papiſts; it will ſerve turne, though they neglect, yea, contemn, yea, commonly deſpight Preaching, private Prayer, true Faſting, religious Conference, and Fellowſhip in the Goſpel.

Five ſorts of men not made fit.

Fiftly, and laſtly, among the better ſorts that are hearers, and conſtant hearers, there are many not made fit for the Kingdome of God: for many hearers reſt in an Hiſtoricall Faith and externall righteouſneſſe, either *betraying the ſeed*, by ſuffering the Fiends of Hell, thoſe inviſible fowles of the Ayre, to take it away, or *choaking the ſeed* by worldly cares, or if they get a *taſte of the good Word of God*, and *of the powers of the life to come*, by their wicked revolts and *back-ſliding*, they ſhew themſelves not fit, nor worthy the Kingdome of God.

Who.] *Doct.* God onely can make men fit for his Kingdome: he onely can reſcue us from the power of darkeneſſe and Satan: it is he onely is the *Lord of righteouſneſſe*: it is he onely that can pardon our ſinnes: it is he onely can *heale our rebellions*, and *take away our iniquities*: hee onely is the fountaine of all inherent holineſſe: he onely is ſtronger then all, to preſerve us to the end, and crown us with glory.

Made fit.] The word may be rendred either *made fit*, or *worthy*, ſo it bee underſtood of the merit of Chriſt imputed to us, in whom onely we are worthy of Heaven.

We are *made fit* by Redemption, by Vocation, by Adoption, by Juſtification, by Sanctification, and by Glorification: for each of theſe addes ſomething to our *ſufficiency*. The Uſe is, to teach us to magnifie Gods exceeding mercy, that doth not onely give us Heaven, but make us fit for Heaven. The greateſt King in the world, if he ſet his love upon a baſe ſlave or vaſſall, well he may give him an Earledome or great Office, but hee cannot give him fitneſſe for his place, and gifts to execute it: he may change his eſtate, but hee cannot change his nature. But God doth not onely give a Kingdome to his ſervants, but he endues them with royall inclinations, deſires, and behaviour.

Note.

The Rhemists upon this place note, that we deserve salvation condignely; but wee need not answer them: for *Thomas Aquinas*, the ordinary Glosse, and Cardinall *Cajetan* upon this place, crosse them. *Aquinas* saith thus: *Dixerunt aliqui, Deus dat dignis gratiam, &c. Some have said God gives grace to the worthy, but not to the unworthy: but the Apostle excludes this, because whatsoever worthinesse thou hast, God hath wrought it in thee: and to this end alledgeth,* 2 Cor. 3. We are not sufficient of our selves to thinke a good thought. The *Glosse* thus: *He makes us worthy, not in the Law, but in Light*: that is, *through God, who is the light of light, by whose grace wee are inlightned. Cajetan* thus: *worthy*, that is, *fit; by lot*, that is, *onely by Gods gift*. Note, *onely by Gods gift*, the Papist saith.

To be partakers of the inheritance of the Saints in light: or, as it is in the originall *verbatim, Unto the part of the lot of the Saints in light.*]

The lot of the Saints] is by some taken for the sufferings of the Saints; by others, for their happinesse, as it is had in this life, in the right or inchoation of it; by others for Heaven, and that as it is held by true title here in this world: so I take it here.

How the lottery of Canaan shadowes out our inheritance in Heaven.

The word *lot* leadeth us by allusion to *Canaan*, and the division thereof; and the comparison holdeth in many things. As none had right to the Land of *Canaan*, but *Israelites*; so none have right to Heaven, but the Saints; and as *Canaan* was furnished with buildings and all commodities, but not by the Israelites [d], &c. So heaven was *prepared* of old, before the Saints entred it [e]; The *builder and maker of it*, was not the Saints, but God [f]. And as the *Canaanites* were thrown out, that Israel might enter; so the Devils were thrown out of heaven, that the Saints might enter. And as without a *Ioshua*, though there were a Land, there would be no lot; so without a *Iesus*, though there were a heaven, there would be no inheritance: and though the Land were given by lot, yet it must not bee possessed without a Combat; they must first fight, and then inherit: so must *Heaven suffer violence*, and before it be had, we must *wrestle with Principalities and Powers*: and as all their lots were known to *Joshua*; so every Christian, in his standing, is known to Christ: as *Joshua* had what he asked [g], so our *Joshua* obtaines what he askes, though hee *aske the ends of the earth* [h]. And as the comparison hath these things for information, so may divers instructions be gathered from hence also: and first, if we would have any lot in Heaven, wee must be sure we be true *Israelites*. *Balaam* seemes a friend to *Israel*, but he is so farre from inheriting with them, that he is destroyed by them; the sword of the Lord roots him out; this will be the portion of all Hypocrites [i]. And wee should labour for a particular warrant in the knowledge of our own portion; this would encourage us against all difficulties. *Caleb* dares fight with the *Anakims* if *Ioshua* give him *Hebron* [k], and feeble and complaining *Ephraim* shall overcome, and inlarge himself, if *Ioshua* particularly incourage him [l]. And as no *Canaanites* ought to be left in the lot of *Israel*, so no wicked workers should be suffered to remaine in the Assembly of the Saints, to be *prickes and goades* in the sides of the righteous. And as they that have their inheritance allowed them already, must not rest, but fight till their brethren have rest [m], so they that have comfort in their owne *conversion, must strengthen their brethren*. And if any have too little roome, the way is not to murmure and doubt, but to fight it out for more; so must *Dan* [n], so should weake Christians not give way to discontentment, but strive in the spirituall Combat, till more grace, and roome for the inlarging of the heart be gotten. Lastly, as seven Tribes are justly taxed and censured by *Ioshua*, for their negligence and sloath, in not seeking speedily to possesse the Land God had offered them [o], may the most of us be justly rebuked

[d] *Deut.* 8. 7. &c.
[e] *Matth.* 25.
[f] 2 *Cor.* 5.
[g] *Iosh.* 19. 50.
[h] *Psal.* 2.
[i] *Iosh.* 13. 22.
[k] *Iosh.* 14. 6. 11. &c.
[l] *Iosh.* 17.
[m] *Iosh.* 1. 12.
[n] *Iosh.* 19. 14.
[o] *Iosh.* 18. 2.

rebuked for grievous ſecurity about the heavenly *Canaan*. Many reſt in the probabilities and hope of a title: nay, the moſt reſt ſatisfied in ſuch a condition as is without title and without hope, unleſſe they amend: yea, the better ſort divers of them, have but a title: and therefore it juſtly falleth out that *theſe* are buffetted by *Chriſt*, as *they* were diſgraced by *Ioſhua*: and as they muſt ſtand to the courteſie of the viewers of the Land, for the report of the goodneſſe of their part; ſo muſt theſe ſecure Chriſtians ſtand to the courteſie of their Teachers for how much knowledge and comfort they ſhall thinke meet to impart unto them, concerning their inheritance in heaven and heavenly things.

Partakers of the inheritance of the Saints in light.] The happineſſe of the faithfull is an inheritance; illuſtrated here, firſt, by the perſons that muſt enjoy it: it is not common to all, but appropriated to *Saints*: Secondly, by the quality of it, it is *in light*.

Chriſt is the great *heire of all things* [p], the Chriſtian is *coheire with Chriſt*. It is a doctrine that hath much comfort in it: a Chriſtian holds by the faireſt tenure, and firmeſt, and ſureſt too: for though his life be changeable, and his dayes on earth muſt have an end, yet his inheritance endures for ever, and whiles hee lives God will know him all his dayes for no worſe a man then his owne heire [q]. And the conſideration of the inheritance of the Saints, ſhould teach us divers things: firſt, to pray, that *God would remember us with the favour of his people, and viſit us with his ſalvation*: and that then he would open our eyes to ſee the glory of ſuch an inheritance [r]: Secondly, to honour the righteous, and not deſpiſe poore Chriſtians, ſeeing God hath *made them his heires, and rich in faith* [s]. Thirdly, to endeavour with all care to walke worthy of ſuch honour, as to be made Gods heires. And laſtly, to be willing to ſuffer any thing in this world for Chriſt, ſeeing in the world to come we muſt reigne with him as coheires [t].

[p] *Heb* 1. 1. *Pſal.* 2.

[q] *Pſ.* 37. 17, 18.

[r] *Pſal.* 106. 3, 4. *Epheſ.* 1. 18.

[s] *Iames* 2. 5.

[t] *Rom.* 8. 17, 18.

Of the Saints.] Onely Saints inherit, and therefore be ſure thou be a Saint, be ſure thou be more then fleſh and bloud [u]; bee ſure thou lye in none of the ſinnes God hath threatned with the loſſe of this inheritance [x]; be ſure of the imputation of the *righteouſneſſe of Chriſt* [y]; bee ſure thou have in thee the *ſpirit of the Sonne* [z]; bee ſure to *commit* thy ſelfe *to the word of grace* [*].

[u] 1 *Cor.* 15. 50.

[x] *Epheſ.* 5. 5. 1 *Cor.* 6. 9. *Gal.* 5. 21.

[y] *Rom.* 4. 13, 14. *Titus* 3. 7.

[z] *Gal.* 4. 7. *Epheſ.* 1. 14.

[*] *Acts* 20. 32.

In light.] The Chriſtians inheritance is ſaid to be held *in light* in ſix reſpects.

Firſt, becauſe he now obtaines it in the times of the Goſpell; which times in compariſon with the times of the old Teſtament, are called times of light: the light of the *Iewes* being ſpread abroad among the *Gentiles*, and exceedingly enlarged by the riſing of the *Sunne of righteouſneſſe*.

Secondly, becauſe this inherttance can never be aſſured without the light of knowledge. In the underſtanding of man there is a three-fold light of knowledge; *Naturall*, *Evangelicall*, and *Celeſtiall*: the *Naturall* light is the light of Reaſon: the *Evangelicall* light is the light of Faith: and the *Celeſtiall* light is the light of Heaven. Before wee can ſee our inheritance in the light of Heaven, we muſt firſt ſee it in the light of Faith: and as for the light of Reaſon it will doe no good for any evidence in this tenure.

A threefold light in man.

Thirdly, becauſe this inheritance is held with true joy on earth, and perfect joy in Heaven: and Ioy is expreſſed by the word *light*, in many places in Scripture.

Fourthly, in reſpect of the admirable communion that a Chriſtian hath with God and Chriſt, who is *light of light; that true light*, *Iohn* 8. 12.

Fiftly, becauſe of the certainty of this inheritance, it is ſaid to bee held in light. It is worthy the noting, that *Catharinus*, a Papiſt, writing upon this place, thus underſtands the meaning of *Light*: and is much

offended with thoſe that plead for uncertainty of aſſurance.

Sixtly, *in light*, that is, in Heaven: and the light of heaven is an excellent light, both for the perfection of it, and the continuance of it, it is a perfect light: for there ſhall be on Gods part a cleere revelation, and on mans part a cleere Viſion: and for continuance, that light ſhall never be overcome of darkeneſſe: nay, it ſhall never admit any mixture of obſcurity, in as much as Heaven is a City that *needs not the Sunne or Moone to ſhine in it, for the glory of God doth lighten it, and the Lambe is the light thereof, Revel.* 21. 23. In the meane while till God tranſlate us to this light of Heaven, let us labour to ſettle our hearts in the light of Faith and certainty, and glad our hearts with the light of the Spirit and joy, chooſing rather to die, then to forſake the face and preſence of God, the fountaine of all true light both in Earth and Heaven.

Verſe 13. *Who hath delivered us from the power of Darkneſſe, and tranſlated us into the Kingdome of his deare Sonne.*

IN this Verſe our redemption is conſidered more particularly: for as it is by inchoation in this life, it ſtands of two parts: the firſt is our deliverance from the *power of darkeneſſe*, and the ſecond is, our tranſlating into *the Kingdome of Chriſt*.

A ſixe-fold darkeneſſe in every unregenerate man.

Darkeneſſe.] This Darkneſſe imports the miſery of unregenerate men, from which the Children of God, in the daies of Redemption are delivered, and it notes not onely the darkeneſſe of Gentiliſme, proper to the Pagans of that time, but alſo the darkeneſſe of Sinne, of Ignorance, of Infidelity: of Adverſity, of Death and of Hell: for every unregenerate man is covered with a ſixe-fold darkneſſe. Firſt, the darkneſſe of Sinne [a]. Secondly, the darkeneſſe of Ignorance, which as a Vaile, covers all fleſh [b]. Thirdly, the darkeneſſe of Infidelity; for as there is the light of Faith in the regenerate; ſo there is a darkneſſe of unbeleefe, that poſſeſſeth every unregenerate man. *All men have not Faith; it is the gift of God:* both the Prophets and Apoſtles have complained, *Who hath beleeved our report* [c]? Fourthly, the darkeneſſe of Adverſity [d]; miſeries of all ſorts breaking in upon the ſoule, body, ſtate, and names of men. Fiftly, the darkneſſe of Death: for Death is the *houſe of Darkneſſe*, and this is the *wages of Sinne* [e]. Laſtly, the wicked man is in danger of *utter Darkeneſſe*, even of the Darkneſſe of Hell. Out of all this we may ſee the extreme miſery of all carnall perſons, upon whom the Kingdome of darkeneſſe breakes in, and prevailes ſo many waies, and therefore accurſed is their miſery that can live in this eſtate without ſenſe, or remorſe, or feare. If Security as a wretched Lethargie, had not overgrown mens hearts, how could they eate, drinke, ſleepe, marry, give in marriage, &c. when they finde themſelves in the power of ſuch fearfull and horrible darkneſſe?

[a] *Rom.* 13. 1.
[b] *Iohn* 8. 123. *Eſay* 25. 8. 2 *Cor.* 3. 17.
[c] *Eſay* 53. 1. *Rom.* 10. 16.
[d] *Eſay* 8. 22.
[e] *Pſal.* 88. 13.

Power.] This darkeneſſe gets power, and prevailes over the World, by the unwearied labour of the *Prince of darkeneſſe*: who as he ſeduced our firſt Parents, to extinguiſh the faire light in which they were created, (whence flowed an univerſall darkneſſe upon all mankinde) ſo doth hee ſtill, as God of the unregenerate *world, worke effectually*, in blinding mens mindes more and more, that the *light of the Goſpell might not ſhine in their hearts*, both by hindring by all the waies he can, the meanes of light, and by leading man on from ſinne to ſinne, till cuſtome have worne out ſenſe, and bred a very liking *of darkneſſe more then light*. And thus poore man runs from darkneſſe to darkneſſe, and from dungeon to dungeon, till hee fall unto the everlaſting dungeon of utter darkeneſſe, and

and this would be the end of all flesh, were it not that God of his infinite mercy hath provided a meanes in Jesus Christ to deliver the Elect from the power of this Darknesse.

Delivered.] Every man hath great reason to thinke of this deliverance out of the Kingdome of darknesse, wherein naturally he is: for while he so continueth, *he knoweth not whither he goeth* [f]: *he hath no followship with God: his deeds are all evill* [g]: his ignorance will not excuse him [h]: yea, it will be his condemnation [k]: *his feet tread not in the way of peace.*

Who hath delivered us.] Here are foure things: 1. What, [*delivered.*] 2. Whom, [*us*] 3. When, [*hath*;] 4. Who, *viz.* God the Father.

Delivered.] The originall word doth not signify, onely to let out, or lead out, or buy out; but it noteth forcibly to snatch out: Man is not gotten so easily out of Satans hands: nor will the World and Flesh let him goe without force, or without blowes.

Quest. What must wee doe that wee may bee delivered from this power of darknesse. *Ans.* Beleeve in Jesus Christ, *who is the true light* [m]. Know that all true light is begunne in the assurance of Gods love to thee in Jesus Christ: seeke his knowledge. To this end, attend upon the preaching of the Gospel, by which *life and immortality are brought to light* [m]. And because this Sunne doth not alwaies shine, *walke in the light, while you have the light* [n]. And because a man can never sincerely seeke the comforts of God in Iesus Christ, or constantly love the word of the Kingdome (the Fountaine of light) but that there will be great opposition from Satan and the World; Therefore every one (that is a weary of this darkenesse, of Ignorance and Unbeliefe, and feeles what darkenesse of Adversity his sinnes have brought upon him, and feares the darkenesse of Death and Hell) must arme himselfe, resolve and prepare and fight for his own deliverance, *putting on the whole armour of light*, using all the meanes with faith and diligence, and then shall *Gods power be made known in his weakenesse*; and the *strong man armed*, which is the Devill, *shall be cast out* by him that is stronger then he, even by Jesus Christ.

At the time when this deliverance from the power of darknes is wrought there are at the least these nine things in every one that is truly delivered. First, hee seekes knowledge with great estimation of it. Secondly, hee is carefull to amend his waies and to avoid sinne. Thirdly, hee feeles and resists temptations. Fourthly, he renounceth the World, as being neither besotted with vanity, nor swayed with example. Fiftly, he fights against his owne flesh. Sixtly, he loves the Word of God. Seventhly, hee forsakes evill company. Eighcly, he mournes over, and praies against some speciall sinnes. Ninthly, he loves *all the children of the light*: These are not all things that are wrought in man in the day his heart is changed and hee delivered: but lesse then this can be in no man nor woman that is truly delivered from the power of darknesse.

Who.] *Doct.* It is God onely that delivers us from darknesse. This is needfull to be considered of, both that carnall men may know they can never see the light, if they use not the meanes God hath appointed: and that godly men might not despaire under the sense of their wants; for as God hath called them to the light, and given them meanes, so he is able to create light at his owne pleasure.

Vs.] *Doct.* The Saints, even the dearest of all Gods children, have been ignorant, sinfull, and miserable, as well as any other.

Hath.] A *Question* may here be asked: how can it be said that Gods children have been delivered, seeing they are ignorant, sinfull, fleshly, full of afflictions, and subject to die still? *Ans.* They are delivered in respect of incho-

[f] *Iohn* 12. 35.
[g] 1 *Iohn* 2. 11.
[h] 1 *Iohn* 1. 5.
[k] *Iohn* 3. 19, 20.
[l] *Iohn* 1. 5.
[m] *Iob.* 3. 19.
[n] *Luk.* 4. 79.
Ἐῤῥύσατο.

Quest.
Ans.

Nine things in every one that is delivered from darknesse.

Quest.
Ans.

Inchoation, though not in reſpect of Conſummation; though they be ignorant, yet the vaile is not whole, but many pieces are torne off; though they be in a dungeon in this World, yet a great window is broken down, and much light appeares; though there be ſinne in them, yet it reignes not; though they muſt dye, yet the ſting of death is pulled out; though they endure the ſame afflictions that wicked men doe for the matter, yet they are not the ſame for nature and uſe: they are not curſes or puniſhments, but onely chaſtiſements, and tryals, or preventions.

The conſideration of this, that we are not all at once delivered from the power of darkneſſe, may defend often preaching, and the frequent uſe of all good meanes publike or private. This darkneſſe will not away with one daies ſhining; theſe clouds will not be diſpelled with one blaſt; what's the light of one candle, when the night hath incloſed the whole ayre?

And tranſlated us into the Kingdome of his deare Sonne.] Or, as it is in the Originall, *of the Sonne of his love.*

Theſe words containe the ſecond part of our Redemption on earth in this world: the redeeming of us is the tranſlating of us: and this tranſlation is amplifyed by the condition of life into which we are tranſlated, which for the excellency of it, is into a Kingdome; and for the authour of it, is into the Kingdome of Ieſus Chriſt, the Sonne of Gods love.

Tranſlated.] The word is a Metaphor, and the compariſon is taken from Plants in Nature, and there are divers things ſignifyed unto us, concerning our Redemption, in the ſimilitude of tranſlating Plants. As trees are tranſlated in Winter; not in the Spring; ſo commonly our Redemption is applyed in the daies of ſpeciall affliction and ſorrow °: and as the Plant is not firſt fruitfull and then tranſlated; but therefore tranſlated that it may bear fruit; ſo we are not therefore redeemed becauſe God was in love with our fruites; but therefore tranſlated out of the Kingdome of darkneſſe, that wee might bring forth fruit unto God. And as a tree may be truly removed, and new planted, and yet not preſently beare fruit: ſo may a Chriſtian be truly tranſlated, and yet in the firſt inſtant of his converſion he may not ſhew forth all that fruit he doth deſire, &c.

° *Iob* 33. 14. *Verſe* 31.

What tranſlating hath in it.

In particular, *tranſlating* hath two things in it: firſt, pulling up: ſecondly, ſetting againe. The pulling up of the tree, ſhadowes out three things in the converſion of a Sinner. Firſt, ſeparation from the world: hee cannot be in Chriſt that hath his heart rooted in the earth, and keepes his old ſtanding amongſt theſe trees, the wicked of the world. Secondly, deliverance both from originall ſinne in the reign of it (which is the moyſture of the old earth) and alſo from hardneſſe of heart, (for *tranſlating* hath removing of the mould and ſtones that were about the root.) Thirdly, godly ſorrow raiſed by the ſenſe of the ſtrokes of the Axe of Gods threatnings, and by the loſſe of many ſprowts and branches that were hidden in the earth: A Chriſtian cannot ſcape without ſorrow; for he hath many an unprofitable ſprowt of vanity, and ſinfull profit and pleaſure hee muſt part with. The ſetting of the tree notes both our ingraffing into Chriſt by the Spirit of God through Faith, and our communion with the Saints (the fruitfull trees in Gods Orchard) as alſo it notes our preſervation by the infuſion of the ſap of holy graces.

Our natures are tranſlated, not deſtroyed.

And it is worthy to be noted that he ſaith (*tranſlated us*) to teach us that there remaines in man the ſame nature after Calling that was before: For, our natures are not deſtroyed in converſion, but tranſlated: there remaines the ſame faculties in the ſoule, and the ſame powers in the body; yea, the conſtitution and complexion of man is not deſtroyed: as the melancholy man doth not ceaſe to be ſo after Converſion, onely the humour is

ſan-

ſanctifyed unto a fitneſſe for godly ſorrow, and holy meditation, and the eaſie renouncing of the world, &c. And the like may be ſaid of other humors in mans nature.

Into the Kingdome.] The Kingdome of God is either univerſall over the whole world, or ſpirituall over the faithfull ſoules on earth, or bleſſed ſoules in Heaven, till the Day of Judgement: or it is both ſpirituall and corporall over all the Saints, after the Day of judgement for ever. It is the Kingdome of grace by inchoation, in the way, preſent, here below, that is here meant, not the Kingdome of Glory by conſummation in our Country above.

Chriſts Kingdome better then all other Kingdomes.

The Kingdome of Chriſt here on earth, though it bee not ſo viſible and pompous as other Kingdomes are, yet it excels all the Kingdomes on earth: for when all other kingdomes are not onely ſhaken, but tranſlated or removed, or diſſolved, the Kingdom of Chriſt *Will endure to the end:* and in Chriſts Kingdome the number of poſſeſſors doth not diminiſh the largeneſſe of the poſſeſſion of each: whereas in other States many Kings make little Kingdomes. Beſides, wicked men may not onely be ſubjects but Kings in other Kingdomes: but this Kingdome though it be every where, yet it is wanting to the ignorant and Sinners. Chriſt reignes in this Kingdome by his Word and Spirit: and his government is taken up eſpecially in two things; firſt, the collection of his Church: and ſecondly, the maintenance of it.

The priviledges of the Subjects of this kingdome.

Great are the priviledges of the Saints under the government of Jeſus Chriſt; they are qualifyed with eternall graces; they are comforted with the dayly refreſhings that flow from the ſenſe of Gods favour, they are confirmed in the aſſured peace with Angels & good men; they are eſtated into an everlaſting inheritance; they dayly reape the benefits of Chriſts Interceſſion; they often ſup with Chriſt, and are feaſted by the great King: they live alwaies in the Kings Court, in as much as they are alwaies in Gods ſpeciall preſence: they partake of the priviledges, prayers, and bleſſings of all the righteous; and they have the Spirit of God in them, to unite them to God and Chriſt, to leade them in the paths of holy life, to comfort them in all diſtreſſes, to warne them if they goe out either on the left hand or the right, and to helpe them in their Prayers, making requeſt for them, when they know not what to pray as they ought.

Object. *Solut.*

Object. The World ſees no ſuch glory in the eſtate of Chriſtians in this Kingdome. *Sol.* There lies a *vayle* over the eies of all worldly men: and beſides, this Kingdome though it be in the World, is not of it: though it bee here, yet it is not from hence: and the afflictions that commonly cover the face of the Church, doe hide from carnall men the beauty of it; and by reaſon of the oppoſition that is between the Kingdome of Chriſt and the Kingdome of Darkneſſe, though the world know the glory of Chriſtians, yet they will not acknowledge it.

Object. *Solut.*

Object. The faithfull themſelves diſcerne not any ſuch excellency in their earthly condition. *Sol.* Wee muſt diſtinguiſh of Chriſtians: ſome are but infants in grace and babes: theſe may be entituled to great things, and yet have no great ſenſe of it; as the Childe in Nature hath no great diſcerning of the Inheritance hee is borne to; or his own preſent condition wherein he excels others. A Kingdome is never the worſe becauſe the Infant Prince cannot diſcourſe of the glory of it. Some Chriſtians fall away, for the time, into groſſe ſinne or error: and theſe are in matters of grace like the drunken man, or Paralyticke in nature, their diſcerning is loſt with their uprightneſſe: other Chriſtians either want the meanes in the power of it, or are toſſed with great afflictions, or are in the fit of temptation; and then they have but a darke glimpſe of their felicity in Chriſt: but the ſtrong Chriſtian that

that hath digeſted the aſſurance of Gods love in Chriſt, and is exerciſed in the word of righteouſneſſe, ſees ſuch a glory in the kingdome of Grace, and doth acknowledge it with ſuch unmoveable firmeneſſe of heart, that all the powers of either earth, or hell, cannot alter his judgement, in the high eſtimation of ſuch a condition.

Vſes. The Uſe of this Doctrine concerning Chriſts Kingdome, is:

First, for Conſolation: Gods children ſhould much exult and rejoice in their eſtates; and in as much as Chriſt ſitteth as King for ever, *all that are in his Temple ſhould ſpeak of his glory* [p]: & if there were nothing elſe for a Chriſtian to joy in, yet *let all the children of Sion rejoice in their King* [q]. Yea, the thought of this, that God is our King, ſhould uphold us, and fence us againſt all croſſes [r]: for Chriſt is *a hiding place for the winde, and a cover for the tempeſt, as rivers of waters in a dry place, and as the ſhadow of a great rocke in a weary land* [s]. And therefore let our eyes never grow dimme in viewing this glory, or our eares grow dull in hearkening to the Word of this Kingdome.

Secondly, for reproofe and terrour unto all wicked men that harden their hearts, and refuſe to returne. What greater loſſe then to loſe Chriſts Kingdome? and what fairer ſervice then to ſerve the Sonne of God? *Who would not feare thee, O King of Nations* [t]? accurſed is the ſtate of all ſuch as ſubject not their neckes to Chriſts yoake: *that refuſe to let him reigne over them* by his Word and Spirit: that *come not up to* doe their homage in *Jeruſalem*, even to worſhip this King the Lord of Hoaſts [u]. If Jeſus Chriſt bee a great King, then where ſhall they appear, that ſay to the King *Apoſtata* [x]? Even all ſuch I meane that dare reproach the way of Chriſt, and deride the ſincerity of ſuch as deſire to imploy themſelves in the buſineſſe of the Kingdome, &c. Is hee a great King? *how dare we then offer that unto him which they durſt not offer to a meane King on earth?* What meane *the blinde and the lame in Gods houſe* [y]? how dare men ſo ſecurely offer up their blind lip-ſervice, and lame devotions? It is a Kingdome that is offered, why doe we then trifle? why doe they excuſe? What meanes theſe fond excuſes; *I have marryed a wife and cannot come: I have bought five yoake of Oxen, and muſt go prove them: I have bought a Farme, and muſt goe ſee it*? I have this pleaſure and that profit, and therefore cannot come? Will they loſe a Kingdome upon ſo ſilly a pretence? when thou needeſt not to loſe either Wife, Farme, or Oxen. God doth not bid thee leave thy Wife, thy Labour, thy Calling, thy Living, but onely wils thee to attend thine own further advancement in the ſeaſon of it: ſeeke lawfull profit, but ſeeke grace firſt: uſe thy lawfull pleaſures, but chiefly ſeeke the pleaſures of God, even theſe ſpirituall joies that are more worth then a Kingdome.

Thirdly, for inſtruction: it ſhould teach us above all things to ſeeke our happineſſe in this excellent eſtate under the government of Jeſus Chriſt. Wee ſhould, in reſpect of the worth of it, *forſake our Fathers houſe*, and the immoderate deſire of any earthly thing: ſo that the *King will pleaſe to delight in us* [z]. We ſhould open our hearts wider, *that the King of Glory*, by his Word and Spirit *may come in* *. We ſhould labour for all thoſe Graces, by which an *entrance is miniſtred into this Kingdome* [a]: and whatſoever we are uncertaine of, we ſhould *make our Calling and Election ſure*: and though we be never ſo many waies oppoſed, yet ſeeing wee fight for a Kingdome (nay, in a Kingdome) wee ſhould hold it alwaies *a good fight* [b], and continue conſtant and unmoveable: and if Chriſt *leade us into his Chambers* [c] of Preſence, and delight us with the ſweet joies of his preſence, we ſhould remember ſuch princely love and joy in him alway: Let the Chriſtian *ſing and make a joyfull noyſe to the rocke of his ſalvation, and let him worſhip and bow down, let him ſerve with all reverence*, and heart without all hardnes of heart [d]:

let

[p] *Pſal.* 29. 10, 18.
[q] *Pſal.* 149. 2.
[r] *Pſal.* 74. 12.
[s] *Eſay* 32. 2.
[t] *Ier.* 10. 7.
[u] *Zach.* 14. 18.
[x] *Iob* 34. 18.
[y] *Mal.* 13, 14. 1
[z] *Pſal.* 45.
* *Pſal.* 24. 10.
[a] 2 *Pet.* 1. 8. 11.
[b] 1 *Tim.* 6.
[c] *Cant.* 1. 3.
[d] *Pſal.* 95. 1, 3.

ſee no diſcontentment poſſeſſe the heart of the true Chriſtian: for to *ſerue* Chriſt is to *reigne*, and all his Subjects are Kings, and the worſt eſtate of the meaneſt Chriſtian is a rich Kingdome.

Of his Sonne.] *Queſt.* Why is it called the Kingdome of the Sonne rather then of the Father? *Anſw.* Becauſe God hath given all the power to the Sonne, and this Kingdome is aſſigned over to him. The merit of this happineſſe is onely in Chriſt, and the virtue that gathers us into this Kingdome is onely from Chriſt, and no man commeth to the Father but by Chriſt. *Queſt. Anſ.*

Sonne of his love.] Chriſt is the Sonne of Gods love: firſt, becauſe hee is moſt worthy of all others to bee beloved. As *Iudas* is the *Sonne of perdition*, that is, moſt worthy to be damned. Secondly, becauſe hee was from everlaſting begotten of the love of his Father: hee is Gods naturall Sonne. Thirdly, becauſe hee is infinitely filled with the ſenſe of his love: ſo they are ſaid to bee the *Children of the mariage*, that are full of joy, in reſpect of the mariage. Fourthly, becauſe it is hee by whom love is derived into others: It is hee that makes all other Sonnes beloved. Laſtly, in reſpect of his humane nature: he is that Sonne upon whom God hath ſhewed his principall love, in reſpect of the gifts, with which that nature is admirably qualifyed. The meditation of this, that Chriſt our Saviour is the Sonne of Gods love, is very comfortable; for hee is like to ſpeed in any thing hee requeſts the Father for us, and he will be ſure to preſerve us, that himſelfe is a Kings Sonne, yea, Gods Sonne, yea, a King and God himſelfe, and ſo infinitely beloved of the Father: it is an excellent thing to be Chriſts member, ſeeing hee inherits ſo great love: and if God gave us this Sonne ſo deare to him, how ſhall hee deny any thing, ſeeing never can ought bee ſo precious, but that *with Chriſt he will willingly give it?*

Verſe 14. *In whom we have redemption, through his bloud, even the forgiveneſſe of ſinnes.*

IN the former Verſes our Redemption is conſidered, as God the Father is the efficient cauſe of it. In this Verſe it is conſidered as Chriſt is the Inſtrumentall cauſe of it: in the Verſe foure things are to bee noted. 1. By whom wee are redeemed (*viz.*) by the Sonne of Gods love, implyed in the firſt words. 2. Who are redeemed [*wee*] that is, the faithfull. 3. How wee are redeemed (*viz.*) by his bloud. 4. With what kinde of redemption, not by redemption from loſſe in eſtate, or ſervitude in body, but from ſinne in the ſoule.

In whom.] *Doct.* The Sonne of God is the Redeemer of the Sonnes of men: hee that had no ſinnes of his owne, did worthily cancell other mens: he that was in no debt, paid our debts. In this worke of Redemption wee may ſee Piety it ſelfe beaten for the impious man: and Wiſdome it ſelfe derided for the fooliſh man: and Truth it ſelfe ſlaine for the lying man: and Juſtice it ſelfe condemned for the unjuſt man: and Mercie it ſelfe afflicted for the cruell man: and Life it ſelfe dying for the dead man. None can redeeme us but Jeſus Chriſt: hee onely is God and man, he onely was deputed hereunto, he onely it is that is the firſt-borne, the brother, and the kinſman[a]. Two things are required in a Saviour or Redeemer, *viz.* Right, and Power: and the title or right muſt bee either by propriety, or by propinquity. In power and propriety the Father or holy Ghoſt might redeeme, but in propinquity Chriſt onely is the next kinſman.

[a] *Levit.* 25. Two things are required in a Redeemer. *Idol.* 1

Secondly, it is to bee noted, that hee ſaith (*in whom*) not (*by whom*) to teach us, that the comfort of our Redemption is not then had when Chriſt, as

as Mediatour, doth pay the price: but when, as our Head, hee receiveth us to himselfe, we must be in Christ before we can be pardoned: it is a vaine thing to alledge that Christ dyed for us, unlesse we can cleare it, that we are the members of Christ by conversion and regeneration: we must be in Christ before the Devill will let goe his hold: we must be in Christ before wee can receive of the influence of his grace; for that descends only from the Head to the Members: wee must be in Christ before we can be covered with his garment: and if we be not in the Vine, we cannot persevere.

Quest. *Ans.*

We.] *Quest.* How could the obedience and sufferings of one man serve to redeem so many men? *Ans.* It is sufficient because he did all willingly; because also he was himselfe innocent and without fault: but especially because this obedience and suffering was the obedience of him that was more then man.

Againe, it is to be noted that he saith (*we*,) not all men, have Redemption, as the Universalists dreame.

Quest. *Ans.*

Have.] *Quest.* Had not the Fathers before Christ, Redemption in him as well as we? *Ans.* They had: first, in *Predestination*, because they were hereunto elect: secondly, in *efficacy*, in as much as they that did beleeve in Christ, had the virtue of the Redemption to come. Hence that Christ is said to be *the Lambe slaine from the beginning of the world.*

By his bloud.] Christ shed his bloud many waies: as when he was circumcised, in his Agony in the Garden, when he was crowned and whipped, when he was crucifyed, and when with a Speare his side was pierced; but here it is by a Synecdoche taken for all his sufferings.

Foure waies of Redemption.

There have been in former times foure waies of Redemption. First, by *Manumission*, when the Lord let his Vassall voluntarily goe out free: but thus could not we be redeemed; for the Devill never meant to manumit us. Secondly, by *Permutation*, as when in the warres one is exchanged for another: and thus could not wee be redeemed; for who should be changed for us? Thirdly, by *violent ablation*, as *Abraham* redeemed *Lot*, by force rescuing him: but this way did not stand with Gods justice. Fourthly, by *giving a Price*, and thus wee are redeemed: but what price was given? not Gold and Silver, nor the bloud of Goates; not thousands of Rammes, or rivers of Oyle; not the Sonnes of our bodies, for the sinnes of our soules [b], nay, if a whole thousand of us had been burned in one heape, it would not have expiated for one mans sinne: but the price was the blood of Iesus Christ [c], and by this price we may see how hatefull a thing sinne is in Gods sight; and we may resolve that we are not our own men any more to doe what we list. Neither ought we to be *servants of men* [d]. Besides, if there had been merit in the works of the Law, the Sonne of God needed not to have shed his bloud: and seeing it is shed, we need no other Mediator, nor works of Satisfaction, or Supererogation.

[b] *Mich.* 6. 5.

[c] 1 *Pet.* 1. 19.

[d] 2 *Cor.* 5.

Vses.

Forgivenesse of sinnes.] The doctrine of remission of sinnes is many waies comfortable: it is a comfort, 1. That sinnes may be remitted [e]: 2. That this remission may be applyed particularly; thou maist have it, and keep it for thy selfe [f]. 3. That if our sinnes be once forgiven, they can never bee laid to our charge more; they returne not [g]: 4. That where God forgives one sinne, he forgives all sinnes [h]; 5. That where God forgives sinne, hee heales the nature; where he justifies he sanctifies. An earthly Prince may forgive the Felon, but hee cannot give him a better disposition; but God never forgives any man, but hee gives him a new heart also [i]: 6. That where God forgives the sinne, hee forgives the punishment also [k]. Lastly, that by remission of sinnes we may know our salvation [l].

The comforts in the doctrine of forgivenesse of sinnes.

[e] 1 *Iohn* 2. 1.
[f] 1 *Iohn* 3. 9.
[g] *Esay* 43. 25. *Ier.* 35. 34. *Mich.* 7. 19. *Psal.* 32. 1.
[h] 1 *Iohn* 2. 6.
[i] *Ezek.* 36. 26, 27. 1 *Iohn* 1. 9. & 2. 1. 4. *Acts* 5. 31.
[k] *Psal.* 32. 4. *Matth.* 9. 2. 5.
[l] *Luke* 1. 77.

Secondly, as it is a comfortable Doctrine to faithfull men, so it is a terrible

Doctrine

Doctrine, to wicked men, and that many wayes: first, all mens sins are not forgiven. Secondly, all need remission of sins. Thirdly, if sin be not forgiven, it makes men loathsome to God [m], which the word [*cover*] importeth: it sets the Soule in debt [n]; *it separates between God and us, and hinders good things from us* [o]; it defiles [p]; it remains upon Record, *written with a Pen of Iron, and with the point of a Diamond* [q]; it causeth all the disquietnesse of heart [r]; it is the cause of all Judgements; *it brings death* [s].

Thirdly, a Question is here to be considered of, *viz.* What should a man doe that he may get a comfortable assurance that his sins are forgiven him? *Answ.* He that would be assured of remission of sins must doe these things. First, he must *forgive other men their trespasses against him*, else he cannot be forgiven [t]. Secondly, he must search out his sins by the Law, and mourne over them in Gods presence, striving to breake and bruise his own heart with griefe in secret, in the confession of them to God [u]; *Luk.* 4. 18. 1 *John* 1. 9. *Hos.* 14. 3. *Zac.* 12. 12. *to the end*, & 13. 1. Thirdly, we must take heed of the sin against the Holy Ghost: which beginning in *Apostasie*, is continued in *Persecution* of the knowne Truth, and ends in *Blasphemy*; and is therefore a sin unpardonable, because the Sinner is utterly disabled of the power to repent. And howsoever, all sinnes against the Holy Ghost are not unpardonable, but onely that sin that hath the former three things in it; yet the man that would have evidence of pardon, must take heed of all ways of offending against Gods Spirit; and therefore must take heed of speaking evill of the way of godlinesse, of contemning the meanes of grace, by which the Spirit works, and of tempting, grieving, or vexing of the Holy Ghost within his owne heart or others. Fourthly, he must daily attend upon the preaching of the Gospell, till the Lord be pleased to quicken his owne Promises, and his heart to the joyfull application of the Comforts of Gods Love, contained in his Word. And when men come to Gods presence to seeke so great a mercy as the pardon of sin, they must above all things, take heed of wilfull hardnesse of heart, lest their unwillingnesse to be directed by Gods Word, be requited with that curse that God should grow unwilling that they should *repent, and he should forgive them* [w]. Fiftly, *the Prayers of the faithfull are very available to procure the pardon of sin* [x]. Sixtly, he must with due preparation be often in receiving the Sacrament of the Lords Supper, which is to the worthy Receiver, a worthy Seale of Remission [y]. Seventhly, he must amend his life, and beleeve in Jesus Christ [z].

The terror of the doctrine of forgivenesse of sinnes.

[m] *Psal.* 32. 1.
[n] *Esay* 59. 2.
[o] *Psal.* 51. 1.
[p] *Ier.* 17. 1.
[q] *Psal.* 38. 3.
[r] *Rom.* 6. *ult.*
[s] What a man should doe to get his sins forgiven him.
[t] *Matth.* 6. 14.
[u] *Luke* 4. 18.
[1] *Iohn* 1. 9. *Hos.* 14. 3. *Zach.* 12. 12. *Chap.* 13. 1.

[w] *Mat.* 4. 11, 12. *Acts* 26. 18.
[x] *James* 5. 16.
[y] *Matth.* 26. 28.
[z] *Marke* 1. 4. *Acts* 5. 31. & 10. 43.

Verse 15. *Who is the Image of the invisible God, and the first begotten of every Creature.*

HItherto of the worke of *Redemption*: now followeth the Person of the *Redeemer*; who is described as he standeth in relation,

1. To God, *Verse* 15.
2. To the Universe or whole World, *Verse* 15, 16, 17.
3. To the Church, *Verse* 18, 19, &c.

In all the Verses in generall, may be observed the evident proofe of his divine Nature. For, as the Verses before, when they mention Redemption in his bloud, prove him to be man; so these Verses, ascribing to him, Eternity, Omnipotence, &c. prove him to be God. That our Saviour is God, may be further confirmed by these places of Scripture: *Genesis* 18. 24. *Judges* 2. 1, 4, 14. *Psal.* 45. *Prov.* 8. 22. *Job* 19. 25. *Esay* 7. 14. & 9. 6. & 35. 2, 4. & 40. 3, 10, 12. & 43. 10, 11, 13. & 45. 22. *Jeremy* 23. 5, 6. *Hos.* 1. 7. & 12. 4. *Mich.* 2. 12. & 4. 1. *John* 1. 1, &c. 1 *John* 5. 20. *Revelations* 1. 6.

That Christ is God.

Christ meets or collects that all Monarchs in diverse respects.

Besides, the Apostles drift is to extoll the excellency of Christ, by whose blood we are redeemed. Howsoever he appeared in forme of a servant, yet he exceeded all Monarchs, that ever were on earth: for Christ is the essentiall Image of God, whereas the greatest Monarchs are Gods Image, but by a small participation. He is the Son of God by generation, they are so onely by Creation or Regeneration. He is the first born, they are but younger brethren at the best: He is the Creatour, they are but Creatures: All things are for him, whereas they have right and power over but few things: he is eternall, they are mortall. Things cannot consist without a Redeemer in Heaven; but so they may without a Monarch on earth: he is a mysticall Head, and by his Spirit quickeneth all his Subjects to him, and by influence preserveth them: but so can no politicall Heads doe their Subjects. Other things I might instance in the Verses following, but these shall suffice.

The first thing in particular by which the Redeemer is described is his relation to God in these words: *Who is the Image of the Invisible God.*]

Here three things are to be considered: First, the Person resembling; *who*: Secondly, the manner how he resembleth, *viz.* by the way of *Image*: Thirdly, the person resembled, in his Nature, *God*: in the Attribute of his Nature, *Invisible*. For the first, if we be asked of whom he here speaketh, it is easily answered out of the former Verses; It is the Sonne of God, the *Sonne of his Love*, *Verse* 13. And thither I referre the consideration of the first point.

Image.] Our Redeemer resembles God by the way of Image.

Difference between Image & Similitude.

There is difference between the Image of a thing, and the Similitude of it. The Sunne in the Firmament expresseth God by Similitude; for as there is but one Sunne, so there is but one God: And as no man can looke upon the Sunne in his brightnesse; so no man can see God with mortall eyes, &c. But yet the Sunne is not therefore Gods Image. Gods Image is in Men, and in Christ.

Gods Image is in man three wayes.

Gods Image is in man three wayes: First, by Creation; and so it is in all men, even worst men, inasmuch as there is in them an aptitude to know and conceive of God, &c. Secondly, by Re-creation; and so it is in holy men, that doe actually and habitually know and conceive of God, &c. but this is unperfectly. Thirdly, by similitude of Glory; and so the blessed in Heaven conceive of, and resemble God, and that (in comparison with the two former) perfectly.

The difference betweene the Image of God in Man and in Christ.

Imago, and *ad Imaginem.*

But there is great difference between the Image of God in Man, and the Image of God in Christ. In Christ, it is as *Cæsars* Image in his Son; In Man, it is as *Cæsars* Image in his Coine. Christ is the naturall Image of God, and of the same substance with God, whom he doth resemble: but the Christian is Gods Image onely in some respects, neither is he of the same nature with God. Man is both the *Image of God*, and *after the Image of God*; *The Image of God*, because he truly resembles God; and *after the Image of God*, because he resembles him, but unperfectly. But Christ is the perfect Image of God, and not after his Image. Some expresse the difference thus; Christ is the Image of the invisible God, but Man is the Image of the visible God, that is, of Christ.

Christ is the Image of God three wayes; 1. In Operation, because it is he that worketh Gods Image in us. 2. In Apparition, because he appeared for God, to the Fathers in the old Law. 3. In Person, and that in both Natures, both as God and Man; for the most perfect Image of God, is Christ, God: the perfect Image of God is Christ, Man: the unperfect Image of God, is Man.

That

That Chriſt is the Image of God, as he is God, is apparent by that place, *Phil.* 2. 6. and *Heb.* 1. 4. And here, two things are admirable: firſt, that this Image is an Infinite Image, like the thing reſembled: ſecondly, that the Image is the ſame in Number, not in *Specie* onely, with the thing reſembled.

Chriſt as man, is the Image of God, 1 *Tim.* 3. 16. And that three waies: Firſt, as the Godhead dwels in Chriſt bodily; in reſpect of the unutterable preſence of the divine Nature. Secondly, as by his Miracles and great works he manifeſted the Divine Nature, and ſhewed God in the World. Thirdly, as his Humane Nature is qualified with Knowledge, Righteouſneſſe, Purity, and other gifts: for if man be Gods Image in reſpect of this, Chriſt is ſo much more. To conclude, Chriſt as he is God, is not onely the Image of the invisible God, but the invisible Image of God: but as man, he is the visible Image of the invisible God.

Vſe.

The Conſiderations of this Doctrine, that Chriſt is the Image of the invisible God, may ſerve for ſix Uſes. Firſt, to teach us the admiration of that God, whoſe Image is of ſo admirable praiſes. Secondly, to ſhew the fearfulneſſe of their eſtate, that *turne the glory of the incorruptible GOD into the Image of corruptible* Creatures. And this is the ſinne not onely of the Gentiles, but of the Papiſts alſo. Thirdly, it ſhould wonderfully quicken us to all the duties of *humblineſſe of mind, and meekneſſe*, and make us ready in all things, *to ſerve one another, without* wrangling, or *contention, to love*; ſeeing he that was *in forme of God, equall with GOD*, put upon him *the forme* and Image *of a Servant*. Fourthly, we may hence learne, that if we would know God, we muſt get into CHRIST; for in him onely is the Father knowne: *he that hath ſeen Chriſt, hath ſeen the Father* [a]. Labour then in the buſineſſe of Mortification and Juſtification; and then that knowledge of God, which is impoſſible to Nature, will be poſſible to Grace. They have the firmeſt apprehenſion of God, not that have the moſt Wit or Learning, but that have the moſt grace in Jeſus Chriſt. One may be a great Scholler, and yet a great Atheiſt. The ſureſt way is to know the Creator in the Redeemer. Fiftly, ſeeing it is Chriſts honour to be Gods Image, let it be our honour to be Chriſts Image, which we can never be, unleſſe we *put off the old man, and his works* [b]. And ſee to it, that the *light of the Goſpell* be not *hid from us, by the God of this World*, for the Goſpell is the Goſpell of glory [c], 2 *Cor.* 4. 4. & 3. 18, 19, &c. *Galat.* 4. 19. Now, we may be framed like to the Image of Chriſt in three things: 1. In Knowledge [d]: 2. In Sufferings [e]: 3. In Holineſſe and Righteouſneſſe of heart and life [f]. Laſtly, ſhall the Devill make men worſhip *the Image of the Beaſt* [g]; and ſhall not we for ever honour this everlaſting Image of our God?

Rom. 1. 23.

Phil. 2. 1, 2, 3, 6.

[a] *Iohn* 14.

2 *Cor.* 4.

[b] *Col.* 3. 9, 10.

[c] 2 *Cor.* 4. 4. & 3. 18. *Gal.* 4. 19. συμμορφοι.

[d] *Col.* 3. 10.

[e] *Rom.* 8. 29.

[f] *Epheſ.* 4. 21, 24.

[g] *Revel.* 13.

Invisible God.] God is invisible [h]; God cannot be ſeene, becauſe he is a Spirit, not a body; and becauſe of the exceeding thinneſſe and purity of his nature, and becauſe of the tranſplendency of his glory; and laſtly, becauſe of the infiniteneſſe of his Eſſence.

[h] *Iohn* 1. 18. 1 *Tim.* 6. 16. *Iohn* 9. 11. &c. & 23. 9, 10.

Vſe.

The Uſe is, firſt, to teach us to walke alway in feare and trembling, ſeeing we ſerve ſuch a God, as ſees us, when we ſee not him [i]: ſecondly, this ſhould checke the ſecret and beaſtly diſcontentment of our hearts, which are many times moved to vexation, becauſe our God is not viſible; whereas we ſhould therefore the more admire him, that is ſo abſolutely perfect: It were imperfection to be viſible. And yet notwithſtanding, though God be not viſible to ſenſe, he is viſible to underſtanding: and though Nature cannot ſee him, yet Grace can. Now, if any aske what he might doe that he might ſee God; I anſwer, that he that would ſee God; firſt, he muſt looke for him in the *Land of the living*: ſeeke for him among true Chriſtians: he muſt

[i] *Pſal.* 65. 5. &c.

1 John 4.12.

m Psal.36.8,9.
n Ps.84.5,7,8.
o Psal.68.24.
p Exod.33.19. & 34.6.&c.
q John 6.46. & 14.7.
r Matth.6.7.

s Matth.6.4.

Μεταφορικῶς. ἐμφατικῶς. ὑπερβατικῶς.

ἀμφίσημον, ἀμφίβολον.

first knows and loves his brother: and then he shall know and see God: He that would finde the Father, must be acquainted with the Child. Secondly, he must with fervor, and reverence, and constancy, wait upon the manifestations of God in his house; *in their light we shall see light*. We must eat of Gods Table, and it must be our contentment to talk of *the fatnesse of his house*, and to drink out *of the River of their pleasures*, if we would with cleare sight see God m. God is to be seene in Sion n. *Gods goings are seen in the Sanctuary* o. Thirdly, he must learne *Gods name*; for he that knows his Name, sees his Nature. When God would shew his glory to *Moses*, he proclaimes his Name to him p. Fourthly, he must be sure to get into Christ, by Faith, being borne of God by regeneration q. Lastly, he must be *pure in heart*: he must especially strive against the corruption inward, in his thoughts and affections. Thus of the second Use.

Thirdly, the consideration of this, that God is invisible, should encourage us to well-doing, even in secret; seeing we serve such a God, *as can see in secret* s.

Hitherto our Redeemer is described, as he stands in relation to God: now in the second place, he is described, as he stands in relation to the Creatures. And Christ is in relation to the Creatures five ways: 1. as the *first begotten among many brethren*: 2. as their *Creator*: 3. as the end of them, *all for him*: 4. as the *Ancient of Eternity, as he is before all things*: 5. as *all things in him consist*. All things depend upon Christ as their preserver, as their ancient, as their end, as their Creator, and as the first borne.

The first begotten of every Creature. Two things are here to be considered of Christ: 1. that he is Gods Son by generation: 2. that he is the first begotten.

For the first; God hath Sons by Nature and by Grace; Christ is borne as Man, and begotten as God. Things are begotten three wayes: 1. *Metaphorically*, onely by comparison, or in some respects: 2. *Corporally*: 3. *Spiritually*. Some things doe beget without themselves, as bodies doe; but this is more ignobly and basely; some things beget within themselves, as doth the Spirit or Soule, more perfectly. But the most perfect, and unutterable glorious generation, is the begetting of the Son of God, by God. The way of God in Eternity, who can find out? and his generation who can tell? His wayes are not as our wayes; yet a glimpse of this great work, we may reach to two wayes.

1. By way of *Negation*, as they say in Schooles.
2. By way of *Comparison*.

First, by denying that unto God, which hath imperfection in it. In the generation of the Creatures we may see something into the generation of the Son of God. There are eight things in the generation of the Creatures which are not in this begetting of the naturall Son of God. 1. The Creatures beget in time, because themselves are first begotten: but this is not in God. Christ is *of the Father*, but not *after the Father*: there is here a priority in order, but not in time. 2. The Creatures beget by *affection*, (this is imperfection) but God begetteth by *Nature*. 3. The Creature begets without himselfe, so as Sons are divers, and divided from the Father, because they are finite: we are of like nature to our Father, but not the same nature: but it is not so in God; for Christ is not divided from the Father, as he is the naturall Son of God. 4. The generation in the Creature is not without corruption, or diminution of the nature of the Begetter: but here, God the Father begetteth without corruption or diminution, by a way divine, incomparable, and incomprehensible. 5. Our Children are loose then their Parents; but Christ is as well *Coequall* as *Coeternall*. 6. The Creature communicates but a part of his substance, but God communicates the whole. 7. The father and son, among the Creatures, are two *in number*, one in *Specie* onely; but in

in God it is not so: for the Son of God is *another*, but *not another thing*; he is another, *viz.* in Person, but not another thing in Essence. Lastly, the creature begets mortall creatures, and propagates but a beeing for a time, but God begets a Son immortall by nature, such a one as can never die in the nature so begotten.

Alius, but not *aliud*.

Secondly, this generation is shadowed out by some comparison with creatures, the river and the spring are two, yet not divided; so is the Sun and the Beams of it, the Savor & the Oyntment are together, and yet the Oyntment is not corrupted; but the principall comparison is in the mind & the word; the Mind begets the Word naturally, without passion or corruption, within it selfe; so as the Word begotten, remains in the Mind, the Word afterwards clothed with a voice, goeth into the eares of men, and yet ceaseth not to be still in the Mind: This in many things, as you may see, is like to the generation of Christ, by the Father. But all these are but shadowes; the glory of the thing it self cannot be expressed by any words of man or angell.

The consideration of this Doctrine should inflame us to the love of such a Son, who being as he was, coequall and coeternall with the Father, yet was pleased to *delight himselfe in Gods earth*, which is man. And we should for ever hearken and attend to the words of this wisdome of God, who teacheth us the secrets of the very bosome of his Father. And seeing this is the Son, of whom GOD hath spoken to the dreadfull astonishment and wonder of Heaven and Earth; woe unto them that sin against the Son, and provoke him to anger: How shall they be broken to pieces like an earthen Vessell? But blessed are all they that with all feare and trembling, and with all reverence and affection, subject themselves to the Scepter of his Kingdome, and trust in the love of the Father, through the merits of the Son. Thus of the consideration of Christ, as he is begotten of God: it is here added, that he is first begotten.

Pro.8.22,31,32.

Psal.2.5.7.9.11 12.

First begotten.] Christ is the *Son* of God [t]; He is the *onely begotten Son* of God [u]; he is the *naturall Son* of God [x]; and here is termed the *first begotten Son of God*. He is first begotten, *as God*, two ways: 1. in *Time*, he was before all other things. Of this afterwards. 2. in *Dignity*, he is the foundation of all that respect, by which others are made Sons; he is first begotten, as Man, not in time, but in dignity and operation; first, in respect of the miraculousnesse and wonderfulnesse of his birth and conception; so are none other borne: secondly, in respect of his Resurrection, in which God did as it were beget him again: thus he is afterwards said to be the first born of the dead. Thirdly, in respect of preheminence; as he hath the right of the first borne, being made *heire of all things*.

[t] *Iohn* 1.14.
[u] *Iohn* 1.18.
[x] *Rom.*3.8.
Primogenitus.

The Use is divers: First, *let all the Angels of God worship him*. Secondly, it should kindle in our hearts godly sorrow for our sins. If we can mourne for the death of our first borne, how should we be pierced to remember, that our sins have pierced Gods first borne? Thirdly, we should never thinke it strange to suffer in this world, seeing God spared not his owne first borne. Lastly, it may be a great comfort to Christians; and that two wayes: first, because they shal be accepted with God, in and for Christ, who is the first born, and hath received a blessing for all the rest: secondly, because in Christ they themselves are accounted as Gods first borne, in comparison of other men: God will use them as his *first borne*, *Exod.* 4.22. *Heb.* 12.23. *Psal.* 89.27. By this Gods Children are made *higher then the Kings of the earth*, *Psal.* 89.27. And therefore, woe shall be to them that wrong Gods first borne, *Exod.* 4.22. And therefore also every Christian should so esteeme his birthright, as by no means, with prophane *Esau*, for any lust, profit, or pleasure to sell it, *Heb.* 12.16.

*Heb.*1.6.
*Zach.*12.12.
*Rom.*8.29.

Verse 16. For in him were all things created, that are in Heaven, and that are in Earth, visible or invisible; whether they be Thrones, or Dominions, or Principalities, or Powers. All things were created for him, and by him.

IN this Verse foure things are to be considered: first concerning Creation it selfe, in the generall: secondly, who created: thirdly, what was created: fourthly, the distinctions of Creatures.

Created.] God works not as the Creatures doe, God works in an instant: Angels worke suddenly: Nature works by little, and little, and by degrees. There is a threefold effusion of the goodnesse of God. 1. by *Generation*; 2. by *Spiration*; 3. by *Creation*.

The works of God are either Internall and immanent, and are in the Essence of God, by an act internall and eternall; and thus Predestination is Gods worke; or externall and transient, passing to the Creatures, by an act externall and temporall. And these works are either works of Nature, or works of Grace; the works of Nature respect her, either as she is in making, or as she is made: the latter works are works of Providence, the former are works of Creation.

Quæ est in fieri, quæ est in facto.

A difference must be made between creating, generating, and making. A thing comes into being of nothing by Creation: of something, by making: and of a substance, by generation. Creation is of God, by himselfe: Generation is of nature according to God.

Doct. The World, even this whole frame of all things, was created, and had a beginning. This we may know by faith out of Scripture *; and by Reason, from the state of Creatures: their alterations, subordinations, debilities, and expirations, prove a beginning; and that they are not eternall.

Doct.
* Gen. 1 & 2. Psal. 33. 6, 9. Iob 38. 39.

Object. This drownes our thoughts, that we cannot conceive of *Eternity*, what it was before the world. *Sol.* It is not meet we should account our selves able to judge of *Eternity*. What do Plants judge of Sense? what doe the Beasts judge of Reason? how canst thou be fit to judge of *Eternity*, that, thy selfe, hast no certaine continuance in time?

Object.
Solution.

Thus of *Creation* in generall: the second thing is, who is *Creator*.

In him, or by him.] The whole Trinity did create the world; because it is a rule, that the works of God that are without, are undivided; so as that which one Person doth, all the three Persons doe. Yet there is difference in the Order: for the Father moves and wils it, the Sonne workes it, and the Holy Ghost finisheth it. Creation is given to the Father, *Acts* 17. 24. to the Sonne, *John* 1. 3. to the Holy Ghost, *Gen.* 1. 2. *Psal.* 33. 6.

Opera ad extra sunt indivisa.

Pater est causa corporalis agentis. Filius, Exemplaris. Spiritus sanctus, perficiens.

But in this place, the honour of the work is especially given to the Sonne. And it is to be noted, that the Original hath more then barely [*by him,*] for it is said, *in him, &c.* The Creation of the world, was in *Christ*, in two respects. First, it was in him, as in an exemplar; the Frame of the World, to be made, was in him, as the Image of the Fathers understanding; for, in the building of a House, there is a double frame; the one in the head of the Carpenter; the other, the Frame externall of the house, built after the patterne of that, that was in the Carpenters head: So is it in the Creation of the World. Secondly, it was in him, as that decreed, and fore-appointed head and foundation, in which all the other things should be placed and consist: thus he is said to be *the beginning of the Creatures of God.*

Revel. 3. 14.

This worke of Creation ascribed unto Christ, proves his *Deity*, *Eternity*, and *Omnipotency*. Thus of the Creator.

Id unde ut Archetypicum.

Thirdly, it followes, what was created; *viz. All things.* The whole world. By the world, I meane not the frame of all things, as it was in Gods Essence from

from Eternity; not man onely, which is called a little World: but this whole Universe, and great building, consisting of all sorts of Creatures. Concerning this creation of all things, I onely note two things: First, how they were created: secondly, the errours that sprung up against this Doctrine.

Mundus Microcosmus. Mundus Macrocosmus.

Now, *All things were created.*] First, *most freely*, without any necessity that compelled God thereunto [a]. Secondly, *without any labour*, motion, or mutation of himselfe, with a becke onely; and by his omnipotent *Word* [b]. Thirdly, *of nothing*: of nothing I say, negatively, in the Creation of the first masse of all things, and of nothing privatively, in the second Creation of things, out of the first masse of Chaos. For though in the order of nature, and by men, nothing is made of nothing, yet this extendeth not to God, and the first Creation. Fourthly, *most wisely*, so as there flowed in the Creation, a *goodnesse* to every Creature, so as *they were all good*, in Gods account [c]: This Goodnesse in Man and Angels, was Gods Image in them. Fifthly, *in time*, with time, *in the very beginning* of time [d]. Sixtly, *in the space of six dayes*; not at one time onely; and this shewed the Creatures disability, that could not forme it selfe when the first matter was created: Herein God also shewed his power, and that he was not tyed to second causes, as he declared when he gave light to the world while yet there was no *Sun*.

[a] *Psal.* 33. 9. 115. 3.
[b] *Psal.* 33. 9.
[c] *Gen.* 1. 31.
[d] *Gen.* 1. 1.

Then herein he teacheth men to dwell long upon the meditation of the Creation seeing God himselfe did prolong the Creation for so many dayes, which yet he could have dispatched in an instant.

There were foure errours about the Creation: Some said the world was eternall; Some said, though it were not eternall, yet it had a materiall beginning, it was made of something; Some said, God made the Superiour Creatures himselfe, and the Inferiour by Angels: some made two beginners of things; they imagined that one Beginner made things incorruptible, and another made things corruptible. The very first Verse of the Bible confutes all foure Errors: the word, *in the beginning*, shewes the world was not eternall; the word *Creation*, notes that it was made of nothing; when he saith, *God* created all, he excludes Angels: and lastly, when he saith, God created *Heaven and Earth*, he shews he was the onely beginner of all sorts of Creatures.

Foure words confute foure Errours.

Fourthly, the distinction of the Creatures followes: here they are distinguished three wayes. 1. by Place, some are things in *heaven*, some things in *earth*. 2. by Quality, some are *visible*, some are *invisible*. 3. by a subdivision of the invisible; some are *Thrones*, some are *Dominions*, &c.

Sorts of Creatures.

Thrones, or Dominions, or Principalities, or Powers. These words are diversly interpreted. Some think, there is no necessity to understand them of Angels, but in generall of all Empire, and of the order of *economy*, among the Creatures, in Marriage, Lawes, or Governments, in heaven or earth. Some restrainge the words, to order amongst men onely. Some understand by Thrones, the Palace of Gods Majesty, and the seat of blessed immortality; and the rest of the words they interpret of Angels. But the commonest opinion, and most ancient, is to understand all the words of Angels onely: But in this there is not agreement. for some thinke the Apostle speaks by way of Concession, as if he should say; Be it so that Angels are *Thrones and Dominions*, &c. (as the Jews and false Apostles affirme, when they goe about to perswade you to Angel-worship) yet if that were granted, Christ onely were to be worshipped, because he made all those; and whatsoever excellency they have they had it from him. Others thinke that the Apostle reckoneth up the excellent things in humane government, and gives them to Angels, to shadow out their glory; and consequently the glory of Christ that made them.

Diversities of opinions about the meaning of Thrones, Dominions, &c.

Why Angels are called by these names.

I think there is no hurt in their opinion, that give all these words unto Angels: And they are called *Thrones, Dominions, Principalities & Powers*, because God by them governs the Nations, and as some think, moves the Heavens, restrains the Devils, works Miracles, foretels things to come, protects the faithfull, and exerciseth his judgements upon the World; yet so as these names may be given to all Angels, in divers respects, and upon occasion of divers employments; Or they may be given to some Angels for a time, and not for ever. Or if it be yeelded that those names do distinguish the divers sorts of Angels, and their order; yet it will not follow, that we can tell their sorts, as the bold *Dionysius*, and the Papists have adventured to doe.

The Uses of the doctrine of Creation.

Thus of the doctrine of Creation; the Uses follow, and they are,

1 *For reproofe.*
2 *For Consolation.*
3 *For Instruction.*

The doctrine of Creation cannot but be a doctrine of great reproofe and terrour to wicked men; because those goodly Creatures, being Gods workmanship, will plead against them, and make them inexcusable in the day of Christ; in as much as they have not learned to know and serve God with thankfulnesse and feare, that shewed his Wisdome and Power, and other the invisible things of God, in the making of all those Creatures [c]. And besides, from the great power of God, in the creation of themselves, and other Creatures, they may see that they are in a wofull case, that by sinning *strive with him that made them*: for he hath the same power to destroy them [f].

[c] *Rom.* 1.19.

[f] *Esa.* 45.19.

And further, if God made all, then he knowes all, and so all the sinnes of the sinner: and in that he made all, he hath at his command, as Lord by creation, all Armies to raise them against the wicked for their subversion.

Secondly, the Doctrine of the Creation may comfort Gods Children many wayes: first, it may comfort them in the faith of the worlds dissolution: it is he that created Heaven and Earth that will accomplish it, *that time shall be no more*, I mean, not times of mortality, sin, labour, infirmity [g], &c. Secondly, it may comfort them in the successe of Christs Kingdome on earth. Though it be a great thing to gather men againe into covenant with God, and to open the eyes of men, blind with ignorance, and to deliver the soules of men that have long lyen in the prisons of sinne and misery; yet we may be assured that God, by the ordinances of Christ, will accomplish all the great things of this spirituall Kingdome; because he was able to create the Heavens and Earth. And God himselfe doth remember his power in the Creation, to assure his performance in our regeneration [h]. Thirdly, it may comfort us in our union with Christ: for what shall separate us from his love? in as much as he is unchangeable himselfe, nothing else can, for they are all his Creatures, and must not crosse his resolved will [i]. Fourthly, it must needs be a comfort to serve such a God, as hath shewed himselfe in the Creation to worke so wonderfully. *Blessed is he that can rejoyce in God*, and his service, and is refreshed with the light of his countenance, and assured of his love [k]. Fiftly, the wonders of the Creation serve to shew us how wonderful the works of Grace are; in the working of which the Lord useth the very tearm of *creating*. To regenerate a man is as glorious a worke as to make a world [l]: the protection of a Christian hath in it also divers of the wonders of the Creation. The peace that comes into the hearts of Christians, as *the fruits of the lips*, is created [m]: a *cleane heart* is a rare blessing, for it is *created* also [n]. Sixtly, it is a comfort against the force

[g] *Revel.* 10.6.

[h] *Esa.* 42.5,6.

[i] *Rom.* 8.

[k] *Psal.* 89.11,15

[l] *Ephes.* 2.10. & 4.24. 2 *Cor.* 5.17. *Gal.* 6.15.

[m] *Esa.* 57.18.

[n] *Psal.* 50.18.

of

of wicked men, saith their wrongs to the wicked, even as Gods Creatures; *He created the destroyer to destroy, and the Smith that blowes the Coales, and brings forth an instrument for his worke, and therefore all the weapons that are made against Gods Children cannot prosper.* And it is a part of the Christians armour, to be protected against the malice of the wicked, that would destroy him ¶. Lastly, in may comfort Gods children, in the expectation of their salvation; for God hath promised, as certainly as he hath created the Heavens, *he will save Israel*, though it should be as hard a work as was the *spreading out of the Heavens*‡.

Thirdly, the doctrine of the Creation should teach us divers duties.

First, the admirablenesse, and variety of Gods workes should provoke us to contemplation: *How deare are thy thoughts unto me?* Psal. 139. 17.

Secondly, in affliction; we should willingly commit our selves to God, and trust in him, though our meanes be little or unlikely; for he is *a faithfull Creator*; his love to us affordes him Will to doe us good, and the Creation proves his Power ¶.

Thirdly, the greatnesse of the works in Creation, should imprint in us Reverence, and Feare, and force us to the duties of the adoration and worship of God. *Rev.* 4. 11. & 5. 13. *Psal.* 104. 31. & 100. 3.

Fourthly, the knowledge of the glory, and greatnesse of the Creatour, should inflame in us indignation against Idols, and the worship of the creature, *Jer.* 10. 3, 7, 10. 11, 12, 14, 16. *Rom.* 1. 25.

Fifthly, the remembrance of our Creatour, and Creation, should work in us an abatement of our pride and jollity, and dull the edge of our fierce appetite to sin, *Eccles.* 12. 1.

Sixtly, the consideration of our equality in our Creation, should keepe us that we transgresse not against our Brethren; *We have all one Father, and one God hath created us*†. Thus of the Creation.

The third thing in Christs relation to the Creatures, is, that *all things are for him.*

For him.] In divers respects; first, as it is he onely, *in whom the Father is well pleased*; and so the love of God to the World is for his sake. Secondly, as all the Creatures doe serve to point out the Son, as well as the Father, and that because they shew Christ, as *the Wisdome of the Father*. And besides their changes and corruptions doe cry for the *liberty of the Sons of God* in Christ: and further, they are all at command, for the propagation, and preserving of the Kingdome of Christ. Thirdly, as *he is heire of all things*, they are *for him*, that is, for his glory; so as he is not onely the Efficient, but the finall cause of all things. The Carpenter makes his House, perhaps for one more honourable then himselfe, but not so Christ in making this great House the World. The consideration of this point, that *all things are for Christ*, should teach us divers things.

First, we should lesse dote upon the world, and the things therein, in as much as these things were principally made for Christ, and not for us. And secondly, we should use all these things as helps to lead us to Christ. Thirdly, in the use of the creatures, we should be carefull to expresse the glory of Christ, by giving thanks, by magnifying his Wisdome, Power, Goodnesse, &c. and by distributing them, according to his appointment, as to the poore, and to the maintenance of the worship of God: for seeing they are his, and for him, we should dispose of them as he requires. Lastly, it should keep us from the use of all ill means: for seeing it is for Christ, we should not lye, deceive, use false weights, run to Witches, or take any other ungodly course; for he *needs not our lye*, nor desires to be helped by any sinfull course.

The

* *Esay* 54. 16. & 43. 1, 2, 3.

‡ *Esay* 45. 15, 19, 18, 19.

¶ 1 *Pet.* 4. 19. *Esay* 45. 12. 7. 22.

† *Mal.* 2. 10. *Iob* 31. 14, 15.

All things are for Christ in divers respects.

Vses.

Foure things in the immensity of Christs divine nature.

The Eternity of Christ, described and explained.

How all things consist in Christ. *Conservando. Praescribendo. Movendo. Ordinando. Disponendo.*

As Christ is God, all things consist in him foure wayes.

The fourth thing which Christ is commended for, is his Eternity: *He was before all things.*]

The Immensity of Christs Divine Nature hath foure things in it. First, *infinitenesse* in respect of it selfe. Secondly, *incomprehensiblenesse* in respect of our sense, and understanding. Thirdly, *inscriptiblenesse*, in respect of place. Fourthly, *Eternity*, in comparison of time. That Christ is eternall these places prove. *Prov.* 8.22. &c. *Mic.* 5.2. &c. *Revel.* 1.8, 11. & 21.6. & 22.13.

The Eternity of Christ may be thus defined: it is a pleasant, and at once perfect possession of endlesse life. And hereby may the Eternity of Christ appeare, to differ from the Eternity of all other things. The Heavens have an endlesnesse of Essence, but they want life. The Devils have an endlesse not onely being, but life; but it is not a pleasant life. The Saints in Heaven have a pleasant life till the day of Judgement, but they have not whole possession. The Angels in Heaven have a whole possession, but it is not at once, but successively, both in revelation and joy: I say, it is whole in them, because their whole Nature, or essence is possessed of pleasant and endlesse life. And lastly, Christs Eternity differs from all Eternity of all the Creatures, because no creature hath the former things absolutely perfect; that is, such a possession of endlesse life, as unto which nothing is wanting, for they want many of the perfections that are in Christ, though they be perfect in their own kind.

Seeing Christ was before all things, we should prefer him before all things: we should acknowledge his Title as heire of all things: as the eldest among all things, we should willingly heare him speake, and honour his words; we should trust in him, and live by faith, &c.

And in him all things consist.] That is, he upholds, rules, and governes all things by his providence: and this is the fife thing by which our Redeemer is described in relation to the World. That providence is given to the Son, as well as Creation, these places prove, *Heb.* 1.2,3. *Prov.* 8.15. *John* 5.17. Christ is not like the Carpenter, that makes his house, and then leaves it: or like the Shipwright, that frames his Ship, but never after guides it. All things are said to consist in him, in respect of *Conservation*, in that he keeps all things in their being: in respect of *Prescript*, in that from him are prescribed the Laws, by which Nature, Policy, and Religion are governed: in respect of *Operation*, in that all things move in him: in respect of *Ordination*, in that he appointeth all things to their end: in respect of *Disposition of the meanes* to the end: and lastly, as the *universall cause* of Nature, and naturall instincts in all Creatures, by which they further their own preservation.

Object. But we see the meane by which all things are wrought and preserved, as by their causes? *Sol.* The meanes notwithstanding, all things consist in Christ: first, because Christ useth not the meane necessarily: secondly, he ordaines the meanes as well as the end: thirdly, the meanes is many times evill, in matter or forme; yet the worke is made good by Christ: fourthly, he is not tyed to the meanes, but he can worke either with, without, or against the meanes: fifthly, all means hath his efficacy from Christ. But the words would be particularly weighed.

In him.] All things consist in Christ, both in generall, as hee is God, and in speciall, as he is Redeemer. Foure wayes, all things consist, in, or by Christ, as he is God: first, in respect of *Vbiquity*, he comprehends all things, and is comprehended of nothing. *The Nations are but a drop of his Bucket*, and time it selfe is but a drop of his Eternity: secondly, in respect of *power*, in his power this whole frame stirreth: thirdly, in respect of *omniscience*

and

and Wisdome, for all is within his knowledge and receiveth order from his Wisdome. Fourthly, in respect of *Heaven*, for the World to be made did from everlasting hang in the fore-knowledge, and pre-ordination of Christ.

As Christ is Redeemer, all things consist in him three wayes: first, because he is that Atonement which kept the world from being dissolved for mans sin; secondly, because the respect of him and his Church, is that that keeps up the World to this day: if his body were once complear, the World would not stand one houre: thirdly, because the promise made to man, concerning his prosperity, in the use of all Creatures, are made in Christ.

And as he is Redeemer three wayes.

All things.] Even all things which are, or are done in Earth or Heaven; things visible or invisible, which have either beeing, life, state, or reason, past, present, or to come, advertity as well as prosperity, &c.

Act. 17. 25.

Consist.] This word notes foure things: *Order, Continuance, Cooperation, and Immutability.*

The word *consist*, notes foure things.

First, the Creatures consist, that is, by an excellent Order, agree together in a glorious frame: for *God is the God of Order, and not of Confusion.*

Object. There be many miseries, evils, and mischiefs in the World, and therefore how can there be order in all things? *Sol.* First, there may be order in respect of God, though not in respect of us. Secondly, it followeth not that there is no Order, because we see none: *O the depth! &c. Rom.* 11. Thirdly, many of the reasons of the fearfull miseries that are in the World, are revealed. As the justice of God in punishing of a sinfull World, either whole Nations, or particular persons, the humbling of his Children, and the preparing of them for Heaven, and such like. Fourthly, there may be Order, in respect of the whole, though not in respect of every part.

Object. 1.
Solut.

Object. 2. There be many sins in the World, and those consist not in Christ, neither tend they to Order. *Sol.* The truth is, that those come into the world by the Devill and Man, and they are by the providence of God not effective, but permissive. Yet so as there is operation in foure respects about the sins of the World: for first, Christ is the Authour of the Motion in generall; though not of the evill of the Motion. Secondly, Christ worketh, in that he withdraweth grace, being provoked thereunto. Thirdly, he worketh, in determining, or setting a measure unto sin, that it passe not his bounds. Fourthly, he worketh, in converting the sin to a punishment of the sinner, or in working thereout an occasion of humiliation, and of grace in the penitent.

Object. 2.
Solut.

Secondly, *Consisting* notes the continuance together of the Creatures, for by the providence of Christ it is that no substance in *Specie* that was at first made, ever ceased; but there are still as many Creatures as ever were: and the very singulars of every sort, doe consist in *Individuo*, as long as pleaseth Christ: and the like may be said of the essentiall qualities of all the creatures.

Thirdly, *Consisting* notes the Cooperation of the Creatures, so as by the providence of Christ, all things worke together for his glory: and all things are ready at Christs will and command by joint moving, &c.

Fourthly, *Consisting* notes immutability, in the providence of Christ.

Thus of the Doctrine: the Uses follow.

Vses.

And first, the mediation of the providence of Christ, serveth for great reproofe of wicked mens security in sinne, who carelesly adde sinne unto sinne, so it may be hid from men: as if they were of the mind of those that thought God did not *see*, or had *forsaken* the earth, and the care of mens actions below. But seeing all things consist in Christ, wicked men cannot stirre but Christ discovereth them, as plainly as any thing that is in his owne heart. Yea, seeing all things consist in Christ, it checketh the doubtfulnesse, and mistrustfulnesse, that is in the hearts of Gods Children,

as

as if in their crosses God did not care for them, or that they should be helplesse. This is at large reproved in these places, *Esay* 40. 27. & 49. 14, &c. & 54. 7, &c.

Secondly, seeing all things *Consist* in Christ, it should teach us to trust in Christ, and not in the second causes; and it should make us lesse carefull for our preservation, never asking *what we shall eat, or what we shall put on*[t]: yea, seeing he rules all things, let us willingly subject our selves to his Scepter, and let him *be our guide unto death*[u].

Quest. But what must we doe, that it might goe well with us by the providence of Christ?

Answ. First, we must be *Saints*, if we would have Christ to keepe us and preserve us; that is, such men as hide not their sinnes, but confesse them, and forsake them, and live innocently[x]. Secondly, true prosperity must be learned out of the Word, we must be *taught to profit*: And the next way to get Christ to blesse us in our Houses is to wait upon his direction in his House; for all prosperity depends upon Gods promise, and if we would prosper, we must doe such things as are of promise[y]. Thirdly, we must in true humility and sense of our own unworthinesse, rest upon the providence of Christ. It is just that I prosper not in my estate if I will not trust God with it. Fourthly, we must pray God to *direct the works of our hands continually*[z]. Fiftly, we must take heed of cruelty, and despising and backbiting of Gods poore afflicted Servants[a].

Lastly, if all things consist, and are preserved in Christ, then much more the righteous are preserved with a speciall preservation, and in a peculiar safety. In the 37. Psalme this point is excellenly and at large handled, both by direct proofe, and by answer to all the usuall Objections against their safety. That they shall be preserved, is affirmed, *Verse* 3. 17. 23, 25, 28. The Objections answered are many.

Object. 1. Wicked men flourish. *Sol.* A righteous man should never *grieve* at that; for they *shall soone be cut downe, like the grasse, and wither as the greene hearbe, Verse* 12.

Object. 2. Righteous men are in distresse. *Sol. Verse* 6. The *night* of their adversity will be turned into *the light* of prosperity: and as surely, as they can beleeve when it is night that it shall be day, so surely they may be perswaded, when crosses are upon them, that comfort and deliverance shall come.

Object. 3. But there are great plots laid against the righteous, and they are pursued with great malice, & their intended ruine is come almost to the very issue. *Sol. Verse* 12, 13, 14, 15. The Lord *sees* all the plots of wicked men, and *laughs* at their spightfull and foolish malice; while they are busie to destroy the righteous, and hope to have a day against them, the *Lord seeth that their owne day is comming upon them*: even a day of destruction, a day of great judgement, and eternall misery; their *Bow shall be broken*, and the *Sword* that they have drawn shall *enter into their owne heart.*

Object. 4. But the just have but small means. *Sol. Verse* 16, 17. *A little that the righteous hath, is better then the riches of many wicked; for the armes of the wicked shall be broken, and the Lord upholdeth the just.*

Object. 5. Heavy times are like to befall them. *Sol. Verse* 19. *They shall not be ashamed in the evill time, and in the day of famine they shall have enough.*

Object. 6. But the wicked wax fatter and fatter, and they prevaile in vexing the Righteous. *Sol. Verse* 20. Indeed the wicked are *fat*, but it is but the *fat of Lambes*, their prosperity shall soone melt, and as they be like *smoake* in vexing the godly, so shall they be like smoake in *vanishing away.*

Object.

[t] *Matth.* 6.

[u] *Psal.* 49. 14 What we must doe that it might goe well with us.

[x] 1 *Sam.* 2. 9. *Esay* 48. 17, 18. *Psal.* 5. 8. & 7. 10. *Hos.* 14. 9, 10. *Pro.* 28. 13.

[y] *Psal.* 1. 3. & 23. *Esay* 48. 13.

[z] *Psal.* 90. 7.

[a] *Psal.* 41. 1, 2, 3. & 140. 11, 12, 13.

Object. 7. But the righteous doe fall. *Sol. Verſe* 24. Though hee doe fall, yet he fals not finally, nor totally: for he is not *utterly caſt downe*: and beſides, there is an *upholding* Providence of God in all the fals of the righteous.

Object. 8. We ſee ſome wicked men that doe not fall into adverſity, but rather are in proſperity to their dying dayes. *Sol. Verſe* 27. Though they doe, *yet their ſeed ſhall be cut off.*

Object. 9. But ſome wicked men are ſtrong yet, and in their ſeed ſpread alſo. *Sol. Verſe* 35, 36. Note alſo, that thoſe *ſpreading Bay-trees* many times *ſoone paſſe away*; and they, and their houſes, are ſometimes *utterly cut off.*

Object. 10. But upright men are under many and long croſſes. *Sol. Verſe* 37. Yet, *his end is peace.*

Object. 11. But no body ſtands for the godly, when they come into queſtion. *Sol. Verſe* 39, 40. Their *ſalvation is of the Lord*; he is their ſtrength, he will helpe them, and deliver them, &c.

But if we would be thus delivered, obſerve

1. That wee muſt not unthankfully *fret* at Gods providence, *verſe* 1. 2. We muſt *truſt in the Lord and doe good, verſe* 2, 3. 3. We muſt *delight our ſelves in the Lord*, and not place our contentment on earthly things, *verſe* 4. 4. We muſt *commit our wayes to God, Verſe* 5. 5. We muſt get *patience*, and humble affections, *verſe* 7, 8, 9, 10, 11. 6. We muſt be of *upright converſation, verſe* 14. 7. We muſt be *mercifull, verſe* 25, 26. 8. We muſt *ſpeake righteous things*, and get the *Law into our hearts, Verſe* 30, 31. 9. We muſt *keepe our way*, and *wait on GOD*, and not uſe ill meanes.

Verſe 18. *And he is the Head of the Body, the Church; he is the beginning and firſt borne of the dead, that in all things he might have the preheminence.*

OUr *Redeemer* is deſcribed before, both in his relation to God, and to the World. In this verſe, and the reſt that follow to the 23. he is deſcribed as he ſtands in relation to the Church: and that two wayes. Firſt, in relation to the whole Church, *verſe* 18, 19, 20. Secondly, in relation to the Church of the *Coloſſians, verſe* 21, 22.

The praiſe of Chriſt in relation to the whole Church, is firſt briefly propounded, and then more largely opened; It is propounded in theſe words: [*And he is the head of the body, the Church.*] There is great ods between the worlds ſubjection to Chriſt, and the Churches: for the faithfull are ſubject to Chriſt as the members are to the Head; but the wicked are ſubject as vile things under his feet [a].

Great are the benefits which come to the Church from Chriſt, as her Head. I inſtance in ſix, *viz. Love, Sympathy, Audience, Advocation, Vnion*, and *Influence*. Firſt, *Infinite Love*: no man ſo loves his Wife, as Chriſt loves his Church [b]. Secondly, *Sympathy*, by which Chriſt hath a fellow-feeling of the diſtreſſes of all his members, that which is done to them, he takes it as done to him, whether it be good or evill [c]. Thirdly, *Audience*, and willing acceptance of all the deſires and prayers of all his members: the Head heares for the Body. Fourthly, *Advocation*, no naturall Head can ſo plead for his members, as doth our myſticall Head for us. Fiftly, *Vnion*, we as members, are honoured with the *Vnion of Eſſence*, in that he hath taken our nature: with the *Vnion of Office*, ſo as the members are anointed Kings, Prieſts, and Prophets, in their kind, as well as Chriſt:

[a] *Epheſ.* 1, 22.

The benefits flow from Chriſt as the Head of the Church.

[b] *Epheſ.* 5. 27.

[c] *Matth.* 18. 5. & 25. 40, 45. *Heb.* 2. 17. & 4. 15.

and also with the *Union of Vertue*, and benefits: by which *Union* we partake of his Righteousnesse, Holinesse, and Glory. By Vertue of this Union with Christ, the faithfull have the everlasting presence of Christ, to and after the end of the World [d]. The last benefit is Influence; influence I say, both of Life (*for the second Adam is a quickening spirit* [e]) and Light, (for Christ is the Fountaine of all true Wisdome [f]: the Head seeth for the Body, and the Body by, and from the Head) and Grace, (*for of his fulnesse we receive all grace,*) and Motion, for all good desires, feelings, words and works, come from the working of the Head in us.

[d] *Matth.*28.
[e] 1 *Cor.*15.
[f] 1 *Cor.*1.30.

Our Head is more glorious then all politicall heads.

The politicall Head is the glory of the World; and the mysticall Head is the glory of the Church: yet the mysticall Head excels the politicall many wayes. For,

1. Christ is the Head of such as are not together in the beeing of Nature or Grace.

2. Christ is a perpetuall Head; the other but for a time.

3. Christ is a Head by Influence, the other but by Government.

4. Christ is an absolute Head; the other but subordinate to Christ, and his Vicegerent.

That Christ might become our Head, we must consider what he did in fitting himselfe thereunto: and secondly, what he doth in us. For himselfe he tooke the same Nature with his Church; else had the Church beene like *Nebuchadnezzars* Image. Yet as he took our Nature, so we must know that he bettered it. The Head differs in worth from the Body, because therein is seated the mind, which is the noblest part of man: so in the humane Nature of Christ, dwels the Godhead bodily; and by expiation, in his own person, Christ takes away the sins of the Church, which else should have letted all Union. And lastly, he exalted his suffering Nature, and seated himselfe aloft, as meet to have the preheminence, and become Head of all the faithfull: And as the Head is thus fitted, so are the Members: for, 1. they are collected out of the World, by the sound of the Gospell: (Let them lie hidden in the world that meane to perish with the world.) 2. They are framed, formed, proportioned, and begotten, by daily hearing. 3. They are ingraffed in an unspeakable, and invisible Union; presently in truth, afterwards in sense.

Church.] This word is diversly accepted: it is taken sometime in evill part, for an assembly of wicked men; and so there is the *Church of the malignants* [g]: sometimes for the faithfull in heaven [h]: sometimes for Christians on Earth [i]: and this not alwayes in one sense: sometimes for the Pastors of the Church, and Governours, as some think, *Matth.* 18.17. sometimes for the People, and the Flock [k]: sometimes for particular Churches. And lastly, sometimes for all the Elect of God, that have beene, are, or shall be: so *Matth.*16.18. *Ephes.*1.23. & 5.23. And so here.

[g] *Psal.*26.5. *Acts* 19.32.40.
[h] *Ephes.*5.27.
[i] 1 *Tim.*3.15. *Acts* 5.11.
[k] 1 *Pet.*5.2. *Acts* 20.28.
[l] *Rev.*2. 18.12.

The *Church* of *Christ* is glorious in three praises,

1. She is *One*.
2. She is *Holy*.
3. She is *Catholique*.

She is *One*, in respect of one Head, and Service: in respect of one Spirit and Binder, and in respect of one Faith and Constancy in Doctrine. She is *Holy*, by segregation from the sinfull World, by the inchoation of the grace of Christ, and by imputation of his righteousnesse. She is *Catholique* especially, in the New Testament; in respect of place, the Elect may be in any place: in respect of men, for it is gathered of all sorts of men, and in respect

reſpect of Time, for it ſhall continue unto all times, even till time be no more.

Thus of the Doctrine concerning *Chriſt* and the *Church*. The Uſes follow.

Uſes.

The firſt Uſe is for Confutation; and that three wayes.

Firſt, in vaine doe the wicked enemies of the Church pride themſelves in the greatneſſe of Learning, Power, Meanes, &c. thinking to ſuppreſſe the being or glory of Chriſts Church on Earth; for *the ſtone that the Builders refuſed, will prove the Head of the corner.*

Secondly, in vaine doe the Papiſts goe about to maintaine their miniſteriall Head; for the Church is neither without a Head, nor many-headed. And it is abſurd to excuſe it, that the Pope is but a Head under Chriſt: for the body were monſtrous that had two Heads, one above, and another under.

Thirdly, in vaine doe carnall men plead their hopes in Chriſt, when they can yeeld no ſound reaſon to prove they are Chriſts Members. They are not members of this body under this Head, that want Faith; that have not the ſpirit of Chriſt; that are not quickened with the life of Grace; that are not wrought upon by the Word of Chriſt, nor built upon the foundation of the Prophets and Apoſtles, that feele no influence of Graces from Chriſt; that want the knowledge of Prophets, or mortification of Prieſts, or victory over the World, as Kings; that either pride themſelves in their owne civill Righteouſneſſe, or can fall away wholly, and for ever.

The ſecond Uſe is for Inſtruction: and firſt, as Chriſt is conſidered to be our Head, we ſhould,

1. Pray, *that God would open the eyes of our underſtanding*, that we might with ſenſe and affection *ſee what the hope of our calling is*[m], to become members of ſuch a Body, under ſuch a Head.

2. Take heed of all pollutions, that might any way tend to the diſhonour of our Head, whether it be *of Fleſh or Spirit*[n].

3. Conſider our place in this Body, and under this Head, and not *preſume to know above what is meet*[o].

4. Uſe all means to grow in this Body, and not pull it back, or ſhame our Head by ſpirituall ſecurity, or unprofitableneſſe: and to this end we ſhould ſtick faſt to the words of the Prophets, and *not ſuffer our ſelves to be carried about by every wind of doctrine, and follow the truth in Love*[p], without pride or diſcord.

5. Obey as the Members doe, in Union with the Head by Faith; in Communion with the fellow-Members by Love, and with a naturall, voluntary, and not extorted obedience.

Secondly, if the Church be the Body of Chriſt, and we Members of this Body, we ſhould learne to carry our ſelves one towards another, *in all humbleneſſe of mind, and long-ſuffering, ſupporting one another, and keepe the bond of peace in the unity of the ſpirit*[q]. And we ſhould labour to profit one another with the gifts God hath beſtowed upon us, that our graces, as holy ointment, may runne downe from member to member: and all our *Love* ſhould be *without diſſimulation*[r]: *in giving honour, going one before another*, inaſmuch as what honour one member receiveth, is done in ſome reſpect to all. And we ſhould willingly *diſtribute to the neceſſities of the Saints, and rejoyce with them that rejoyce, and weepe with them that weepe*[s], out of the *Sympathy* of Members: by all means ſhunning to give offence in the leaſt thing, eſpecially not cenſorious, or contentious in matters of indifferency[t].

[m] *Epheſ.* 1.19. 22. &c.

[n] 2 *Cor.* 6.

[o] *Rom.* 12. 4,5.

[p] *Epheſ.* 4.14. to 16.

[q] *Epheſ.* 4.2,3, 4,5.

[r] *Rom.* 12.6.9.

[s] *Rom.* 12.10, 13,15,16.

[t] 1 *Cor.* 10.24 14.

Lastly, all discontentments with our place or calling, or estimation in the body, and all contempt, or envy at the gifts or places of other Christians, should be banished out of our hearts [u].

u 2 *Cor.* 12.15. 22,23,26.

Thus of the excellency of Christ, in relation to the Church, as it is briefly propounded: the explication followes.

The Head hath three Priviledges, or excels all the Members, in *Order*, *Perfection*, and *Vertue* or Efficacy. The preheminence of Christ is three wayes considered. First, in respect of the dignity of Order, *Verse* 18. of Order I say, toward the Members. Secondly, in respect of perfection in himselfe, in the fulnesse of grace, *Verse* 15. Thirdly, in respect of Vertue, Efficacy, and Influence toward the whole body, *Verse* 20.

The primacy of Christ in order, or relation to the Members, is two-fold. First, in the estate of Grace, *He is the beginning*. Secondly, in the respect of the state of Glory, *He is the first begotten of the dead.*

Christ is said to be the beginning, in three respects.

He is the beginning.] Christ may be said to be the beginning in three respects. First, as he is the first fruits, for whose sake the rest are accepted, and blessed. Secondly, as he is the repairer of the World, decayed by mans sin. Thirdly, as he is the beginning of the good things that are in the Church: he is both the object and efficient cause of Faith. Mortification flowes from his death, and new Obedience from his Resurrection; Iustification is wrought from his Obedience.

Vses.

And this shewes the misery of all carnall men, that are not members of Christ: in respect of the life of Grace they are *dead*: in respect of Faith they are *Infidels*: in respect of Iustification they are *without God*: in respect of Repentance they *walke in trespasses, and sins*: in respect of communion of Saints, they are *strangers from the Commonwealth of Israel.* There can be a beginning of no true felicity without Christ. Christ is said to be *the beginning of the Creation of God* [a]: and from thence is inferred a most severe reproofe of mans lukewarmnesse in matters of Piety, Repentance, and Grace, *Revel.* 3.15, 16, 17. And if Christ be the Authour and beginning of Faith, and Grace, it should teach us to persevere in the Faith, and *contend for the truth*, and *keep that is committed to us*, with all Patience, Wisdome, and Constancy [b]. And inasmuch as he is *Alpha*, he will be *Omega*: as he is the beginning, so he will be the end; and therefore *blessed are they that doe his Commandements.* And *let him that is righteous be righteous still*: and let prophane men, that will not by Faith and Repentance seek unto Christ, *be filthy still* [c].

a *Revel.* 3.14.

b *Heb.* 12.2.

c *Revel.* 22. 11, 13,14.

The first begotten of the dead.] *Christ* as Head of the Church, holds his relation both to the living, as their beginning, and to the dead as their first begotten.

There is a three-fold primogeniture of Christ: He is the first begotten. First, in respect of eternall generation; as he is the Sonne of God. Of this before. Secondly, as he is borne of the Virgin *Mary*; for she is said to bring forth her *first begotten Sonne* [d]. Thirdly, when God raised Christ out of the Grave, he is said to beget his Sonne, for so the words of the second Psalme, *Thou art my Sonne, this day have I begotten thee*, are applyed to the Resurrection of Christ [e]. In that Christ is said to be the first begotten of the dead, three things may be noted, as implyed here, concerning the members of Christ: and three things concerning Christ himselfe as Head.

d *Matth.* 1.

e *Act.* 13.33.

First, concerning the Members, these things may be gathered:

1. That not onely wicked men, but the true members of Christ dye, *Heb.* 9. *Psal.* 89. 2 *Sam.* 14. The consideration of this, that the godly must dye, may serve for many Vses: first, *Why doth vaine man dye then without wis-*

dome?

dome[f]; secondly, how shall wicked men escape? their *Covenant with death must* needs *be disannulled*[g]: thirdly, it should cause us deeply to digest the vanities of this life[h]: fourthly, it should cause us to take heed of *Eves* [*Let us not die*;] for it is out of all question, die we must, and therefore meet it were, we should provide for it, without mincing or procrastinating: lastly, we should encourage our selves, and die like the members of Christ with all willingnesse, Faith, and Patience.

2. The government of Christ reacheth as well to the dead as to the living Members. This the faithfull were wont of old to note, when they would say a man were dead, they would say, he was *joyned to his people*. This should be a great encouragement unto godly men to die.

3. From Coherence, that if we would have Christ to be *the first begotten* to us when we are *dead*, we must subject our selves to his Ordinances, that he may be the *beginning* of true Grace to us while we live.

Secondly, concerning the Head, these three things may be noted:

1. That he *was among the dead*, and this was good for us; for thereby he dissolved the power the Devill had to inflict Death, or the feare of it, upon his Members[i], and thereby he finished the expiation of all our sinnes, thereby he ratified Gods Covenant, thereby he kills the power of sinne in us, and thereby he takes away the curse of our natural death.

2. That he was not onely among the dead, but he was *begotten among the dead*, that is, raised from death to life; and this also was profitable for us, for he *rose to our Justification*, *Rom.* 4. 23, 24. to our *vivification*, *Rom.* 6. 4. to our *deliverance from wrath to come*, 1 *Thes.* 1. 10.

3. That he is not onely begotten, but the *first begotten among the dead*, and that in three respects. First, as he was more excellently raised then any of the dead are; for he carried no corruption to the grave; and *he saw no corruption* in the grave; and he was but a short time under the power of the grave. Secondly, in respect of time; he was the first that rose from the dead[k]. Thirdly, in respect of efficacy; it is he by whose power all the rest rise[l].

This must needs be a great comfort to us while we live, against the time our bodies must goe into the house of darknesse, the darksome lodging in the grave; onely, let us seek the vertue of the Resurrection of Christ in this World, and the experiment of the vigor of it, first, upon our soules, in plucking us up out of the grave of sinne, to walke before God, in newnesse of life[m].

That in all things he might have the preheminence.] These words are added for further Amplification or Explanation of the former. They give unto Christ a primacy and preheminence in all things: First, over both living and dead: as he is the beginning to the living, and the first begotten to the dead; Christ then hath the preheminence, he is first in all things, *Mat.* 28. 18. *Rom.* 4. 9. *Phil.* 2. 9. *Ephes.* 1. 23. He is first many wayes: *first in Time*, as before all things: *first in Order*, he hath a primacy of order, he is the first to be reckoned and admired in the Church: *first in the dignity of Person*, he excels in both Natures all that is in the Church, or ever was: *first in Degree*[n]: *first in Government*[o]: *first in Acceptation with God*[p]: lastly, he is *first Effectively*, as the cause of all the respect, order, and excellency in others; he is the Root out of which springs all the glory in the Church.

The Use is, first, for Terrour to all those that sinne against Christs preheminence, as they doe in a high degree, that having *begun in the Spirit*, will *end in the flesh*: such as having *known the way of righteousnesse*, afterwards *turne from the holy course, with the Dog to the vomit, and with the Swine to the wallowing in the mire*[q]. Secondly, the consideration of Christs primacy and pre-

[f] *Iob* 4. 22.
[g] *Iob* 21. 32. *Esay* 28.
[h] *Eccl.* 2. 16, 17.
[i] *Heb.* 2. 17. *Heb.* 9. 15.
[k] *Acts* 26. 23.
[l] 1 *Cor.* 15. 20. 22. *Iohn* 5. 21. & 11. 28.
[m] *Phil.* 3. 9.
He is first in divers respects.
[n] *Iohn* 1. 5.
[o] *Mat.* 20. 27. *Luke* 19. 4. *Esay* 9.
[p] *Mat.* 17. 5.
Vses.
[q] 2 *Pet.* 2. 20, 22. *Revel.* 1. 4, 19.

preheminence, should learne us to take heed of climbing in the Church; it is dangerous to desire to be chiefe; it is almost the sole power of the Head of the Church [r]. Lastly, let it be our care both in heart and life, to yeeld Christ the preheminence; which we shall doe, if we labour to know nothing more then Christ crucified; if we mind the things of Christs Kingdome, more then the things of this life; if we make him our chiefe refuge by Faith, for all happinesse and reconciliation; if we make him our joy; rejoycing more in Christ then earnall men can doe in the World, (for a discontented life denies Christ the preheminence;) if the zeale of Gods house can eat us up; if in all our actions we performe the worship of God first; if we stick not to confesse and professe Christ; if we honour the faithfull, and contemn the vile, and join our selves to such as feare God, though they be despised in this World; and lastly, when we can in all things rather chuse to please God then men.

[r] *Mat.* 20.27. *Marke* 2.35. & 10.44. 3 *Iohn* 9.10.

How we may in life yeeld Christ the preheminence.

Verse 19. *For it pleased the Father, that in him should all fulnesse dwell.*

THere is great reason Christ should be acknowledged Head, as in the former Verse, by reason of his primacy and preheminence; so in this Verse, by reason of the plenitude that dwels in him: No naturall head so full of senses, as he is full of Grace.

It is to be noted in the generall, that the Head should excell the members in gifts; and therefore it is a fault in Cities when the people chuse unto themselves unmeet men to be their Heads. God may chuse *Saul* following his Fathers Asses, because if he make Princes, he can give spirit unto Princes; but it is not so with men; they may give the Office, but they cannot give the gifts to execute it. And it is likewise a great shame to such Rulers of the people, as are so far from repressing disorders, that they are disordered themselves and their households. So domesticall Heads likewise, if they would not see swearing, lying, whoring, passions, idlenesse, &c. in their Children, and Servants, they must be free from ill example themselves, and be as Heads excelling the rest of the Family in gifts and good behaviour.

It pleased.] The moving cause and foundation of all the grace shewed to the Creature, is the good pleasure of the will of the Creator [a]. Why is Israel planted [b]? why are the great mysteries of God hidden from the wise, and revealed to Babes [c]? why hath the little Flock a Kingdome [d]? why hath God mercy on some and not on others [e]? why hath *Iob* riches, and why are they taken away [f]? why is Judgement and righteousnesse in a forlorne World that deserved nothing [g]? why is *Iudea* as potters clay [h]? why is the World saved by preaching [i]? why are some predestinate to be adopted [k]? why is the Mystery of Gods will opened now and not before [l]? To conclude, why is all fulnesse in the Head, or any grace in the members, but onely, because it *pleased him*?

The use of this is, first, to teach us *to doe likewise*, that is, to doe good without respect of desert; it is Royall, yea it is Divine. Secondly, it should teach us, if we would get any grace or blessing from God, to examine our selves, whether we be in his favour, and to labour in all things so to *serve him, as to please him*. Thirdly, to subject our Reason and Affections to Gods Will, though he should shew us no other Reason of his doings, but his Will: for we must alwayes know that things are alwayes just, because he willed them. Fourthly, in our troubles, and under crosses it should teach us patience [m], and to labour to pacifie God, by Prayer and Humiliation, in the name of Christ, and to acknowledge the soveraignty of God, referring our selves to his pleasure for deliverance [n], not trusting upon the means.

[a] *Ephes.* 1.5. 2 *Thes.* 1.11. [b] *Psal.* 43.3. [c] *Matth.* 11.27. [d] *Luke* 12.32. [e] *Exod.* 33.19. [f] *Iob* 1. [g] *Ier.* 9.24. [h] *Ier.* 18.6. [i] 1 *Cor.* 1.21. [k] *Ephes.* 1.5. [l] *Ephes.* 3.5. [m] *Psal.* 39.9. [n] *Psal.* 40.13. [o] *Psal.* 44.3.6.

Lastly, it may be a comfort that nothing can befall any Christian, but what *pleaseth God.*

Doct. 2. God is well pleased in Christ [p]: He loves him infinitely; he can be content he have any thing, yea, all things: and therefore it should teach us to flie to Christ for helpe, *and love him* [q]. And we should never seeke nor acknowledge any other Mediator or Advocate, seeing God is well pleased in him.

That in him should all fulnesse dwell.] *Doct.* There is a fulnesse and absolute compleatnesse in Christ. 1. In respect of Members; so the Church *is the fulnesse of Christ* [t]. 2. In respect of the inhabitation of the Divine Nature in the Humane; *for the Godhead dwels in him bodily* [s]. 3. In respect of Power; so *all power*, and fulnesse of authority *was given to him*, over all things *in heaven and earth* [t]. Fourthly, in respect of merit; for here is great fulnesse, if we consider, either who merited, not man onely, but God also: or when he merited, *viz.* from the very moment of Conception: or for whom, not for himselfe, but for millions of others: or what he merited, *viz.* remission of all Sins, Graces of all kinds, Glory that will last for ever. 5. In respect of Grace; there is a compleatnesse of Grace in Christ, not only in respect of the grace of personall Union, or of Office, or of Adoration, but in respect of habituall graces, or gifts, and endowments of his soul. The last is here meant; all fulnesse of gifts dwell in him.

The Uses follow.

Fitst, *Great is the mystery of godlinesse; God manifested in the Flesh, justified in the Spirit, &c* [u]. Secondly, this is joyfull newes to all Christs members; for *of his fulnesse they receive Grace for Grace.* Thirdly, this confutes Papicolists in the opinions of their Head: he cannot be a Head, in whom there is not fulnesse to serve the whole body: and therefore the Pope can be no Head of the whole Church. Lastly, let the *rest of Christ be glorious to our soules* [x]. *He hath the words of life, whither shall we goe from him?* Thus in generall.

This fulnesse hath encrease of praise three wayes.

1. It is *all fulnesse.*
2. It is *in him.*
3. It *dwels in him.*

For the first: there is in Christ all fulnesse, both in respect of the number of Graces [y], and in respect of the measure of them [z]: and therefore let the Christian *rejoyce in the Lord* [*]; and in all wants of the soule seek to him by Prayer in Faith; for from him, and out of his fulnesse may be had *wisdome and Sanctification* [a], *Counsell and Strength* [b], *Joy and Gladnesse* [c], yea, a Christian should be covetous, seeing here is enough to be had; and therefore should labour to be *full of Knowledge* [d], and of the *feare of God* [e], and of *good fruits* [f]. This also reproves the Justiciaries, and Sancti-colists, Pharisees, and Saint-worshippers. A fulnesse is no where to be had, but in Christ, and there is so much as needeth no supply from Saints or Angels. It shews also, that the common Protestant serves an Idoll in stead of Christ, in as much as he gets in his relation to Christ, no more Joy, Grace, and Holinesse. The true Christ hath all fulnesse, not onely in himselfe, but by influence, for the good, and according to the state of his Members.

For the second; this fulnesse is *in Christ*: and this hath matter of great weight; for thereby is implyed the misery of all unregenerate men. There is no fulnesse, compleatnesse, sufficing felicity whatsoever, to be had out of Christ. And besides the *Emphasis* imports great comfort to the true Convert; for this fulnesse is in Christ. God doth not looke to have the members actually absolute in themselves, it will serve turne that all fulnesse be in the head. And in as much as the perfect bliss of a Christian is in no

Christ,

p *Esay* 42.1.

q *Mat.*17.5. 2 *Pet.*1.17.

All fulnesse is in Christ in five respects.

r *Ephes.*1.23.

s *Col.*2.9.

t *Mat.*28.

Vses.

u 1 *Tim.*3.16.

x *Esay* 11.10.

y *Esay* 11.2.

z *Iohn* 3.34.

* 1 *Cor.*1.30.

a 1 *Cor.*1.30.

b *Esay* 11.4.

c *Esay* 61.3.

d *Esay* 11.9.

e *Prov.*1.7.23.

f *Iames* 3.17. *Phil.*1.11.

Christ, it is well for his safety, against the malice of Satan, who now may bite the heel, but cannot touch the head. And from hence we must learne, if we would ever get, by participation and influence, any grace from Christ, we must by Faith and effectuall calling, get into Christ.

Thirdly, in that he saith, this *Fulnesse dwels in Christ*; it notes the continuance of it: the personall Union shall never be dissolved, and therefore the habituall graces of Christ, shall never be abolished. And these Graces had need continue in him, for in him rests the calling of the Elect, not yet gathered, and the perseverance of the Saints.

Vses.

The Rivers must needs be empty if the Fountaine be dry. This is comfortable, we may now beseech him to helpe our unbeleefe, as well as the man in the Gospell. We may find joy and victory in Christ crucified, as well as *Paul*, his Grace will still be sufficient for us. There dwels in him still fulnesse of Wisdome to keepe us from errour: fulnesse of Grace, to keepe us from Apostasie: fulnesse of Joy, to keepe us from Despaire: fulnesse of power to preserve us against all evill men and evill Angels: onely *refuse not knowledge*, when he offers the meanes: winke not when the Sunne shines: *Shut not the doore, when he knockes*: fight, when he gives thee Weapons: and *cast not away thy confidence*, and let no man *take thy Crowne*.

Hitherto of the plenitude in the Head.

Verse 20. *And by him, to reconcile all things to himselfe, and to set at peace, through the blood of his Crosse, both the things on Earth, and the things in Heaven.*

IN these words the Redeemer is described as a Head by influence: the Apostle shewes us, the good comes from Christ, as our Mediator: and the summe of all is, that he reconciles us to God.

In this Verse are eight things to be noted.

First, *why*, or the moving cause; and that is, *It pleased him*; for that must be supplyed out of the former Verse, as the Copulative [*And*] sheweth. Secondly, *by whom*, or the Instrument; *By him*. Thirdly, *what*, *to reconcile*. Fourthly, *whom*, in generall, *All things*. Fifthly, *to whom*, or to what end. *viz. To himselfe*. Sixthly, the effect, *making peace*. Seventhly, the means of merit, *By the blood of his Crosse*. Eighthly, *what* in particular, *viz. things on Earth, and things in Heaven*.

Reconciliation is our first step to happinesse.

The principall point in the whole Verse to be observed, is, that man hath then attained the chiefe good, when his soule is reconciled to God: this is the summe of all that which Christ hath procured for his Church. *Blessed are the people, whose God is the Lord.* Others may be more rich then they, but none more happy; for hereby man is joined to the fountain of all good, and not onely hath interest in his favour, but reapeth unspeakable benefits by communion with his Attributes, Word, Works, Holinesse, and Glory. Our reconciliation with God gives us a title to a better happinesse then ever *Adam* had, it estates us in the possession of eternity, and frees us from immortall woe.

Vses.

All this should encourage, with all care and constancy to seek Gods favour, and forsake our sins, that we may be reconciled, whatsoever it cost; sparing no labour or tears, till we see *the face of God with joy* [a]. This shewes also, the wofull estate of such men as are left to themselves, and have this peace and reconciliation hid from their eyes. And of all Judgements, it should most grieve us to be separate from God. If to be reconciled be our greatest happinesse, to misse the comforts of Gods presence and love, cannot

[a] *Isa.* 50. 5.

not but be an extreme affliction. And to this end, we ſhould beſeech God to deliver us from a blind or ſtony heart, or a ſleepy conſcience, or impure affections: for theſe, if they reigne in us, hinder the viſion of God.

And.] This carrieth us to [*it pleaſed the Father*] in the former Verſe. Whence we may note that our reconciliation ſtands with the everlaſting good pleaſure of Gods will; and therefore it followes: 1. That our reconciliation cannot be hindered or altered: 2. That it ariſeth from no ſudden motion in God, but is anciently decreed: 3. That we are not reconciled for our merit; for it was decreed before we had done good or evill: 4. That the reaſons of the rejection of ſome, and the gathering of others in time, are juſt, though not alwayes expreſt, becauſe there is no Decree without Gods counſell: 5. That if ever we would have the comfort of our Election, we muſt make ſure our Reconciliation; we can never know Gods eternall love to us, till we find the experience of his favour in our Reconciliation: the Priſoner knowes not what favour is in the Kings breaſt, till his Pardon comes.

Our reconciliation is founded in Gods good pleaſure.

By him.] *Doct.* Chriſt is the inſtrument of our Reconciliation: the firſt *Adam* tooke God from us, the ſecond *Adam* reſtored God to us. Man would needs become God, and therefore loſt God from us: God out of his love becomes man, and reſtores us againe to God. The World is now reſtored by the ſame wiſdome it was firſt made.

Chriſt is the meanes of our reconciliation.

Gods Image is reſtored in us, by him that is the eternall Image of the Father. The middle Perſon in the Trinity is the Mediator betweene God and Man, the naturall Sonne makes men Sonnes by Adoption: it is Chriſt that both can and ought to reconcile us. He could not doe it, if he were not God; he ought not to doe it, if he were not man [b].

[b] 1 *Tim.* 2. 5. *Rom.* 3. 25. 1 *Cor.* 1. 3. 1 *Iohn* 2. 1. 1 *Cor.* 3. 11. *Acts* 4. 12.

Vſes.

This Doctrine yeelds us matter of admiration of the love of Chriſt, if we conſider what either he was, or what we were. The *Lord in the forme of a Servant*, procures the ſalvation of the Servant: he that was *the beginning of Gods works*, repaires him, that at beſt, was the laſt of them. God deſcended from heaven to earth, that man might aſcend from earth to heaven: God is made the Sonne of man, that man might be made the Sonne of God: he that was rich, became poore, to make us rich; the immortall became mortall, to make us immortall. He is a Phyſitian to us ſick, a Redeemer to us ſold, a Way to us wandering, and Life to us dead. Secondly, this ſhould teach us in all ſuits to God, to ſeek to Chriſt the Sonne of God, it is he muſt offer up our Prayers, procure our Pardon, and make our Peace; yea, it is he and none other. Thirdly, we ſhould ſeeke the *teſtimony of Jeſus*, as well as his Ranſome: if he witneſſe to our Reconciliation, we need never doubt of it: if he give no witneſſe, we can have no aſſurance. *The Teſtimony of Jeſus* is given, partly by the Promiſes of the Word, (he putting ſpirit and life into them for our particular comfort,) and partly by the witneſſe of the Spirit of Adoption, in the unutterable feelings and joy of our hearts [c].

[c] 1 *Tim.* 2. 6. *Eſay* 55. 6. 1 *Cor.* 1. 6.

Reconcile.] The word imports a reſtoring of one to Amity, from which he was by his owne fault fallen. There is a three-fold eſtate of man: there is the eſtate, 1. Of *Innocency*; and here the man is at Amity with God: 2. Of *Corruption*; and here is mortall enmity betweene God and man: 3. Of *Grace*; and here they are made friends, and the League renewed. Into the firſt eſtate we came by *Creation*; into the ſecond by *Propagation*; and into the third onely by *Regeneration*. The diſtinct knowledge of this three-fold eſtate of man, clears Gods Juſtice, from the blame of all thoſe plagues, broke in upon Mankind, through corruption: and it ſhould ſcare wicked men out of their wretched condition, as they are by Nature ſer-

ſervants of corruption. And it greatly commends the mercy of God, that could love us when we were enemies.

In the performance of this work of Reconciliation or Mediation, there are ſix diſtinct things done by Chriſt: the firſt is *Diſcretion* or *Dijudication* of the cauſe: he takes notice of the ſtate and buſineſſe of the Church. Secondly, he doth report the Will of God, the Covenant and Conditions of agreement with God, to the Church. Thirdly, he makes Interceſſion for the offending party. Fourthly, he ſatisfies and expiates for ſinne. Fifthly, he applyes that Satisfaction. Sixthly, he conſerves the Elect in the ſtate of Reconciliation. Diſcretion and Relation belong to the Propheticall Office: Interceſſion and Satisfaction to the Prieſthood; Application and Conſervation to his Regall Office. Enquire then whether thou be reconciled to God in Ieſus Chriſt. I conſider it negatively; thou art not reconciled, if thou be not enlightened and inſpired with the holy Ghoſt, to lead thee into all truth. For if Chriſt did reconcile thee, as a Prophet, he muſt teach thee both by his Word and Spirit. Againe, thou art not reconciled if thou have not conſecrated thy ſelfe to kill the beaſts, thy ſins, in ſacrifice before the Lord; and by the Spirit of Interceſſion, to powre out thy ſoule in Gods ſight. When Chriſt reconciles as a Prieſt, he powres upon man *the ſpirit of Compaſſion and Deprecation* [d]: Thou art not reconciled, if Chriſt beget thee not by the immortall Seed, or rule thee not by the Scepter of his Word, or conſerve thee not in uprightneſſe, with reſpect of all Gods Commandements.

Who are not reconciled to God in Chriſt.

[d] *Zech.* 12. 12.

All things.] That is, the Church or Elect of God, all the faithfull. The Elect are called *All things*: 1. Becauſe of their number, there is a world of them [e]: 2. Becauſe there is for their ſakes a reconciliation with all the creatures in generall; for corruption is taken from the whole, though not from every part: 3. Becauſe God doth not receive their perſons into favour, but all things that belong unto them, that may concerne their felicity: 4. Becauſe whatſoever they have, in Heaven or Earth, comes by vertue of this Reconciliation.

Why the Church is called all things.

[e] 2 *Cor.* 5. 19.

Vſes. The Uſe is 1. To teach us to take notice of the worlds vanity: what is all the world, if Gods Children were out of it? Nothing. The Elect are all things, worth all, better then all. Kingdomes and Scepters and all the glory of the earth, is nothing in Gods account. And all is now corrupt with ſin, God would have it known, he ſtands not bound to any in the World, or the whole World, but onely to the Elect. 2. It ſhould teach us *to know no man after the fleſh*, that is, not to reſpect men for their Lands, Apparell, Titles, Parentage, &c. but for Grace [f]. 3. We ſhould not much wonder at the diſorders that are in the World: for were it not for the Elect, it would ſoon appeare, by the ruine of all, how little God cared for rebellious Reprobates. 4. It is a great comfort, no one of the Elect ſhall periſh, for all things be reconciled. 5. It ſhould teach us to make much of them that feare the Lord. Let them be in ſtead of all things in our account. Laſtly, ſeeing all things are reconciled, now let us keepe the peace, even the *unity of the Spirit in the bond of peace* [g].

[f] 2 *Cor.* 5. 16.

[g] *Epheſ.* 4. 6.

To himſelfe.] Some read *in him*. There is difference betweene *for Chriſt*, *by Chriſt*, and *in Chriſt*. *For*, noteth the meritorious cauſe: *In*, noteth the conjunction with the head: *By*, noteth the inſtrument.

To himſelfe foure wayes.

Doct. We are reconciled in Chriſt or unto Chriſt. This is true four wayes. 1. As he is the Perſon, by whom we are reconciled. 2. As his glory is the end of our reconciliation. 3. As his glory and holineſſe, is the patterne after which our happineſſe and holineſſe is proportioned. 4. In reſpect of his Love, Providence, Cuſtody, and Protection, unto the which we are received.

The

The Uſe of all may be to teach us: 1. To take heed of oppoſing, diſgracing or perſecuting of ſuch, as are reconciled to God; for he that toucheth them, toucheth the apple of Chriſts eye. Note he ſaith, *to himſelfe.* 2. In the uſe of all things, to carry our ſelves ſo, as we provide to give account, and give the things to God which are Gods, and as good Stewards, diſpoſe all things in that time, and according to thoſe rules, Chriſt hath appointed. 3. Seeing we are now brought ſo neere unto God, we ſhould humble our ſelves to walke before him in all reverence and feare: And to this end, we ſhould labour for *purity of heart*, that we might *ſee God* [h]: Yea, we ſhould hate all ſpirituall pollutions, and be *zealous in all good works.* And ſeeing God hath choſen us to himſelfe, we ſhould *ſet up the Lord, to be our God, to ſerve him with our whole heart, and have reſpect to all his Commandements* [i]. And to this end we ſhould labour for ſpeciall ſincerity in the profeſſion of Religion: an ordinary care will not ſerve the turne: if we will live with the multitude, we may periſh with the multitude [k]. But let us *cleave to the Lord with a perpetuall Covenant*, and reſolve to receive him *as our guide unto the death.*

Vſes.

[h] *Mic.6.8. Mat.5.7. Heb.12.14.*
[i] *1 Sam.6.20. 1 Pet.2.9,11, 12. Tit.2.13. Deu.26.16,17.*
[k] *2 Chro.15.3. Ier.50.5. Pſal.49.ult.*

Set at peace.] The effect of our reconciliation is peace. Concerning this peace, I propound five things.

1. Who made it: no other can ſet a peace among the Creatures, but he that reconciles men to the Creatour; he is the *Prince of Peace* [m]; *the chaſtiſement of our peace was upon him* [n]; *he is our peace* [o].

1. Who made peace.
[m] *Eſay 9.7.*
[n] *Eſay 53.*
[o] *Epheſ.2.13.*

2. With whom the faithfull are at peace: they are at peace, firſt, with themſelves; *Peace rules their hearts* [p]. Secondly, with good Angels [q]. Thirdly, with the ſeed of *Abraham*, the Jewes; *the partition wall is broken downe* [r]. Fourthly, with Gods ordinances, God *creating peace*, or elſe the World would alwayes be goring and ſmiting with the ſtrokes of war, *and words of vengeance* [ſ]. Fiftly, with the godly [t]. Sixtly, with all Creatures [u]. Onely there can be no peace; firſt, with the *Powers and Principalities*; for after the two ſtrong men have fought, there is no more peace [x]: ſecondly, with the *World*, the World hath hated the Maſter, and therefore the ſervants may not looke for better entertainment [y].

2. With whom they are at peace.
[p] *Col.3.15.*
[q] *Pſal.34. Heb.1.14.*
[r] *Eſay 2.15.*
[ſ] *Eſay 11.4. & 57.19.*
[t] *Eſay 11.6,7.*
[u] *Job 5. Heb.2.18. Pſal.91.13.*
[x] *Epheſ.6.12.*
[y] *Iohn 15.8.*

3. The effects of this peace, which are principally two: firſt, the reſtitution of ſoveraignty and dominion over the Creatures: ſecondly, the ſafety of the Chriſtian in all eſtates; for from this peace flowes great ſecurity and protection, even to the pooreſt Chriſtian, either from, or in dangers [z].

3. The effects of this peace.
[z] *Iob 5.15, &c.*

4. That we may attaine the ſenſe of this Peace, we muſt be reconciled to God [a]: we muſt be ſincere worſhippers [b]: we muſt *keepe us in our wayes* [c]: we muſt get a meek and quiet ſpirit [d]: we muſt *in nothing be careſull, but in all things ſhew our requeſts unto God* [e]: we muſt love God, and ſhew it by the love of the knowledge of his Name [f].

4. What we muſt doe to attaine the ſenſe of this peace.
[a] *Hoſ.2.18.*
[b] *Hoſ.2.17.*
[c] *Pſal.91.13.*
[d] *Pſal.37.11.*
[e] *Phil.4.7.*
[f] *Pſal.91.14.*

Vſes. Firſt, Gods Children ſhould know this priviledge for themſelves, it will be a preſervation againſt ſin. 2. Hence we may gather the miſery of all carnall perſons that are not reconciled to God. They want the protection of Angels, they are under the government of the *God of this world*; the Creatures are armed againſt them, they are ſtript of the royall priviledges ariſing from the communion with Saints; yea, God fights againſt them, in, and by themſelves, as by terrours of conſcience, and by unquiet affections and paſſions, giving them over to an unruly heart. What are Envy, Malice, Luſt and Rage, but ſo many weapons to fight againſt the ſoule? Yea, God fights againſt the ſinner, by the deadneſſe of his heart, which both aſſamiſheth the ſoule in ſpirituall things, and takes away the contentment of outward things.

Vſes.

By the bloud.] Here he notes how we are reconciled, *viz.* by the bloud of Chriſt,

Christ, this is that bloud of *ſprinkling* [g], *the bloud of the immaculate Lambe* [h], *the bloud of the everlaſting Covenant* [i], *Chriſts owne bloud* [k].

Many are the fruits and effects of the bloud of Christ: 1. We are elected through it [l]. 2. It ratifies the Covenant of God [m]. 3. It is that Reconciliation, juſtifying us from our former ſinnes [n]. 4. It joynes Jew and Gentile together in one City; yea, in one houſe [o]. 5. It purgeth the Conſcience from dead works [p]. 6. It turnes away wrath, and ſaves us from the deſtroying Angell [q]. It makes Interceſſion for ſins after Calling [r]. 8. It makes perfect in all good works [s]. 9. By it the faithfull overcome the Dragon [t], and Antichriſt [u]. Laſtly, it opens the Holy of Holies, and gives us an entrance into heaven [x].

The Vſe is: firſt, to teach us, to take heed of ſinning againſt the bloud of Chriſt; for, if it be thus precious, it muſt needs diffuſe a horrible ſinguiltineſſe upon ſuch as tranſgreſſe againſt it. If *Abels* bloud, wronged, cryed ſo fearfully; and the bloud of *Zacharias*, what ſhall the bloud of Chriſt doe [y]? And men ſinne againſt Chriſts bloud: 1. By reſiſting the means of application of Chriſt crucified. 2. By prophane Swearing and Curſing. 3. By aſcribing remiſſion of ſins to the works of the Law [z]. 4. By committing the ſin againſt the Holy Ghoſt *. 5. By returning to the luſts of our former ignorance [a]. 6. By prophane and unworthy receiving of the Sacraments [b]: And in the Sacraments men offend againſt the bloud of Chriſt: Firſt, when they come to it with an opinion of reall preſence, either by Tranſubſtantiation or Conſubſtantiation; for thereby they deny the truth of the bloud of Chriſt by conſequent, and open a gap to the adoration of Chriſt, in, or before Bread, or Wine. Secondly, when men uſe the Sacraments but as bare ſignes, not diſcerning ſpiritually the preſence of the Bloud and Body of the Lord. Thirdly, when men come thither unbidden, being not called, nor within the compaſſe of the Covenant by converſion. Fourthly, when men come to eat this Lambe, but without the ſowre hearbs of godly Sorrow for their ſins, and repentance. Fiftly, ſuch as come without Faith (by which they lay hold on Chriſt,) and Love (by which they are joyned to Chriſtians.)

Thus of the firſt Uſe.

Secondly, the conſideration of the dignity of Chriſts bloud ſhould teach Chriſtians to eſteeme their new birth. It is better to be borne *of the bloud of Chriſt*, then of all the *blouds of men* [c]: ſeeing *by his bloud we have the atonement*, we ſhould rejoyce in God [d]: and comfort our ſelves in this great prerogative, that our many ſins and infirmities are done away in the Interceſſion of Chriſt, *his Blood ſpeaking better things then the bloud of Abel* [e].

Thirdly, we ſhould never be much perplexed for the ordinary troubles befall us; for if we looke upon the *Author and finiſher of our Faith, he endured the ſhame and contradiction of ſinners, yea, and ſhed his bloud too*: whereas we *have not yet reſiſted unto bloud* [f].

Fourthly, it ſhould enflame us to a deſire of all poſſible, both Thankfulneſſe, giving glory to him that *ſhed his bloud for us* [g]: and Obedience, ſtriving to walke worthy of the effuſion and application of ſuch precious bloud [h]: ſtriving after perfection in all well-doing.

Of his Croſſe.] It was needfull our Saviour ſhould be upon the Croſſe, that ſo he might be the accompliſhment of what was ſignified by the Heave-offering and the brazen Serpent, and that ſo he might beare the ſpeciall curſe of the Law for us: of all deaths, the death on the tree, being by a ſpeciall Law of God made accurſed.

The conſideration of this, that Chriſt ſuffered on the Croſſe, ſhould teach us both Humiliation and Humility: we ſhould be pricked in our hearts to think

[g] *Heb.* 12.24.
[h] 1 *Pet.* 1.1.
[i] *Heb.* 13.20.
[k] *Heb.* 13.12.
The fruits and effects of Chriſts bloud.
[l] 1 *Pet.* 1.2.
[m] *Luke* 22. 20. *Heb.* 9.18.
[n] *Rom.* 3.25. & 5.9. *Epheſ.* 1.7. 1 *Joh.* 1.7.
[o] *Revel.* 7.14.
[p] *Eph.* 2.13. &c.
[q] *Heb.* 9.14. & 10.4.
[r] *Heb.* 11.18.
[s] *Heb.* 12.24.
[t] *Heb.* 13.20.
[u] *Revel.* 12. 11.
[x] *Revel.* 19. 23.
[y] *Heb.* 9.7. & 10.19.
Vſes.
[z] *Mat.* 23.30, 35. *Luke* 11.50.
How many wayes men ſin againſt Chriſts bloud.
[a] *Rom.* 3.20. 2.25.
* *Heb.* 10.26.29
[b] 1 *Pet.* 1.14.
[c] 1 *Cor.* 11.
[d] *Joh.* 1.13.
[e] *Rom.* 5.11.
[f] *Heb.* 12.24.
[g] *Heb.* 12.2.4.
[h] *Rev.* 1.5.
[i] *Heb.* 13.20.
Uſes of Chriſts Croſſe.

thinke of it that our sinnes caused him to be [i] *pierced*: and wee should put on all *humblenesse of minde*, when wee see him that *was equall to God*, [k] abasing himselfe for us, *in the forme of a Servant*, to dye on a tree: yea, the more basenesse hee suffered, the more wee should glory and rejoyce in his sufferings: nothing should glad our hearts more then Christ, *and him* [l] *crucified*.

Further, Christ dyed on the Crosse, to *breake downe the partition wall, and to slay* [m] *Hatred*. And shall Enmitie and Discord live, when Christ is dead? Shall hee be nayled, and shall not our vile affections be nayled downe with him? Besides, it should be our care to see to it, that the *Crosse of Christ be not made of none* [n] *effect*, which is, when by Faith it is not applyed, when the Doctrine of Christ is not Gods *power* in our soules; when our *Flesh is not crucified with the Lusts of* [o] *it*: and when *we take* not *up our Crosse to follow* [p] *Christ*: And lastly, when we are so *bewitched* that we *cannot obey the truth*.

By him. This is repeated in the *Originall* (though the Translation expresse it not) for foure Reasons: first, to shew how hardly men are drawne to ascribe from their hearts, their happinesse unto Christ. Secondly, to shew the necessitie of it: It is not possible to be saved, but by the imputed righteousnesse of Christ. Thirdly, to shew that all things in Christs action and Passion, were meritorious, lest men should superstitiously doate or dreame upon his Bloud, or the wood of the Crosse, or the signe of it, or the like. There is no merit in Bloud, but as it was in him. Fourthly, to confute the worship of Angels, which abuse beganne then to grow among the *Colossians*.

Both the things upon earth.] This *All things*, by a distribution, is againe repeated, to medicine the doubtfulnesse of Gods Children, which question it, whether Christs merits extend unto them; as also to inflame us to an admiration of the vertue of his death, by considering how farre it extends.

On Earth.] Note here two things. First, that eternall life is begunne in this life: we shall never see Gods face in Heaven, if we taste not of his favour on Earth. And if this must be begun on earth, why doe men deferre so great a worke as their reconciliation, as if it belong to Heaven rather then to be done on Earth; yea, this taxeth the slowneſse of heart, and discontentment of Gods Children. This knowledge, joy, affection, &c. is the same, thou must have in Heaven. And we should learne hence, to live on earth, like the Citizens of Heaven; Citizens will not live so rudely as the Country Swaines, much more oddes ought there to be between *Sarazens* and *Hagarens*, if I may so say; much difference between them that dwell in *Sion*, and those that have no portion but in *Sinai*. Gods Children are the *Sonnes of the Free-woman*, and *Citizens*; wicked men are the *Children of the Bond-woman*, and *Forrainers* and *Strangers from the Common-wealth of Israel*.

Secondly, where he saith, *upon the Earth*, and yet *in Heaven*, I might note the uncertaintie of our abode on earth: wee have nothing to possesse but the outside of the earth, which is readie to shake us off daily.

All things in Heaven.] For the meaning of these words, we know, that there are in Heaven, both Angels and Saints. And it may be questioned whether Angels be reconciled in Christ or no. Though Angels sinned not, yet Angels have gain'd by Christ a more perfect adhering to God, and establishing in their standing, encrease of [q] Knowledge, and of [r] Joy; yea, the Angels are reconciled by Christ thus, that is, they are made friends with us, with whom they were at enmitie: yet I thinke this is not meant here, but the Saints onely are intended, because it seemes, he entreateth here of Christ,

[i] *Zach.* 12. 12.

[k] *Phil.* 2. 8. &c.

[l] *Gal.* 6. 14.

[m] *Ephes.* 2. 16. 1 *Cor.* 1. 13.

[n] 1 *Cor.* 1. 18.

[o] *Gal.* 5. 24.

[p] *Matth.* 10. 38.

By him repeated for foure Reasons.

Whether Angels be reconciled in Christ or no.

[q] *Ephes.* 3. 9.

[r] *Luke* 15. 10.

not onely as head (for ſo he is head of Angels) but as Mediatour between parties fallen out. Whence we may note two things: firſt, that the very Saints now in Heaven, once needed the merits of Chriſt; none came there but were firſt reconciled, which may be a comfort to the afflicted ſpirits of mourning and drooping Chriſtians, if they conſider that the greateſt Saints did need remiſſion of ſinnes as well as they. And beſides it pounds to pieces merit of workes; in as much as theſe Saints came not into Heaven, but by the merits of Chriſt. Secondly, wee may learne that Chriſt merited not onely our perſons, but our grace and glory.

Verſe 21. *And you hath he now alſo reconciled, that were in times paſt ſtrangers, and enemies, becauſe your minds were ſet in evill workes.*

HItherto of the deſcription of the *Redeemer*, as he ſtands in relation to the whole Church: In theſe two Verſes he is deſcribed by relation, in particular, to the Church of the *Coloſſians*. In this deſcription conſider two things: Firſt, the miſerie the *Coloſſians* were in, without Chriſt: Secondly, the remedie in Chriſt. Their miſerie is both propounded and expounded: It is propounded to ſtand in two things; *viz.* *Alienation* and *enmitie*: It is expounded in two things; *viz.* that they were thus miſerable; firſt, in their *Mindes*; ſecondly, in their *Workes*: the remedie followes in the next Verſe.

Before I come to conſider of their miſerie, there are certaine words of Coherence to be weighed, *viz.* *And you hath he now alſo reconciled*: where obſerve, firſt, the word of Connexion, *And*: Secondly, the benefit repeated, *reconciled*: Thirdly, the perſon whom, *you*: Fourthly, the time when, *hath now*: Fiftly, the perſon who, *Hee*.

Six things obſerved from the coherence.

From the generall conſideration of the matter contained in this Verſe and the next, with the Coherence, ſix things may be obſerved.

Firſt, that Chriſt is a true Head, to every particular Church.

Secondly, that then is any people happy, and not before; when the Goſpell gathers their ſoules to God.

Thirdly, they cannot be miſerable, that ceaſe to be ſtrangers and enemies to God, whatſoever their outward eſtate be.

Fourthly, Doctrine muſt be applyed. For the humiliation of Gods Servants, ſo to *David*. For the convincing of the wicked, ſo to *Ahab*. For the tryall and detection of the temporary Faith, ſo to *Herod*. For the hardening of the Reprobates, and their rejection, and cutting downe by the Sword of Gods Servants, and for the ſpeciall conſolations and directions of GODS Servants. And therefore Miniſters ſhould imploy themſelves in application, and to that end ſhould ſtudy for power of matter, as well as forme of words, and turne themſelves into all formes, requeſting, beſeeching, reproving, &c. with all diligence and ſinceritie. The People alſo muſt know that their profiting lyes in application: and to this end they ſhould attend, meditate, repeate, pray, ſtrive againſt Securitie and Objections, keeping alive the ſparkes that are kindled in their ſoules. When a man can conſcionably apply the Word, it ſhewes, hee truely hates ſinne, and is a true hearer.

1 *Cor.* 2. 11.

Fiftly, men may know particularly, they are reconciled; which both checks Securitie, in not labouring for this knowledge; and confutes Papiſts, and drowſie Proteſtants, that ſay it is preſumption to thinke ſo.

Sixtly, experience gives ſure teſtimony to the Doctrine of the Goſpell: then wee know profitably, when wee know the Doctrine in our owne caſe, as the *Coloſſians* here their Reconciliation. Wee need not wonder then

then, if wee ſee that the moſt powerfull parts of practicall Divinitie have little or no teſtimonie, or if it bee, it is darke and ſeldome, from the moſt men; yea, from many Churchmen; the cauſe is, they never had experience themſelves. And we ſhould learne to eſteem their judgement moſt, that doe draw Religion moſt into practiſe; for *God will ſhew the humble his way.*

And you.] In the gathering of Soules, God workes beyond deſert, and many times beyond probabilities. If we reſpect the Men, they were Gentiles, hardened by hundreds of yeeres, in cuſtome of ſinnes: if wee reſpect the meanes, it is *Epaphras*, none of the greateſt of the Apoſtles. Which ſhould teach us to *live by Faith*, and uſe Gods Ordinance with confidence: As in the buſineſſe of converſion, ſo in matter of preſervation; knowing that God is not tyed to deſert or meanes.

Alſo.] *Doct.* The Church and Kingdome of Chriſt is in this World ſtill in progreſſe; Chriſt hath not done, when hee hath conquered *Rome* ſpiritually, that had conquered the World before corporally, but here is a freſh increaſe and a new; *You alſo.* And thus it will be ſtill, till the end of the World: and therefore wee ſhould every one doe what we can to help forward the Kingdome of God, and the adding of ſuch ſoules as yet belong to the vocation of Chriſt. And this we may doe, both by furthering the Goſpell preached, and by *ſeeking a holy Seed*; getting within the Covenant our ſelves, and by education, labouring to amend what by propagation wee have marred. Yea the conſideration hereof, ſhould much encourage us in the combat againſt Sinne and the World: for in the Warre, Souldiers uſe to gat her ſpirit and valour upon the tidings of new ſupplyes.

Now.] Men are not reconciled till redemption bee applyed: Chriſt dyed before, but they were not reconciled till now: it is not ſafe for men to reſt in the Hiſtoricall beliefe of Chriſts death: either learne to dye to ſinne, to crucifie thy fleſh, and to take up thy Croſſe daily, or elſe forbeare to mention Chriſt; for it is in vaine, thou haſt no part as yet in Chriſt.

Hath.] Though Sanctification, while wee tarrie in this World, be unperfect, yet Reconciliation is paſt ſo ſoone as a man is turned to God, Gods rich favour may ſtand with the many wants and infirmities of man: but then we muſt remember it is free and gracious: for if we be perfectly reconciled and yet not perfectly ſanctified, then it muſt needs follow, we are not reconciled from our owne workes.

Hee.] That is, Chriſt; which being againe mentioned, ſhewes, 1. that hee is God, ſeeing Reconciliation is here given to him, which was before aſcribed to the Father. 2. It proves that in the one eſſence of God are more Perſons then one. 3. It proves that Chriſt dyed willingly: he is not onely the meanes, but the undertaker of our [b] Reconciliation; hee is not onely the Sacrifice, but the Prieſt alſo.

[b] *Heb. 9. 14.*

Reconciled.] The repetition or application of this word and worke to the *Coloſſians*, ſhewes that there is one conſtant way, that God holds unalterably with all his people. No ſort of men can be happy, untill they be reconciled: if men will not mind their peace, and ſue out their pardon in Chriſt, their hope will faile them; there is no other way to be ſaved.

Thus of the words of Coherence: there remaines both their miſery in this verſe, and the remedie of it in the next verſe.

Strangers and Enemies, &c.] In generall wee may firſt obſerve, that it is profitable for men to know and meditate of their naturall miſerie, though men be never ſo unwilling to it; yea, though they bee alreadie delivered from it. For the conſideration hereof ſhewes men the need of a

Good to think much of our miſery.

Saviour, and as a Schoole-master traines them up to Christ: it mollifies the stony hearts of men; it breeds watchfulnesse over our nature, when wee know it is so poysoned and corrupted: it makes us compassionate over others in their distresse or infirmities: it sets an high price upon spirituall things, and makes us account Gods favour our greatest joy: it makes us to cleave to God in a perpetual Covenant. To omit many other commodities that arise hereof, it reproves the seldome teaching and learning of the doctrine of mans naturall miseries.

Wicked men are strangers in five respects.

Strangers.] Unregenerate men are strangers in five respects: 1. In respect of Heaven, not onely pilgrimes here, but without promise of a better life, so continuing. 2. In respect of God, *Without God in the World.* 3. In respect of Gods people, not fellow-Citizens, but [c] Forainers. 4. In respect of the speciall providence of God, *Strangers to the Common-wealth of Israel.* 5. In respect of the life of God: And that if we consider either the rule of life they account the *Law a strange* [e] *thing*; or the fountaine of life, *viz.* Regeneration, *they are dead in* [f] *sinne*; or the Obedience of holy life, *Their imaginations are onely evill* [g] *continually.*

[c] *Ephes.* 2. 12.
[d] *Ephes.* 4. 17.
[e] *Hos.* 8.
[f] *Ephes.* 2. 1.
[g] *Gen.* 6.

But if any aske how this strangenesse comes; the word in the originall seemes to note it; for it is *estranged*, which is more then Strangers; for it imports they were not so created, but made so. They were made so; 1. Originally, by the transgression of the first man, from whence flowed the first strangenesse betweene God and man; man running from God, and God refusing to delight in the sonnes of men. 2. By their owne actuall sinnes, which *separate betweene God and* [h] *them*, Alienation is to the workers of [i] iniquitie.

[h] *Esay* 59. 2.
[i] *Iob* 31. 3.
The hurt of living thus estranged.

Quest. But what hurt is it to carnall men to be thus estranged? *Ans.* There is no safetie against dangers; where God is not to protect men: there is no comfort in affliction, where one can neither looke to God, nor the Saints, for succour and comfort.

The God of this world doth rule effectually in all the Children of disobedience, they are in bondage to the World, they are in bondage to their owne flesh, even to a passionate, blind, hard heart, and rebellious nature. They want the delightfull refreshing of all the blessings of God, his Ordinances, Graces and outward favours: All glory is departed from men, when God is gone. Besides, obstinacie may cast them into a reprobate sense, and eternall death may swallow them up.

That wee may bee delivered from this strange estate of separation, the bloud of Christ must bee applyed, wee must become new Creatures, our peace must be preached, accesse must be had to God by Prayer, wee must be joyned to Gods Children, we must be built upon the foundation of the Prophets and Apostles, and our soules must become Temples for the Holy Ghost to dwell in: all this is set downe in the second of the *Ephesians*, from *Verse* 13. to the end of the Chapter.

[k] *Iob* 31. 3.
[l] *Ephes.* 4. 17.
[m] *Ezek.* 44. 7.
[n] *Heb.* 3. 9.
[o] *Prov.* 6.

And to this end we must take heed of *working* [k] *iniquitie*: of Ignorance: of an uncircumcised and an unmortified [m] Heart: of strange [n] Doctrine: of the strange [o] woman: of strange Fire, that is, Will-worship: and of the Manners of strange Children; for all these, by effects will estrange.

Lastly, if it be so great a miserie to be estranged, woe be to them that dye in this miserie, and regard it not: the lesse sense the more danger; and most faultie is that frowardnesse in any, that professe to feare Gods Name, that voluntarily bring a curse upon themselves, by estranging themselves from the societie of the faithfull. But let all that know Gods mercie in their reconciliation, rejoyce in their deliverance from this miserie.

Enemies.] Unregenerate men are enemies both actively and passively: Actively,

Actively, they are enemies to their owne soules; for hee that *loves iniquitie hates his owne soule*: 2. To holinesse of life, *they hate to be reformed*[p]: 3. To Gods children, for it is certaine, *they shall be hated of all carnall men, for Christs name sake*[q]: 4. To the light, he *that doth evill hates the light*[r]: 5. One to another, they are *hatefull and hating one another*[s]: 6. To God. *Object.* Sure no man hates God. *Sol.* Many men doe hate God, as appeareth by the threatning in the second Commandement: and the Scripture elsewhere notes such as in Gods account hate him; such are these: 1. Such as *withstand the truth, and labour to turne men from the Faith*, *Acts* 13. 8, 2. Such as are friends to the World, *Iames* 4. 4. 3. The carnall wisemen of the world, whose wisdome is enmitie to God, *Rom* 8. 7. 4. All workers of iniquitie, *Psal.* 37. 18. 20. & 92. 9. 5. All Scoffers, that reproach Gods Name, Truth, or people, *Psal.* 74, 18. 22. 6. All that hate Gods Children, *Psal.* 81. 14, 15. & 83. 2, 3. & 129. 3. 5. *Iohn* 15. 18. 23. 7. All those that refuse to subject their soules to the Scepter of Christ, and will not be ruled by his Ordinances: These are called his enemies, *Luke* 19. 27. And among other, such are those loose people that live under no setled Ministerie. Lastly, all Epicures, *whose God is their belly, and minde onely earthly things, and glory in their shame*, *Phil.* 3. 17, 18. Passively, they are enemies to God, who hates them, *Psal.* 5. 4. to Gods Ordinances which smite, and pursue, or threaten them, *Psal.* 45. 4: to all the Creatures, who are in armes against the Sinner, till he be at peace with God: and in particular to the Saints, who hate the company and assemblies of the wicked, *Psal.* 26. 4.

Enemies they are both actively and passively.

[p] *Psal.* 50.

[q] *Iohn* 15. 8.

[r] *Iohn* 3. 22. *Amos* 5. 10.

[s] *Titus* 3. 3. Who hate God.

And all this shewes the great misery of wicked men: and how can they but be miserable, that are in the estate of enmitie? All severitie will bee accounted Justice, all their vertuous prayses but faire sinnes: stript they are of all the peculiar priviledges of the Saints; and that which men would desire to doe to their enemies, God will certainly, by an unavoydable providence do to them. All the Creatures are against him: a wicked man is as he that should alway goe upon a Mine of Gunne-powder: either by force or by stratagem, the Creatures will surprise him. O that men would therefore labour to mortifie active hatred in themselves, that the passive destroy them not; and seeke to Christ, in whom onely this enmitie can bee removed.

Againe, this makes against merit; for what could we merit that were enemies? And let such as are delivered, and have felt the bitternesse of this enmitie, take heed of secret sinnes after Calling, unrepented of, lest GOD returne and visit them with the strokes of an Enemie[t].

[t] *Iob* 13. 24. &c. *Ier.* 30. 14. *Esay* 63. 19. Τῇ διανοίᾳ.

In the minde.] It greatly matters in the businesse of mans happinesse, how the mindes of men are ordered: 1. Man makes it the Fountaine of all his actions; it is his privie Counseller: hee speakes first with his minde, hee obeyes his minde[u]: it is the shop, whence he frames all his Engines against God and Man. 2. The Devill especially labours to be possessed of this Fort, and to have it in his custodie[x]. 3. The godly man repenting, first labours to be *renued in his mind*[y]. 4. God especially lookes after mans mind, which appeares in that he gave a *Law to the mind*[z], setting as it were a Guard to rule and appoint it: and the inward worship of God is here performed. We must *love God with all our mind* *, and *pray in mind* [a]. God makes a speciall search after mens mindes: it is his speciall glory to search the heart, and mind of man[b]: and if God be enraged, the strength of the battaile is directed against the mind, and his worst strokes light there: one of his last curses is a *reprobate mind*.

[u] *Ephes.* 2. 3.

[x] 2 *Cor.* 10. 4.

[y] *Ephes.* 4. 23.

[z] *Rom.* 7.

* *Marke* 12.

[a] 1 *Cor.* 14.

[b] 2 *Chron.* 18.

The consideration hereof may serve for reproofe of the great carelesnesse that is in the most, for the mind, and the inward man, and the purity thereof.

Thought is not free, as many foolly thinke; hee will never truly repent for evill workes, that doth not first care to repent for evill thoughts, and such like corruption in the minde. There should man beginne his repentance, where God beginnes the discovery of our miserie.

And let us learne to be more watchfull against the sinnes of our mindes, and be more grieved for the drosse and corruption we find there, and learne more to hate the sinnes of the mind, such as are ignorance, distracted service, false opinions, emptinesse of holy meditations, evill, dishonourable, impure, and unchast thoughts against God or man, pride, malice, frowardnesse, vanitie, securitie, and unbeliefe.

Doct. 2. There is in unregenerate men a strange minding of sinne, they *imagine mischiefe*, they have a *spirit of fornication, profound to decline*, deeply set: they *trust in their owne waies*, so as many times, they regard neither Gods Word, nor the rod, nor the threatnings of God, or rebukes of man; neither can they be stirred with the foure last things. This shewes as mans misery, and death in sinne, so the wonderfull mercy of God, in forgiving such sinnes: It is a comfort, that sinnes of set knowledge may be forgiven. And hence may be gathered a difference betweene the sinnes of the regenerate, and the sinnes of the unregenerate; for the godly sinne not with a full minde, they are not set in evill; sinne rebels in them, but not raignes. Lastly, this may let us see how litle cause we have to stand upon our minds or reason, or naturall parts, in matters of Hope and Salvation.

Plena voluntate.

In evill workes.] If the dependence, and the words themselves bee duely considered, we may here gather five things: First, that the evill workes of the sinner, cause the strangenesse and enmitie aforesaid. Secondly, that a wicked man can like himselfe well enough, though his very workes, and outward behaviour be evill: *He can blesse himselfe in his heart, when his iniquity is found worthy to be hated*[a]. Thirdly, that where the life is evill, the minde is evill; the heart cannot be good, where the workes are naught. Fourthly, that he that allowes himselfe in one sinne, will pollute himselfe with many sinnes. [*workes.*] Fiftly, when God lookes upon the workes of evill men, they are all evill: note a difference; if the carnall man looke upon his owne workes they are all good; if a godly man looke upon them, they are partly good and partly evill; but if God looke upon them, they are all naught, because his person is naught, his heart is naught, his end is naught, the manner is naught, &c.

[a] *Psal.* 36. 2.

Note.

Hitherto of their misery, both as it is propounded and expounded.

Quest.

A Question may be asked, how it comes to passe, that men have so litle sense of their miserie, and are so loath to take notice of it? For answer hereunto we must understand, that this comes to passe, because the god of this World, having possession, blindes their eyes, and men doe not examine themselves before the Law of God, and they are withdrawne by the deceitfulnesse of sinne, which in particular they have allowed themselves in; neither doe men remember their latter ends, or the Judgement of God before their death. Their eyes are not anointed with *eye-salve*; a number have not the Word to direct them, and some are deceived by false Teachers, which *cry peace, peace, where there is no peace.* And the most are deceived with false opinions and conceits; for either they thinke, that such like places as this, are true of Gentiles, and not of them: whereas unregenerate *Israel is as Æthiopia unto God.* or they feare that this knowledge will make men melancholy. Yea, some are so foolish, they say, this course drives men out of their wits: thus *Paul* is *mad*, and *Christ hath a Devill:* or they thinke, late Repentance will serve the turne, and then they may have time enough to consider. Thus of their misery.

Ans.

Amos 9. 9.

Verse

Verse 22. *In that Body of his Flesh, to present (or make) you holy, and unblameable, and without fault in his sight.*

IN this Verse the remedie of their miserie is set downe: where observe: first, the Meanes: Secondly, the End. The meanes is, *by that body of his flesh through death*: the End is *to present us*, &c.

In that body of his flesh, through death.] Here are two things: 1. the Nature of Christ: 2. the Sufferings of Christ. But first in the generall, I observe two Doctrines.

First, there is no remedie for the sinner, but the death of his Saviour: how foolish mankinde hath been distracted about the cure for their misery, is lamentable to consider: *Adam* gets Figge leaves, and Israel a foolish Cover[a]. As for Death and Hell: men are at a point, they have *made a covenant with them*. Or they thinke they are helped of their misery, if they can forget it: they can *blesse their hearts*, that they will not feele the smart of any *curses*[b]; or they will make satisfaction, *the sonnes of their body shall serve for the sinnes of their soules*[c]; or else the *Temple of the Lord*, their going to Church must make God amends[d]. Others cover all, with the garments of their owne civill righteousnesse: others put their trust in the wedge of gold, and say to it, *Thou art my confidence*. But unto us, *there is no name by which we can be safe, but the Name of Iesus Christ*. He must rescue us, that first created us: he makes us partakers of love, that was the Sonne of GOD's love: he makes us adopted sonnes, who himselfe is Gods naturall Sonne.

[a] *Esay* 30.

[b] *Psal.* 36. 2. *Deut.* 29. 19.
[c] *Mich.* 6.
[d] *Ier.* 7.

Secondly, It is profitable to be much in the meditation of Christs sufferings, that it might sinke into our minds, that we must goe out of our selves for happinesse; and such meditations open a way to godly sorrow[e]. They tend to the mortification of sinne, and they incline the heart of a Christian to be willing to suffer with him: for he suffered as the Master, wee are but Servants: hee suffered for others sinnes; we deserve more then wee can suffer by our owne sinne. Hee suffered all sorts of crosses, and infinite much: we suffer but light affliction. And the thought of his sufferings, may make us willing to contemne the World, seeing hereby we discerne that his Kingdome is not of this world. Yea, wee owe unto Christ the remembrance of his sufferings. It is a small thing he requires of us, when he wils us to thinke on him often, what he hath endured for us.

[e] *Ezek.* 11, 12.

The good that comes by meditating of Christs sufferings.

In that body of his flesh.] These words note Christs Nature: yet we must consider which Nature: in Christ there were two Natures in one Person, personally united: his divine and humane Nature. His divine Nature was from Eternitie, Immutable, Immortall, Impassible. His humane Nature, was conceived, and borne in time; Mutable, Mortall, Passible; one and the same: *without time* begotten of the Father, the Sonne of God, without Mother; and *in time* borne of the Virgin, the Sonne of Man without Father: Sonne to both, Naturall and Consubstantiall. These Natures are in one Person; for, that God and Man might become one in Covenant, one is become God & man in person, These Natures are personally united: this union is personall, but not of persons; and it is a union of Natures, not naturall.

In these words the Apostle speakes of the Nature assumed, *viz.* his Humane Nature. And there are two things to be noted in these words. First, that he saith, *that body*, not *the body*. Secondly, that he saith not simply, *his body*, but *that body of his flesh*.

That body.] Here he points out a speciall excellencie in the body of Christ, above all other bodies in Heaven and Earth: for his body was without sinne, formed by the over-shadowing power of the Holy Ghost; so is no man else. 2. It is assumed into personall union with the divine Nature.

Christs body more excellent then all other bodies.

3. It

3. It was honoured with speciall Prophesies, Types and Sacrifices. 4. This body was offered up as a full expiatory Sacrifice. 5. It is to be remembred to the end of the World, in the Sacrament.

Christs body not like ours in two things.

Body of his flesh.] To note, that it was a true Body, like unto ours; and to distinguish it from this Sacramentall and Mysticall body. In two things Christs body was not like ours, and in three things it was like. It was not like: first, in the manner of subsisting: it was not independent, or a person of it selfe. 2. In the vicious accidents of the substance of it, no sinne, either could or ought to infect it: *Could not*; because originall sinne was restrained by the Holy Ghost: *Ought not*, because in it a *purgation* for our sinnes must be made. In three things it was like ours: first, in substance, hee tooke our whole Nature; he was the *seed of the Woman*, of *Abraham*, of *David*, the *Sonne of man*, &c. And hee took the parts of our Nature, both soule and body. 2. In properties, and thus he assumed both the properties of the whole Nature, in that he was finite, and create. And in the parts, as in the soule, he assumed, Understanding, Will, Memory: and in the Body, Figure, Quantitie, and Circumscription, &c. 3. In infirmities, for hee assumed not onely our Nature, but the infirmities of nature. But we must know that hee tooke the defects, or infirmities, they call *miserable*: not those they call *damnable*.

In three things it was like.

Thus of the Doctrine of his Nature: his sufferings follow.

Through death.] The death of Christ doth reconcile us, in as much as it *ratifies the covenant*, and takes away the guilt of the *sinnes of the former Testament*, and the vertue of it eats downe the power of present sinnes, and destroyes the power of our naturall death.

Christs death differs from the death of all the Elect, in three things. First, in that in death he sustained not his owne person, but dyes as our suretie, and so is a Sacrifice for sinne. Secondly, hee was in death a *whole burnt Offering*; for as he dyed in body, so his soule was *an offering for sinne*, in as much as he sustained the sense of the infinite wrath of God in his Agonies. Thirdly, in that his death was the death of him that was the Sonne of God. Hitherto of the doctrine, of the Nature and Sufferings of Christ, the Uses follow.

Christs death differs from ours, in three things.

Uses of Christs death.

First, for Instruction. The consideration of all this should teach us, 1. To value reconciliation, with all the graces that flow from it, according to the worth of the meanes by which they are procured. If there were no other way to know the worth of Gods Favour, Knowledge, Spirituall refreshings, and Graces, yet by the price, paid for the purchase of them, wee may discerne they are worth more then all the World. 2. Is it not possible for us to hate sinne, upon the consideration of so pregnant an example of the odiousnesse of it, when the imputation of sinne brought the Sonne of God on his knees, to his Death? *O the Soule Lethargie*, that hath over-growne us! 3. That wee may have the profit of the Incarnation, and Passion of Christ, in his naturall body, wee must bee carefull to get into his Mysticall body. 4. The Apostle useth the Meditation of Christs humiliation to the death, as an argument to perswade us to Compassion, Mercy, Fellowship in the Spirit, Unitie, Humilitie, Clemencie, and Meeknesse of mind, *Phil.* 2. 1. *to* 9.

Secondly, wicked men may here see what smart they are like to feele from the unpartiall Iustice of God. Doth he not spare the body, the flesh, the bloud, the life, of his owne Sonne, when he became but a surety for sinne? How shall ungodly men, ever enemies, and never sonnes, that themselves have committed sinne, escape, when the day of Wrath shall come?

Thirdly, godly men may here see great reason of comfort, not onely by con-

considering the great love of Christ, and the great benefits must needs flow from his death; but 2 two things be weighed: First, the honour done to our Nature, in that in the humanitie of Christ it is joyned to the divine Nature, this makes amends for that breach that is made by the damnation of millions in our nature. Secondly, the great certaintie of Gods Covenant, of Grace and Mercie. For *a mans covenant, if it be once confirmed, no man abrogates it, or addeth, or taketh from it*: therefore, much more Gods Covenant shall stand unchangeable, being ratified and confirmed by the death of Christ. 1 *Tim.* 3. 16. *Phil.* 2. 6, 7. *Gal.* 3. 9.

Thus of the Meanes.

The end followes, in these words: *To present you holy, and without spot, and unblameable in his sight.* And in these words, is both the presentation, and the sanctification of Christians to be considered.

To present you.] The originall word is very significant, and diversly accepted: it signifies to restore: so *Acts* 9. 41. to assemble, *Acts* 2. 26. to make present: so *Act.* 23. 23. to make readie, furnish, purge, or make cleane, *Acts* 23. 24. to make acceptable, 1 *Cor.* 8. 8. to make manifest, 2 *Tim.* 2. 15. to prove evidently, *Acts* 24. 13. to assist & stand to, *Rom.* 16. 2. 2 *Tim.* 4. 16. to offer by way of dedication, or gift to God, 2 *Cor.* 11. 2. *Luke* 2. 22. *Col.* 1. 28.

It is true that Christ restores us, collects us, brings us into Gods presence, cleanseth us, makes us acceptable, assists and defends us, and manifests us to be holy. But I take it principally in the last sense, he presents us by a dedication to God. Thus Christ shall present us holy, both at the Day of [a] Judgment, and in the day of death, when he shall deliver the soule to God. Thus also Christ doth present us in this life: First, when by the preaching of the Gospell, he severs and segregates us from the World, and brings us into Gods houshold. Secondly, in Justification, when clothing us with his owne righteousnesse, he becomes our Justification. Thirdly, in new obedience: and that two wayes: First, when he presents our workes, covered with his intercession. Secondly, when he causeth us to present our selves to God, both by Prayer and consecration of our selves to Gods Service, and holinesse of life. It must be every mans care then to seeke his presentation from Christ, and to that end, by Covenant, Prayer, and practice, devote himselfe to a subjection, to all the Ordinances of Christ. *Ephes.* 5. 27. *Ephes.* 1. 6. [a] *Rom.* 14. 10.

Thus of presentation: Sanctification followes.

Holy, unblameable, and unreproveable in his sight.] At the first sight I should encline to understand these words, either of Justification or our consummate holinesse at the day of Judgement; but that the sway of interpreters forces me to expound them of Sanctification. It is greatly to be weighed, that a man in this life should be here said to be holy, unblameable, and unreproveable, or as the other Translation hath it, without fault in his sight. For the better conceiving of it, we must compare with these words, other Scripture, wherein is given unto the godly, that they have cleane hands, and a pure heart, *Psal.* 24. 4. that they are pure, *Prov.* 21. 1. upright in heart, *Psal.* 97. 11. sanctified throughout, 1 *Thess.* 5. 23. perfect or undefiled in their way, *Psal.* 119. 1. perfect, 2 *Cor.* 13. 11. *Phil.* 3. 15. *Matth.* 5. 48. faultlesse, *Jud.* 24. without spot, and blamelesse, 1 *Pet.* 3. 14. walking in all Gods wayes, 1 *King.* 8. 58. and that they keep Gods covenant, *Psal.* 25. 10. & 78. 8. 10. & 132. 22. Thus *Noah* is said to be perfect, *Gen.* 6. 9. *Hezekiah* walked before God with a perfect heart, *Esay* 38. *Davids* heart was perfect, 1 *Kings* 11. 4. *Zacharias* and *Elizabeth* were both righteous before God, and walking in all the Commandents of the Lord blamelesse, *Luke* 1. 6. How the words are to be understood. 1 *King.* 8. 61.

The question is, how those sayings should be true, and in what sense they are meant: And for the clearing of the doubt the way is not simply to reject the propositions, as impious and untrue, and heresticall, as some ignorant

rant and malicious persons doe: but seeing they are the sacred words of Scripture, to consider what it is may be attained, and what God requires of us. To thinke with the Papists, or Anabaptists, that any mortall man can performe the obedience required in the morall Law, perfectly, so as never to commit sinne against the Law, is a most blasphemous, detestable, and cursed opinion, for there is no man that sinneth not: the best of the Saints have had their thousands of sinne. But those places are to be understood of the righteousnesse of the Christian, as he is considered to be under the covenant of grace, and the Gospell, not of Legall perfection, but of an Evangelicall innocency and uprightnesse. Not as their workes are in themselves, but comparatively, either with the workes of wicked men, or as they are in their desire and endevour, and as they are presented in the intercession of Christ, who covers the imperfections that cleave to the workes of the faithfull. Sometimes the faithfull are said to be perfect, that is, strong men in Christ; compared with the weake Christian, and infant in grace: so that we see what a Christian in this life may attaine unto; the rigour of the Law being taken away, in the covenant of grace, and the imperfections of his workes, and frailty, being covered in Christs intercession.

Holy.] This word Holy, is the generall; and comprehends the other two. For holinesse is either internall, and that is expressed by the word ἅμεμπτος, unblameable, or externall, and so it is expresst in the word ἀνεγκλήτους, unreproveable. Holinesse is given to God, and so [d] *essentially*; to the Spirit of God, and so *effectively*, because it workes it in others; to Christ as he derives it by influence to his [e] members; to Angels, *Matth.* 25. to Sacrifices, by way of type; to the Covenant of God, as it promiseth holinesse to the [f] faithfull; to the prophets, as Teachers of [g] holinesse; to the Scriptures, as the rule of [h] holinesse; to places, for the holinesse of the subject: but here it is a glorious adjunct, conferred upon the faithfull by Christ.

[d] *Luke* 1. 49.

[e] *Acts* 3. 14. *Luke* 1. 35.
[f] *Luke* 1. 71.
[g] *Acts* 3. 21.
[h] *Rom.* 1. 2.

Foure things observed about holinesse.

Concerning holinesse of heart, and life, in generall, there are here foure things to be noted. 1. The necessitie of it; we can never be reconciled or glorified without it, *Tit.* 2. 12, 13. 2. The difficultie of it, lesse then the power of Christ crucified, cannot make men lead a holy life. 3. The meritorious cause of it: holinesse is merited by Christ, as well as salvation. 4. The order: men must first be reconciled to God, before they can get holy grace, or lead a holy life.

Unblameable.] Christian perfection hath two things in it. First, uprightnesse of heart, noted by this word. Secondly, uprightnesse of life, noted by the word following. Internall perfection or holinesse, must have these things in it. First, the staine of former sinnes must be washed away with the teares of [i] Repentance. Secondly, the inward worship of God must be set up in the heart. Some impressions men have of an externall worship, but of the inward worship, men are naturally almost wholy ignorant. God is inwardly worshipped, by the constant exercise of grace from above, as Love, Feare, Trust, Delight, Desire, &c. Thirdly, there must be in us an assurance of Gods [k] favour. Fourthly, there must be a freedome from prevayling evils in the mind or affections; in the mind, as ignorance, wicked thoughts, errours; in the affections, as impatiencie, lust, servile feare of men [l], malice, &c. Fifthly, Hypocrisie must not raigne, our desire must be more to be good, then to seem [m] so. Sixtly, our whole heart must be set upon Gods whole Law, to have respect unto all Gods Commandements. God abhorres a *divided heart*, [n] and a *double* [o] *heart*. Seventhly, the mind must bee set upon heavenly things, and converse in [p] Heaven. Where these things are happily attained unto, there the heart is upright, whatsoever defects, or infirmities bee in it: these things are different in Christians, in the degrees; for there is an infancie and weaknes in sanctification, as well as Faith.

Internall holinesse hath seuven things in it.
[i] *Isa.* 4. 4.

[k] *Heb.* 10. 22. *Acts* 15. 9.
[l] *Prov.* 29. 2. *Psal.* 41. 6. *Iames* 1. 4.
[m] *Psal.* 125. 4.

[n] *Hos.* 10. 2.
[o] *Iames* 4. 8.
[p] *Col.* 3. 1.

The

The ſignes of an upright heart are theſe: Firſt, it deſires [o] perfection: Secondly, it will not ceaſe well doing for [p] croſſes: Thirdly, it will ſerve God, though [q] alone: Fourthly, it will not follow the eye, it is not [r] ſenſuall: Fifthly, it rejoyceth in the love of Chriſt, above all [s] things: Sixtly, it will ſmite for leſſer ſinnes, as *Davids* did, 2 *Sam.* 24. Seventhly, it is [t] conſtant.

That we may attaine an upright and unblameable heart. In generall wee muſt get a *new* [u] *heart*. In particular, 1. we muſt by mortification circumciſe our [x] hearts: 2. we muſt get Gods Law written in our [y] hearts: 3. wee muſt ſeek and love puritie of [z] heart: 4. we muſt keep our hearts with all [a] diligence: Laſtly, we muſt walke before [b] God.

Motives to inward holineſſe. Firſt, we ſhall never ſee the righteouſneſſe of God imputed, till we be upright in [c] heart. Secondly, a pure heart is one of the cleereſt ſignes of a bleſſed [d] man. Thirdly, God ſearcheth to finde what mens hearts are, as well as what their lives [e] are. Fourthly, *the eyes of the Lord behold all the earth, to ſhew himſelfe ſtrong, with all them that are of a perfect* [f] *heart*. Fiftly, *light is ſowen for the righteous, and joy for the upright in* [g] *heart*. Laſtly the whole 125. Pſalme encites hereunto.

Unreproveable.] This word notes the externall uprightneſſe, or Chriſtian perfection of life. Externall innocencie muſt have in it divers things. 1. We muſt be free from the groſſe ſinnes of every Commandement: 2. we muſt *ceaſe from our owne* [h] *works, keep us from our* [i] *wickednesse: and not turne after the wayes of our owne* [k] *heart*: that is, we muſt be ſure to ceaſe from our particular beloved ſinnes: 3. our Families muſt be well ordered, both for peace, labour, and [l] pietie: 4. we muſt be free from [m] Idolatrie: from the cuſtomarie ſinnes of the [n] tongue; from the raigne of hardneſſe of [o] heart: from haſting to be rich: for he that *haſteth to be rich* cannot be innocent, as the Proverb is. Laſtly, wee muſt *love our enemies, Matth.* 5. *ult.* That we may attaine hereunto, we muſt walke in the way of good men, *Prov.* 2.20. we muſt ſet Gods Lawes ever before us, and let them be our warrant, 2 *Sam.* 22, 23. we muſt not be *deſtitute of heavenly gifts*, 1 *Cor.* 1. 6. 8.

In his ſight.] Theſe words may be referred, either to our preſentation, or to our ſanctification. And whereas ſome would thinke that they overthrow the former ſenſe of the words, and prove, that he entreats here of our holineſſe in Gods ſight by juſtification, they are deceived; for they may finde theſe words given to ſanctification, ordinarily in Scripture, as *Luke* 1. 6, 7. *Heb.* 13.21. 1 *Iohn* 3. 22. *Revel.* 14. 5.

The words being referred to Sanctification, import foure things.

Firſt, that what we are, or doe, is in his preſence: ſo the words uſed, *Luke* 2. 18. & 13. 26. *Acts* 10. 33.

Secondly, that God is a witneſſe of all we doe: ſo the words uſed, *Luke* 8. 47. 2 *Cor.* 7. 12. *Gal.* 1. 20.

Thirdly, that God accepts of what is truely good, in any meaſure, *Luke* 1. 75.

Fourthly, that God highly prizeth all that is good in the good, *Luke* 1. 25. 2 *Tim.* 2, 3. & 5. 4. As the words there uſed ſhew.

Signes of an upright heart.
[o] *Phil.* 3.
[p] *Iob* 2. 3.
[q] *Ioſh.* 24. 15.
[r] *Iob* 31. 7.
[s] *Cant.* 1. 3.
[t] *Pſal.* 78. 37.

Rules.
[u] *Ezek.* 36. 27.
[x] *Deut.* 3. 6.
[y] *Ier.* 31. 33.
[z] *Prov.* 22. 11.
[a] *Prov.* 4. 17.
[b] *Gen.* 17. 2.

Motives.
[c] *Pſal.* 36. 10.
[d] *Matth.* 5. 6.
[e] 2 *Chron.* 28. 9.
[f] 2 *Chron.* 16. 9.
[g] *Pſal.* 97. 10.

What externall holineſſe muſt have in it.
[h] *Heb.* 4.10.
[i] 2 *Sam.* 22523.
[k] *Eſay* 57. 17.
[l] *Titus* 1. 6, 7.
[m] *Deut.* 18. 3.
[n] *Iames* 3. 3.
[o] *Prov.* 21. 29.

Verſe 23. *If yee continue grounded, and ſtabliſhed in the faith, and be not moved away from the hope of the Goſpel, whereof yee have heard.*

THe ſecond part of the Epiſtle, *viz.* the propoſition of Doctrine, hath been handled hitherto, from the twelfth Verſe unto theſe words. In theſe words, and thoſe that follow, to the end of the ſecond Chapter, is contained the third part of the Epiſtle, *viz.* matter of exhortation: wherein he both perſwades and diſſwades. The perſwaſion is contained in this Verſe.

The diviſion of the third part of the Epiſtle.

Verſe, and the reſt, unto the eight Verſe of the next Chapter. The diſſwaſion is from Verſe 8. of Chapter 2. to the end of the Chapter.

In the Perſwaſion, the Apoſtle exhorts them to perſeverance, both in Faith and Hope: where is to be obſerved, 1. the matter to which hee exhorts, in the beginning of this Verſe, and the reaſon to enforce the exhortation, in all the Verſes following. The matter to which he exhorts is two-fold: firſt, to perſeverance in Faith, in theſe words, *if yee continue grounded and ſtabliſhed in the Faith*: Secondly, to perſeverance in hope, in the next words: *and be not moved from the hope of the Goſpel, whereof ye have heard.* From the coherence and generall words of the Exhortation, we muſt obſerve, that Gods children after they have gotten true grace, and are comforted in their reconciliation, muſt looke to their Faith and Hope. It is not enough once to get Faith and Hope, but after they are conceived in us, they muſt be daily looked to: for *the juſt muſt live by his faith*: It muſt be to him *according to his faith*, not according to his friends, money, labour, meanes, &c. By Faith he muſt draw vertue out of all Gods Ordinances: by Faith he muſt *purge his heart* of his daily ſinnes: by Faith and Hope, *he walkes with God, and overcomes the World.* This may greatly reprove mans careleſneſſe; men looke to their Grounds, Cattell, Shops, &c. but who lookes to their Faith and Hope?

Conſideration of the doctrine from the Coherence.

Hab. 2.5. *Heb.* 11. *Epheſ.* 3.16. *Acts* 15.9. 2 *Tim.* 3.15. 1 *Joh.* 5.4.

If yow continue grounded and ſtabliſhed in the Faith.] Here are two things: firſt, the manner of the propounding of the exhortation, *viz.* with an *If*: Secondly, the exhortation it ſelfe: where note; 1. the dutie, *continue*: 2. the manner of the dutie, *grounded and ſtabliſhed*: 3. the Object, *in Faith.*

Why propounded with an *If*

If.] The Apoſtle propounds this Exhortation with an *If*, becauſe hee ſpeaketh to a mixt multitude, among whom were many that would not *continue*; and thereby ſhew they were not truely reconciled. Yea, it was needfull that the godly amongſt them, ſhould have it thus doubtfully ſet downe, that ſo they might be more carefull to ſettle and eſtabliſh themſelves in the Faith, that they might hold out in it.

Men will fall away; looke for it.

As this (*if*) lookes upon the wicked, it ſhewes, that in places where the Goſpell gathers ſpules to God, many that for a time were forward, and greatly affected, will afterwards fall away. And therefore Gods ſervants, both Miniſters and People, ſhould looke for Apoſtaſie, and not to bee overmuch troubled when they ſee any fall away.

What makes many fall away [a] *Iohn* 6.30.42, 52.60, 61, *&c.*

It is not amiſſe to conſider by what meanes or motives men are plucked away from the love of the truth. Some fall away for *hard* [a] *ſayings*, ſome cannot follow Chriſt long, becauſe of their *carnall friends*: others are corrupted with lewd *company*: others cannot beare the reproofes of their faults; and if they be reproved, either they will liſt *Amos* away from *Bethel*, or they get themſelves away from hearing *Amos*. Some *heare this Sect every where ſo ill ſpoken of*, that they will be better adviſed ere they ſettle upon ſuch courſes. And the rather, becauſe they doe not ſee the multitude ſet out with them, or great men yeeld any countenance to ſuch ſtrict courſes. Others are ſeduced by Time-ſerving, flattering, falſe, or *corrupt teachers*, who (labouring to hinder the efficacie of the Doctrine of painefull Miniſters) hope to accompliſh either the *ſtopping of their mouthes*, or *the increaſe of their bonds*, or at leaſt their *diſgrace with the* [b] *people*. Others are *enſnared* with the earthly things, and forſake the ſincerity of the truth, *to embrace this World with Demas*. Many fall away for the *Croſſe*, and all are catcht with the *deceitfulneſſe of* ſome *ſinne*.

[b] *Ezek.* 13.19, 20, 22. 2 *Tim.* 3.12, 13, 14. *Heb.* 3.12, 13.

The faithfull may fall away in ſome reſpects.

Queſt. But may the faithfull fall away and not continue? *Anſw.* The faithfull may loſe, and fall from 1. ſome degrees of innocencie of life. 2. Some degrees of the working and efficacie of Gods Spirit. 3. Some degrees of Communion with Chriſt. Their Communion may bee leſſened, though

though their union cannot be dissolved: 4. from Faith, of which he makes mention here. And thus they may fall; in respect of *sense*: in respect of some *degree*: in respect of some *acts* of faith: in respect of some *Doctrine* of Faith: and lastly, in respect of the *meanes* of the doctrine of Faith: But there are seven things from which the Elect can never fall: first, eternall life, *Iohn* 10. 29. Secondly, confirming grace in some measure, *Psal.* 14. 5. Thirdly, remission of sinnes past, *Esay* 43. 25. Fourthly, the seed either of doctrine, or grace, [1] *Iohn* 3. 9. Fiftly, the spirit of sanctification. Sixtly, the habite of Faith, *Luke* 22. 32. Seventhly, union with Christ, *Iohn* 17. 22, 23. 26.

Quoad sensum. Quoad gradum. Quoad actum. Quoad doctrinam. Quod media doctrinæ.
Seven things from which the Elect can never fall.
Psal. 94. 14. 145. 14.
Motives to continuance.

Continue.] Three things I propound concerning perseverance. First, some reasons to move us, to labour, to hold out, and continue. Secondly, rules to be observed, that we might continue. Thirdly, the helpes the faithfull have to further their perseverance.

For the first: Unlesse wee continue, we shall never have the full truth of God, nor be *made free* by it: nor have sound comfort, that we are the Disciples of [c] Christ. Neither is any man *fit for the Kingdome of God, that puts his hand to the plow, and looks* [d] *backe. The branch cannot beare fruit, except it abide in the* [e] *Vine.* And, *if they continue not with us, it is because they were not of* [f] *us. It had been better* (for men) *never to have known the way of righteousnesse, then after they have known it, to turne from the holy Commandements, delivered unto them. For if after they have escaped the pollutions of the World, through the knowledge of Iesus Christ, they be againe entangled, and overcome; the latter end will be worse then the* [g] *beginning.* Yea, the very children of God by backesliding, may fall into a miserable condition; *the powers of Hell may assault* [h] *them.* They may goe to the grave with unrecoverable affliction: yea, they may lose some graces, without all restitution in this World: as the joy of their salvation, plerophory, or full assurance, &c.

[c] *Iohn* 1. 31, 32.
[d] *Luke* 9. 6.
[e] *Iohn* 15. 4.
[f] 1 *Iohn* 2. 19.
[g] 2 *Pet.* 2. 19, 20.
[h] *Psal.* 77. 11.

For the second: If thou wouldest continue, thou must observe eight Rules. First, thou must get a continuing faith: get thee an infallible assurance of Gods favour, arising from the wise Application of Gods promises, and the sure witnesse of Gods [i] Spirit. Secondly, thou must at first be throughly cleansed of all thy filthinesse; making conscience to repent of all sinne, and have *respect to all Gods Commandements.* And thou must be sure thou get a *new heart*: for the old heart is deceitfull, and will not hold out in any thing that is [k] good. Thirdly, thou must continue to use the meanes of preservation: thou must still heare, pray, read, conferre, meditate, and receive the Sacraments; for the spirituall life is preserved by meanes, as well as the naturall. Fourthly, thou must joine thy selfe to such as feare God, in the society and *fellowship of the Gospell.* The affections, and desires of many, are blasted, and soone vanish, like *a morning cloud*, for want of communion with such as are able to direct, comfort, admonish, or encourage [l] them. Fiftly, thou must see to it, that thou get knowledge, as well as [m] affection; and affection as well as [n] knowledge. Sixtly, thou must so receive the truth of the doctrine of Christ, as thou be also ready and willing, to confesse it, and professe it, amidst the different opinions, and humours of [o] men. Seventhly, thou must be a sheepe; meeke, tractable, profitable, sociable, innocent: for boysterous, conceited, perverse, unteachable natures will never hold [p] long.

Eight Rules for continuance.
[i] *Iohn* 6. 40.
[k] *Ezek.* 36. 26, 27.
[l] *Ier.* 32. 39, 40. *Phil.* 1. 5, 6.
[m] *Hos.* 2. 19, 20.
[n] *Psal.* 145. 14.
[o] *Mat.* 16. 16.
[p] *Iohn* 10. 28.

Lastly, thou must be ever wary, and take heed of crosse teachings, and the puffes of contrary doctrine: and withall, take heed of coldnesse, in following the truth, and of discord with such as feare God. Many times personall discords worke through mens singular corruptions, Apostasie from the truth once [q] received.

[q] *Eph.* 4. 13, 14.

The ſumme of all is; that, if we get a juſtifying faith, and be once aſſured of Gods favour; if we at firſt make a through reformation; if we daily ſticke to, and waite upon the meanes; if we converſe with Gods children; if we have wiſe affections, that are warmed with piety, and ſhewed with diſcretion: if we make a ſound profeſſion of the ſincerity of the truth; if wee be meek and teachable and follow the truth without coldneſſe, or contention, we ſhall never fall, but continue *as Mount Sion, that cannot bee moved.* And out of all this we may diſcerne the cauſe of the backſliding of many, either they were deceived by a temporary faith: or neglected the conſtant uſe of Gods Ordinances, or were ſleighty in mortification; or they forſooke the fellowſhip of the Saints; or they were toſt with contrary doctrine; or they were people of unruly affections, or were ſeduced by ſecret luſts.

Helpes for continuance.

For the third: though it be a hard worke to continue, by reaſon of the infirmities within us, and the impediments from without us; yet a Chriſtian hath great helpes to further him in perſeverance: he hath helpes, firſt, from the Saints, and is furthered by their example, by their *exhortations*, and by their [r] *Prayers.* Secondly, from the immortall ſeed which is within them, which hath as great aptneſſe to grow as any ſeed in nature: and is as ſeed that is ſowne, for continuance, even for Eternity it [ſ] ſelfe. Thirdly, from the eaſineſſe and grace of the Covenant, in which they ſtand in favour with God. And here it would be obſerved how the words of the Covenant runne: for when God ſaith, *He will make his everlaſting Covenant, his promiſe is, that he will not turne away from them, to doe them good: and his feare he will put in their hearts, that they ſhall not depart from* [t] *him.* And in another place hee ſaith, hee will not onely *cleanſe them*, but he will *give them a new heart, and take away the ſtony heart out of their bodies, and put his Spirit within them, and cauſe them to walke in his Statutes, and to doe* [u] *them.* Fourthly, from the Spirit of God, which is in them; for the Spirit ſets the ſoul [x] *at liberty*: and furniſheth it with [y] *graces*: ſealeth up unto the day of [z] Redemption: *ſtrengtheneth the inward* [a] *man: ſhewes the things given of* [b] *God*: is a perpetuall [c] *Comforter*: *Leadeth into all* [d] *truth*: *frees from condemnation*, and the rigour of the [e] Law, *Rom.* 8. 1, 3. is *life for righteouſneſſe ſake, verſe* 10. *mortifies the deeds of the fleſh, verſe* 13. *beares witneſſe*, that they are the children of God, *verſe* 16. is a *Spirit of Prayer*, to cauſe them to *cry Abba Father, verſe* 15. *helpes their infirmities*, and *makes requeſt for them, ver.* 26. Fiftly, from Chriſt: for from Chriſt they have *protection*, *Iohn* 10. 18. *Influence*, *Iohn* 15. 1, 4, 5. *Interceſſion*, by which he covers their ſinnes and infirmities, preſents their workes in his merits, and moveth the Father to *keepe them from evill*, &c. *Iohn* 17. 9. 11, 15, 17, 22. Sixthly, they have helpes from his Ordinances: for by Prayer, when they aske according to Gods Will, they may be ſure to have any thing, 1 *Iohn* 5. 14. And by the Sacraments, Faith is confirmed, and ſealed, and Grace nouriſhed.

r *Heb.* 12. 1. & 10. 24.
1 *Tim.* 2. 1.
ſ 1 *Iohn* 3. 9.
t *Ier.* 32. 7.
u *Ier.* 36, 26, 27.
x 2 *Cor.* 3. 17.
y *Gal.* 5. 22.
z *Epheſ.* 1. 14.
a *Epheſ.* 3. 16.
b 1 *Cor.* 2. 12.
c *Iohn* 14. 16.
d *Iohn* 15. 13.
e *Ro.* 8. 1, 3, 10. *Zach.* 12, 12.

How many waies the Word furthers continuance.

And by the Word they are many wayes furthered. I take but onely the 119. *Pſalme*, to ſhew how our continuance is helped by the Word. It *redreſſeth our waies, verſe* 9. It *keepes from ſinne, verſe* 11. It *ſtrengthens againſt ſhame*, and contempt, *verſe* 22, 23, 143. It *quickens and comforts*, v. 25, 28. 50. 54. 93. 111. It *makes free*, verſe 45. It *makes wiſe*, verſe 98. 100. It is a *Lanthorne to our feet*, verſe 105. 130. It keepes from declining, *verſe* 102. 104. 118. 155. 160. 165. Laſtly, they are helped by the promiſes that concerne perſeverance, and preſervation, and falling away: ſuch as are contained in ſuch Scriptures as theſe, *Iohn* 13. 1. 1 *Cor.* 10. 13. *Rom.* 8. 29. *Pſal.* 84. 12. 1 *Tim.* 4. 18. *Revel.* 2. 25, 26.

Grounded

Grounded, and ſtabliſhed in the faith.] It is not enough to get Faith, and continue in it; but we muſt be grounded and ſtabliſhed: and when he ſaith, ſtabliſhed in the Faith, we muſt underſtand, the Doctrine, profeſſion, exerciſe, aſſurance, and effects of Faith. And this eſtabliſhing and grounding of our hearts, hath in it, particular Knowledge, Certainty, Reſolution, and Contentment.

The priviledges of an eſtabliſhed and grounded heart

To be thus eſtabliſhed, would fortifie us againſt all the changes, and alterations of eſtate, or Religion in after-times: and as the Coherence imports, it would much further us, in the attainment of an unſtained and unrebukeable life: whereas of doubting can come nothing but the ſhunning of God, the liberty of ſin, and deſperation, and the like. Beſides, this grounded eſtabliſhment in Faith, would free our profeſſion from the diſhonours which an unſetled or diſcontented Faith, or life, doth caſt upon us. *Atheiſts*, *Papiſts*, *Epicures*, and *Belly-gods*, if this were in us, would be aſtoniſhed to ſee the power of Religion in our reſolved contentment, and to conſider how unmoveable we were; ſo as the gates of Hell could not prevaile againſt us. Beſides the unſearchable ſolace that a peaceable and reſtfull conſcience would breed in us.

What we muſt doe, that we might bee grounded and ſtabliſhed.

That we might be thus grounded, and ſtabliſhed, divers things are carefully to be obſerved. 1. We muſt be founded on the Prophets, and Apoſtles [f]; we muſt be daily converſant in the Scriptures. 2. We muſt be much in Prayer, but in practiſe of Prayer, we muſt nouriſh the hatred of every ſin; and daily labour to encreaſe in the reformation of evill. And it is a great helpe to be much with ſuch as feare God, and *call upon God with a pure heart*. It would much eſtabliſh us, to ſee the faith, affections, fervency, and power of Gods Spirit in others, in Prayer [g]. 3. There is a ſecret bleſſing of God, in ſetling a mans heart, followes upon well doing: ſo as to be *abundant in Gods worke*, is a great means of ſtedfaſtneſſe; whereas a fruitleſſe and barren life, is both uncomfortable, and unſetled [h]. 4. We muſt pray God to give us a *free* and ingenuous *ſpirit* [i]: we muſt pray to God to give us a mind, cheerefull, ſpeedy, full of incitations to good, glad of all occaſions to doe good, free from the ſtaine of the ſins of the Time, Nation, or calling, and from the raigne of former luſts, inclinable to ſerve God, and our Brethren by Love: fearing the Goſpell more then the Law, and Gods goodneſſe more then his Juſtice. 5. We muſt ſet an order in Faith and Life. It is exceeding behoovefull in matter of opinions, to deliver up our ſoules to ſome ſound frame of Doctrine, in which we will ever quietly reſt; and in matters of life, to gather out of the Commandements a platforme of living, that might fit our owne caſe [k]. 6. We are not uſually ſetled, and ſoundly ſtabliſhed, till we have beene ſhaken with affliction, and have gotten the experience which the Croſſe learnes us [l]. Laſtly, we muſt conſecrate out ſelves to God, endeavouring daily to practiſe what we daily heare: for *he that commeth to Chriſt, and heareth his ſayings, and doth them, is like a man which hath built a Houſe, and digged deepe, and layed the foundation on a Rocke; and when the flood aroſe, and the ſtreame beat vehemently upon that houſe, it could not ſhake it, becauſe it was founded on a Rocke* [m].

[f] *Epheſ.* 2. 20.

[g] 2 *Tim.* 2. 15, 22.

[h] 1 *Cor.* 15. 58. 1 *Tim.* 6. 19.

[i] *Pſal.* 51. 12. What a free ſpirit is.

[k] *Pro.* 4. 26.

[l] 1 *Pet.* 5. 10.

[m] *Luk.* 6. 48, 49.

Queſt. What ſhould be the reaſon, why many after long profeſſion, and much hearing, and ſome comfortable ſignes of aſſurance, at ſundry times conceived, ſhould yet be unſetled, and diſtracted, and ſhew ſo much perplexity and want of firmneſſe, either in contentment or practiſe?

Queſt.

Anſw. This is occaſioned diverſly. Firſt, ſometime for want of a diſtinct direction, or carefull examination, about the application of the ſignes of Gods favour: ſome Chriſtians have not the ſignes clearly and diſtinctly collected: others that have them, and know the uſe of them, grow ſloathfull and

Anſ. The cauſes why many after long profeſſion, and ſome ſignes of hope, are ſtill ſo unſetled.

negligent, and are justly scourged with the want of the glory of this establishment.

Secondly, sometimes it comes to passe, for want of using private meanes more conscionably; as Reading, Prayer, or Conference.

Thirdly, it is so sometimes with Christians, because of some sin they lye in, without repentance; there may be some sin, which they too much favor, and are loath to forsake, whether it be secret, or more open.

Fourthly, Unfruitfulnesse, and barrennesse in good works may cause it; for if Faith did beare fruit upwards, it would take root downwards.

Fifthly, many are grievously pressed under Legall perfection, being not able distinctly to discern the benefit of the Covenant of grace, in freeing them from the curse, and rigour of the Law. The ignorance of this one point, hath, and doth cover the faces and hearts of millions of Gods Servants, with a perplexed confusion, and feare without cause.

Sixtly, many professors live in much unrest for want of discerning things that differ, and the right use of Christian liberty.

Seventhly, there is a kind of lukewarmnesse in practise, after hearing, wch is in many scourged with the withholding of this rich grace of spiritual stedfastnesse. I say, lukewarmnesse in practise: for it may be observed, that many heare with great affection, and continue to be stirring in expressing their liking of the Word, & yet are exceedingly negligent in the conscionable and daily practise of such rules, as in the ministery of the Word they seem to receive with admiration, and great liking.

Eightly, this comes by reason of the want of patience, and a meek spirit: some Christians are froward, passionate, transported with violent affections, either of anger, or worldly griefe; and these seldome or never, gain any long rest, or continuall contentment: troubled affections greatly hinder setledneſſe, even in the best things.

To conclude, many professors revolt to the World, and give themselves to an unjustifiable liberty, in following either their profits, or their pleasures. And therefore, no marvell, though Grace and true Religion, thrive so slowly in them, when they eat up their hearts and lives with these cares and delights of life.

Hitherto of Faith: Now of Hope.

Be not moved away from the hope of the Gospell, whereof ye have heard.]

Though by Faith we are interessed in Gods favour, and our soules garnished on earth with divers graces, as the fruits of Faith, and our lives protected with coelestiall Priviledges; yet the glory of our Kingdome is neither of this world, nor in this world. Hope must guide us to future things as well as Faith to present: And therefore the Apostle *Peter* doth with great reason reach us to *blesse God* for *begetting us againe to a lively hope* [n]: our whole happinesse may be branched out into these two parts. First, what we have already on earth; and Secondly, what we looke to have hereafter in Heaven. The one, Faith procures, the other, Hope assures. Now in that we have not all our happinesse here, but hope for it elsewhere, it should teach us divers things.

[n] 1 *Pet.* 1.3.

First, we should effectually pray unto God to give such sound *wisdome, and revelation*, by his Word and Spirit, *that we may indeed know this hope of our calling* [o].

[o] *Ephes.* 1.18.

Secondly, in all troubles, we should be the more patient, seeing we hold our full and finall deliverance (when we shall feele no more troubles or crosses) by Hope. Perfect salvation is had here onely by Hope [p].

[p] *Rom.* 8.

Thirdly, when our friends goe out of the World, such as were deare unto us in the bonds of grace, we should not mourne immoderately for them; for th at

that were to proclaim our want of knowledge, or want of ſenſe and feeling, in the thoughts of the happineſſe of another [q] World. Yea, fourthly, ſeeing the greateſt part of our happineſſe is yet to come, we ſhould learn to place our joies in the contemplation of heaven, according to the Apoſtles direction; who biddeth us *rejoyce in* [r] *hope*. And laſtly, we ſhould prepare for death, and *wait when the time of our changing ſhould come*, that we might enjoy *the glorious libertie of the Sonnes of God*.

Not moved away.] *Doct.* It is not enough to have hope, but we muſt get to be unmoveable in it: for as the Author to the Hebrews ſhews, we ſhould be diligent to get and have a *Plerophory*, or full aſſurance of *hope to the* [s] *end*. We muſt *hold faſt the confidence, and rejoycing of* [t] *hope*. This *is our ſure and ſtedfaſt Anchor, to which we ſhould in all ſtormes have our refuge, to hold faſt by* [u] *it*.

The Uſe is two-fold: firſt, it may reprove that unſetledneſſe, and diſcontentment is found in men, in the times of their affliction, when every croſſe can move them away from their confidence. We would think him a ſtrange man, that in time of peace, would walke up and downe with a Helmet on him, and when he were to goe into any battell, or fray, in the middeſt of the fight, when it was at the hotteſt, would take his Helmet and throw it off him. And yet ſo ſtrange are we. In proſperity we out-bragge all men with our hope in God, and our ſtrong confidence; but when the Devil, or the World, begin to deale their blows, and to moleſt us with ſharpeſt aſſaults, then we grow heartleſſe, or impatient, and throw away our hope, when we have moſt need of it. Secondly, it ſhould teach us to labour after this unmoveableneſſe of hope; which, that it may the better be done, two things are to be looked to: Firſt, that our hope be a true hope: Secondly, that we uſe the meanes to make this hope unmoveable.

And for the firſt, we muſt conſider three things. Firſt, what hope is not true hope. Secondly, what perſons have no hope. Thirdly, what are the effects or properties of true hope. Some things of many, in each of theſe, ſhall be inſtanced in.

Firſt, there is a hope, of which men ſhall one day be aſhamed: ſuch is, mens hope in their [x] riches; in the arme of [y] fleſh; in oppreſſion, vanity, and [z] ſin: in the inſtruments of deliverance, as the Bow, or Sword, [*] &c. in the deceitfull conceits of their owne [a] braines, or in their civility of life. (This is *to truſt in* [b] *Moſes*.) All theſe, and other ſuch like hopes, are egregiouſly vaine.

Secondly, there are many ſorts of men in the World, concerning whom it is plaine in Scriptures, they have not hope. For in the generall, there is no hope in any unregenerate [c] man; and in particular it is cleere, there is no true hope; Firſt, in the ignorant, *Pſal.* 9. 10. Secondly, in profane men, that make no conſcience of ſinne, *Pſal.* 115. 11. Thirdly, in the preſumptuous, that *bleſſe their hearts againſt the curſes of the Law, Deuter.* 29. 19. Fourthly, in the Hypocrite, for though hee have woven to himſelfe, out of the bowels of his poiſonous breaſt, a faire web of hope, yet *it ſhall be as the houſe of the Spider*, one ſwope of Gods Beeſome ſhall eaſily lay him and his hope in the duſt of [d] miſery. Laſtly, it is not *in workers of iniquity*, that make a trade of ſinne, and every day plod about miſchiefe.

Thirdly, true hope is moſt ſtirring in affliction, and then it ſhews it ſelfe by foure things.

Firſt, by Profeſſion: it will not onely know, but *acknowledge that truth, which is according to* [e] *godlineſſe*. It will confeſſe, and profeſſe; whereas the common hope, ſeldome, or never at any time, holds it convenient to be ſo forward.

[q] *1 Theſ.* 4. 13.

[r] *Rom.* 12. 12.

[s] *Heb.* 6. 11.
[t] *Heb.* 3. 6.
[u] *Heb.* 6. 18, 19.

Note.

What hope is not true hope.
[x] *Pſal.* 52. 7.
[y] *Ier.* 17. 5.
[z] *Pſal.* 62. 10.
[*] *Pſal.* 44. 6.
[a] *Eſay* 28. 15.
[b] *Iohn* 5. 45.
Who have not true hope.
[c] *1 Pet.* 1. 3. *Epheſ.* 2. 12.

[d] *Iob* 8. 13.

Which are the effects or properties of true hope.
[e] *Titus* 1. 1, 2.

Secondly, by Abnegation; for it will endure scornes, losses, temptations, oppositions, &c. It is not moved away by the carnall reasons of the flesh; the disdaine of carnall friends; the violence of unreasonable Adversaries, or the like: the Chaine will not feare it, nor the reproach shame [f] it. It will be busie, though he have no thank for his [g] labour: And it will *not haste* to ill meanes, to get out of [h] distresse. Whereas the common hope is frighted with the noise of a Chaine, and put out of countenance with a scoffe of disgrace: it will speake Christ faire, but lose nothing for his sake: it likes preaching well, but it will never beleeve it is so as the Preacher sayes: it loves God above all, but yet it must have a care to see to it, at any hand, that such and such friends be not displeased: it will be better advised then to be in danger of such and such troubles. And if it be hard bestead, it will venture to send to a Wizard, to use now and then a lye, or an oath, or a little fraud, and false dealing, &c.

[f] 1 *Tim.* 4. 10. [g] *Acts* 28. 20. [h] *Esay* 28. 15, 16.

Thirdly, by Mortification: *He that hath this hope, purgeth himselfe that he may be pure as Christ is* [i] *pure.* It stirreth up to much Prayer, Confession, Sorrow, Fasting, and Spirituall Revenge. He that hath most hope, is most in the humiliation of his soule. It is not, as the World conceives, that Mortification is the way to Desperation: but the common hope hath no hands to doe good workes; nor eyes to shed these teares; nor stomach to abide this fasting; nor flesh to endure this revenge; nor tongue to speak this language.

[i] 1 *Iohn* 3. 3.

Fourthly, by Perseverance: *It will not cease from yeelding* [k] *fruit. Iob* guided by this hope, resolves *to trust still in God though he kill* [l] *him*: but the common hope will be sure then to faile when there is most need of helpe.

[k] *Ier.* 17. 8. [l] *Iob* 13. 15.

What we must doe, that wee might be [m] unmoveable.

Now that wee might be unmoveable in this hope, wee should waite patiently upon Gods Ordinances, that we might abound in the *comforts of the Scriptures*, encreasing in Knowledge and [m] Wisdome: but especially, wee must sticke to the Word preached, and never give it [n] over: nourishing every grace of [o] Christ: and we must be much in [p] Prayer, and soundly carefull to *deny all ungodlinesse and worldly* [q] *lusts.*

[m] *Rom.* 15. 4. *Prov.* 24. 14. [n] *Ephes.* 1. 1, 4. [o] 2 *Thes.* 2. 16. [p] *Psal.* 62. 8. & 61. 2, 3. [q] *Titus* 2. 12, 13. *Iob* 11. 14, 15. [r] 2 *Tim.* 2. 10. *Rom.* 1. 16. [s] *Matth.* 4. 13. *Ephes.* 1. 13.

Thus of the Duty, and the Object [*Grace.*] Now of the Meanes, by which it was wrought, which was the *Gospel preached.*

Of the Gospel.] *Doct.* The *Gospel* is the ordinary meanes to breed hope in a mans [r] heart, and therefore it is called *the Gospel of the Kingdome*, and *the Gospel of* [s] *Salvation.* And the *Gospel* breeds hope, as it shewes us the Doctrine of our reconciliation with God; and as it containes the promises of the Covenant of Grace; and as it shews our deliverance from the rigour and curse of the Law: and lastly, as it shews Christ crucifyed, with all his Merits.

Of which yee have heard] *Doct.* The Gospel is then most effectuall when it is preached: and more particularly, what efficacy is in Preaching, may appeare by these Scriptures following, *Psal.* 51. 8. *Esay* 55. 4. *Luke* 4. 18. *Rom* 10. 14, 1 *Corin.* 1. 21. *&c. Acts* 10. 36. 42. & 15. 21. 2 *Corin.* 1. 19, 20. *Gal.* 3. 1. 1 *Tim.* 3. 16. *Titus* 1. 3.

Againe in that the Apostle alledgeth the efficacy of the Doctrine they heard, to prove that they ought not to be moved away from it: we may note, that that Doctrine which converts soules to God, is true; and men ought to continue in it. The Apostle 2 *Cor.* 3. 2. proves his Doctrine to be true, by this *seale* of it: and this must comfort faithfull Teachers against all the scornes of men, if they gather soules to God, and breed hope in Gods people. And the people must hence confirme themselves in their resolution, to sticke to their Teachers, when God hath given this Testimony to their Ministeries. Thus of the Exhortation.

The

The Reaſons follow:

1. *From conſent of the Elect, Verſe* 23.
2. *From the teſtimony of* Paul, *Verſe* 23, 24.
3. *From the teſtimony of God, Verſe* 25.
4. *From the excellency of the Doctrine of the Goſpel, Verſe* 26.
5. *From the excellency of the ſubject of the Goſpel, Verſe* 27.
6. *From the end or profitable effect of the Goſpel, Verſe* 28.
7. *From the endeavour of* Paul, *Verſe* 29.

Which was preached unto every creature under heaven.] Theſe words containe the firſt reaſon, and it ſtands thus: In as much as the doctrine taught you, is the ſame Doctrine that hath been taught to, and received by all the Elect; therefore yee ought to continue in it, and never be moved from the grace wrought by it.

Queſt. But was the Goſpel preached to every Creature under Heaven?

Anſ. Some underſtand the meaning to be this: that the Apoſtle intends to note, by the preaching of the Goſpel to every Creature, onely thus much; That it was now no more confined in *Judea*; but was publiſhed to Gentiles as well as Jewes: and ſo it was preached to every Creature, in as much as all Mankind had as much intereſt as the Jewiſh nation. Others thinke the ſpeech imports no more, but that the fame of the Goſpel was ſpread by the Merchants and other that lay at Rome, Ieruſalem, and other great Cities, unto all knowne Countries of the world. Others thinke it is no more then if hee had ſaid, it was publiſhed farre and wide: as in *John* they ſay, *the whole world goeth after him*; but they meane a great multitude, an uſuall Hyperbolicall ſpeech. Laſtly, others thinke, that when he ſaith, it was preached, hee meaneth it ſhould be preached to every creature, the time paſt being put for the time to come, to import that it ſhall as certainely be done, as if it had been done already. But I take, it is meant of the preaching of the Goſpel by the Apoſtles and Evangeliſts, in the converſion of ſo many Nations to the Faith of Chriſt.

Queſt. *Anſ.* How the Goſpel was preached to every Creature.

There may be ſeven Obſervations gathered out of this ſpeech of the Apoſtle. Firſt, that Doctrine onely is true which is agreeable to the Doctrine of the Apoſtles, by which the World was converted to God. Secondly, we may ſee that no power is like the power of the Word of God: here it converts a World in a ſhort time: And our eyes have beheld that it hath almoſt in a ſhort time reſtored a World of men from the power of Antichriſt. Thirdly, we may by this phraſe be informed, that the words, *all*, and *every one*, are not alwaies in Scripture to be underſtood univerſally, of all the ſingular perſons in the World, as the Univerſaliſts conceive. Fourthly, they were but a few Fiſhermen that did this great worke, and they were much oppoſed and perſecuted, and in ſome leſſe matters they jarred ſometime among themſelves. Whence we may obſerve, that Doctrine may be exceeding effectuall, though 1. but few teach it; 2. though they be but of meane eſtate and condition; 3. though it be oppoſed by croſſe and contrary teaching; 4. though it be perſecuted; 5. though the people be indiſpoſed and nuzled in ſinne and ſuperſtition, as the Gentiles were; 6. though the Preacher be often reſtrained; 7. though there be ſome diſſention in leſſe matters. The fift thing that may be gathered hence, is, that in the converſion of Sinners, God is no reſpecter of perſons; men of any age, nation, ſex, condition, life or quality, may bee converted by the Goſpel. And ſixtly, it is plaine here, that preaching is the ordinary meanes to convert every Creature: ſo as ordinarily there is none converted but by Preaching. Laſtly, if any one aske what ſhall become of thoſe Nations, or particular perſons, that never yet heard of the Goſpel; I anſwer, the way of God in divers things

is

is not revealed; and his judgements are like a great deepe: it belongs to us to look to our selves, to whom the Gospel is come.

Thus of the first Reason.

The second Reason is taken from the testimony of *Paul*, and he gives a double testimony; First, by his Ministery; Secondly, by his Sufferings.

Whereof I Paul *am a Minister.*] Out of these words many things may be noted:

First, in that the Apostle, notwithstanding all the disgraces and troubles that befell him for the Gospel, doth yet lift up the mention of his Ministery therein, as an inducement to the Ephesians: It may teach us, that the glory of Gods truth is such, as no man need to be ashamed to teach or professe it, nay, there can be no man or woman, to whom it may not be their chiefest glory whatsoever carnall worldlings or timerous *Nicodemites* conceive of it.

Secondly, in that so great an Apostle doth not disdaine to yeeld his testimony, of purpose to shew that *Epaphras* their Preacher had taught nothing but what he had likewise taught: it sheweth that it is the property of faithfull and humble Ministers to strengthen the hearts and hands of their Brethren, though they be their inferiours; and then it will follow, that they are proud, and envious, and malicious persons, that by crosse teaching labour to encrease their bonds; whom God hath honoured with successe in their labours in the Gospel: such are they, that in many places strive to pull down as fast as others build, making havocke in the Church, and bending their whole might in their Ministery, to hinder the sincerity of the Gospel, and the conversion of Sinners.

Thirdly, in that the Apostle urgeth his own testimony, [*I Paul.*] it sheweth that the testimony of one Apostle is better then a thousand others; One *Paul* opposed to many false Teachers: which should teach us to converse much in the Doctrine of the Apostles and Prophets (which are of like authority.) And the rather, because the best of other men may erre; nay, have erred: and therefore a heape of humane testimonies should be of no value against one Scripture. And as the people should try the Spirit by this witnes, so should Preachers make conscience of it, to take more paines to enforme the consciences of the people, by the testimony of the Word, then by humane authority, of what sort soever.

Fourthly, in that here is but one *Paul*, that comes in, to confirme the truth of the Gospel, it shews that many times the soundest Teachers are the fewest in number. Here it is so in the best times of the Church: so it was before; there was but one *Michaiah* for foure hundred false Prophets: so in Christs time there was a swarme of Pharisaicall, proud, vaine-glorious, hypocriticall silken Doctours, that loved the chiefe room, and sought preheminence, teachers of liberty and strife, defenders of traditions, and their own glory and greatnesse, when Christ and his disciples were by their envy scorned as a few precise singular fellowes.

Fiftly, in that the Apostle styleth himself by the name of *Paul*, and not of *Saul*, it may intimate that men truly regenerate hate the vaine name of their unregeneracy: it is a foule signe when men can glory in the titles and names of their lewdnesse and sinne past.

Lastly, in that the Apostle tearmeth himselfe a Deacon, (for so the word translated *Minister*, is in the originall) it notes his great humility: it was a happy time in the Church, when the Apostles called themselves Deacons: and then began the Church to decay in true glory, when Deacons would needs be Apostles.

Thus of the second Reason, and the 23. *verse.*

Vers

Verse 24. *Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.*

THese words containe the Apostles second testimony, and it is taken from his sufferings for the Gospell: and he conceiveth that they have great reason to persevere in the love of the truth, since he hath with joy endured so many things for the confirmation of the Doctrine he had taught.

In these words I note two things: First, the Apostles joy in affliction: Secondly, the Reasons which moved him unto his rejoycing. His suffering in which he doth rejoyce, he amplifies by the time [*now*;] and the divers sorts of crosses he endured, which he expresseth indefinitely, when he saith plurally, [*my sufferings*;] as also by the use of them, [*for you*,] that is, for confirmation of your Faith and encouragement. The Motives are foure: first, because they are [*the afflictions of Christ*:] secondly, because they are laid upon him by the Decree of God, his measure is set him, and he hath almost done his taske, he is ready to die: thirdly, because they are but [*in his flesh*:] fourthly, because they were for the good of [*the Church*.]

Now rejoyced in my sufferings.] *Doct.* Gods Children have much joy; even in affliction they are cheerfull, and with great encouragement, they beare their Crosses [a]: and if any aske the reason why they are so glad in their affliction and trouble; I answer, God Servants are the more cheerfull under crosses, because they know: First, that *the Prince of their Salvation was consecrate through affliction* [b]. Secondly, that their Saviour did therefore *suffer*, that he might *succour them that suffer* [c]. Thirdly, that the *sting is taken out* of the Crosse, & therefore it is not so painfull to them as it is to the wicked men. Fourthly, that the *same afflictions are upon their brethren that are in the world* [d]. Fifthly, that the way to life is such a kind of way, *a strait & narrow* troublesom *way* [e]. Sixtly, that after all their troubles are a while borne in this world, they shal have *rest with the blessed in Heaven, when the Lord Jesus shall be revealed*, and better and *more enduring substance*, then any here they can want or lose [f]. Yea, that their afflictions are to be accounted a part of that treasure that they would lay up against the last day. Seventhly, that God will in the meane time *comfort them in all their tribulation* [g]. Eighthly, that their manifold temptations serve for great use; as for the *triall of their precious Faith*, and *refining* of all Graces, with the *purging out* of much drosse and corruption in their Natures [h]. Ninthly, that no afflictions *can separate them from the love of God in Christ*, with many other reasons, which I might instance in, besides those mentioned in the end of this Verse. If any yet aske, how Gods Servants have attained to such Joy, since there are worlds of people, that in their troubles, could never be induced to conceive of such contentment, by any reason could be brought them; I answer, there are divers things in Gods Children, which are not in wicked men; which are great causes of, and helpes to joy in tribulation: As, first, they will receive the light, and treasure up holy *knowledge*, which they find singular use of in their Troubles: whereas an ignorant mind is usually attended with a distempered heart [i]. Secondly, they have *Faith in God*, and carry about in their hearts the warme and enflamed *love of Jesus Christ*, and are therefore able to trust in Gods providence in any distresse [k]. Thirdly, Gods Children hold such a course as this; when as *in Sinum*, the sufferings, which are *mala poenae*, evils of punishment, doe fall upon them, they presently run and revenge themselves upon those inward *in Sinum*, *mala culpae*, evils of sinne; even their secret passions and affections, and by crucifying them, they worke their peace, and tranquillity within themselves: for no man would be hurt by his afflictions without,

The godly rejoyce in afflictions.

[a] *Rom.* 5. 3. *Iames* 1. 2. 2 *Cor.* 7. 4. & 8. 2. *Heb.* 11. 37. 2 *Cor.* 1. 5. &c.

[b] *Heb.* 2. 10.

The reasons why the godly are so cheerfull in affliction.

[c] *Heb.* 2. 18. *Iohn* 16. 33.

[d] 1 *Pet.* 5. 9.

[e] *Mat.* 7. 4.

[f] *Heb.* 10. 34. 2 *Thes.* 1. 6, 7.

[g] 2 *Cor.* 1. 4.

[h] 1 *Pet.* 1. 6, 7.

[i] *Heb.* 10. 32, 34.

[k] 1 *Pet.* 1. 7, 8.

[l] *Gal.* 5.24.

without, if he would mortifie his paſſions within [l]. Fourthly, they are much in Prayer, and keep a good Conſcience, in an upright, innocent, and ſincere converſation [m]. And laſtly, the Word is a continuall Fountaine of joy in all troubles, which keeps them from diſcouragement, or unquietneſſe, *Pſal.* 119.

[m] 2 *Cor.* 1.5, 11,12.

For you.] Theſe words may be referred either to *Rejoyce*, or to *Sufferings*: It is true, Gods ſervants doe feele great joy one for another [n]. And to think of the grace or proſperity of other of Gods Servants, is many times a great comfort in trouble. But I rather think the words are to be referred to [*Sufferings*] and then the ſenſe may be, *for you*, that is, for the doctrine, wch as the Apoſtle of the Gentils, I taught you: Or, for the confirmation of your Faith, and encouragement to like patience. And the rather, becauſe the *offering of him up for the Sacrifice and ſervice of their Faith*, was as the conſecration of the firſt fruits to God, upon which followed a greater bleſſing upon the whole Church.

[n] 1 *Theſ.* 3.7.

Vſes. The conſideration hereof ſhould teach Gods people not to faint at the troubles of their Teachers, ſince they are for them, (though to carnall reaſon it ſeems contrary) yea, the Apoſtle, *Epeſ.* 3.13. ſaith, *it is their glory*. Which alſo ſhewes the vaine paines that wicked men take when they perſecute faithfull Teachers: for though they think thereby to plague the people, that ſo greatly rely upon them; yet indeed God turnes all ſo for the beſt, that thoſe ſufferings are *for them*, and not againſt them. And if wicked men were thus perſwaded, they would ſpare ſuch wicked labour: and if the godly could beleeve this, it would make them unmoveable in trouble; for what ſhall make againſt them, if this kind of troubles make for them?

And fulfill the reſt of the afflictions of Chriſt.] Some of the late Papiſts gather from theſe words, that Chriſt did not ſuffer all that was needfull for mans deliverance from ſin, but left a deale to be ſuffered by his members, eſpecially men of principall note: and hence grew their *Supererogation*, *Satisfactory paines*, and *Indulgences*. But that this cannot be the meaning of this place, is cleare; firſt, becauſe that Doctrine is contrary to other Scriptures, as *Eſay* 53.4,5,6,8,10,11,12. *John* 19.30. *Heb.* 10.1. *to* 15. *Heb.* 9. 14. 25,26. 2 *Cor.* 5.14. 1 *John* 2.1. *Pſal.* 49.7. Secondly, themſelves being Judges, this ſenſe brings in a groſſe abſurdity: for if the words be underſtood of the ſuffering Chriſt left to his people to endure, for ſatisfaction for ſin, then it will follow, that *Paul* ſuffered all was wanting, and ſo there ſhould remaine none for any other to ſuffer; for he ſaith, *he ſuffered the reſt of the ſufferings of Chriſt*. Thirdly, *Calvin* and *Fulke* ſay, that none of the Fathers did here thus underſtand the words: and it is plaine, that S. *Auguſtine* is flat againſt this ſenſe, when he ſaith, *Though Brethren die for Brethren, yet no bloud of Martyrs is ſhed for remiſſion of ſins: this Chriſt onely hath done.* And *Leo* a Pope could ſay, *The juſt receive, not give Crownes.* And out of the fortitude of the faithfull, ariſe examples of Patience, not gifts of Righteouſneſſe. Fourthly, the next Verſe cleareth this: for he did thus ſuffer, *according to the diſpenſation given him of God.* Now, he was given to *edifie*, not to *redeeme* the Church. Fiftly, their School-Divines are againſt them; the Gloſſe hath it thus, *Pro vobis*, i. *Confirmandis in doctrina Evangelii. Aquinas* doubts not to ſay, that *to affirme that the Paſſions of the Saints are added to make up, or fulfill the Paſſion of Chriſt, is hereticall. Cajetan* refers the words *quæ deſunt* unto *in carne mea*. The plaine meaning is, that the Apoſtle did endure that meaſure of afflictions that God in his counſell had appointed him to endure for the Name and Goſpell of Chriſt, and the good of the Church, in the confirmation and encouraging of mens minds in the truth of the Goſpell.

Aug. tract. 84. *in Iohan.*

Of

Of Christ.] His sufferings may be said to be the sufferings of Christ, either as Christ is taken for the whole mysticall body, (which is not strange in Scripture; for by Christ, in 1 *Cor.* 12. he meaneth the body of Christ,) or as he is the head of the Church: and so the afflictions of Gods Servants may be said to be his sufferings; either because they be such as hee should suffer himselfe if he were on earth; or because they were laid upon him by Christ, for the Churches good; or because they were for Christ, and his doctrine; or because they deserve nothing, but all the praise is Christs; or because of the sympathy of Christ with the Christian, who accounts them as if they were his sufferings. And in this latter sense I thinke chiefly, these words are to bee taken: for it is certaine, Christ doth so feel the miseries of his people, that he accounts them in that respect, to be his own miseries, as these places shew, *Heb.* 4. 15. *Romans* 8. 17. *Matth.* 25. 42. &c. *Phil.* 3. 10. 1 *Pet.* 4. 13. 2 *Cor.* 1. 4. *Acts* 9. 4. Hence grew that witty division of Christs sufferings into προτερήματα and ὑστερήματα; so as the first should be understood of the sufferings he endured in his own person; and the latter of the sufferings he felt in his members.

How our afflictions are the afflictions of Christ.

Vses.

The consideration of this, that Christ accounteth the afflictions of his members to be his owne, may serve for divers uses: For, first, it shewes that they bee in a wofull case, that have, ought to doe against Christs Ministers, or any of his Servants. They would easily grant it, that the Jewes were brought into great distresse, by the wrongs they did to Christ himselfe; then must it also follow that they cannot scape Scot-free, that despise, revile, traduce, or any way abuse the Messengers or Servants of Christ, since he accounts it as done to himselfe. Secondly, this may be a wonderfull motive to stirre us up to be industrious in well-doing, and in helping and relieving the poor Members of Christ, since we are sure to have thankes and reward from Christ himselfe, as if we had done it to him. Lastly, in all our sufferings we should strive that we might be assured that our sufferings are his sufferings. And that it might be so we must be sure of two things: 1. that *we be found in* [o] *him*; for unlesse we be the members of Christ, we cannot have the benefit of this sympathy: 2. that we suffer not for ill [p] doing.

[o] *Phil.* 1. 9, 10.
[p] 2 *Pet.* 4. 15. &c.

Rest of his sufferings.] *Doct.* So long as Christ shall have a member on earth, there will rest something for him to suffer in his members: and therefore we should learne not to promise our selves rest and ease while we are in this World.

To fulfill] The word signifyeth, either to doe it in stead of another, as if the Souldier fight in the Captaines roome; or to doe it in his own course or turne, according to the appointment of his Governour, and in such proportion as is required: and thus I thinke it is taken here. It is certaine, that all the afflictions of the members of Christ come from Gods decree, and the continuance and measure of them is appointed of [q] God. And therefore it should encourage every Christian the more cheerfully in his course, and when his turne comes, to take up his crosse and follow Christ, and never stand much upon the malice of men, or the rage of Devils, but to looke principally to God, with this assurance, that God will deliver him when his measure is full.

[q] *Rev.* 2. 8, 10. *Esay* 27. 7, 8, 9. 1 *Thes.* 3. 3, 4.

In my flesh.] *Doct.* 1. God doth afflict the flesh of his Servants: he spareth not the best of his servants herein. Use is, to teach us, therefore not to pamper our flesh, but to be resolved to suffer it willingly, to be used like the flesh of Christ and the Saints. But especially, we should take heed of *taking care for the* [r] *flesh*, or *serving the* [s] *flesh*: It is an unseemly thing in a Christian to make very much of his flesh, but it is worse to spend his cares about it, but worst of all to let his whole husbandry be onely for his outward man.

Vses.

[r] *Rom.* 13. *ult.*
[s] *Gal.* 6.

Se-

Why some of Gods servants are so unmoveable in affliction.

Secondly, great things may be suffered, and yet the soule be untouched: as here the Apostles sufferings (which were exceeding great and manifold) reach onely to his flesh; they enter not into his soule. And the reason why some of Gods Servants are so unmoveable in their crosses, is, because they converse in Heaven, and their spirits walke with God, and so are without reach of these earthly perturbations. Besides, when a mans heart is setled and grounded in the truth, and in the assurance of Gods love, what should disquiet his soule that knoweth nothing to mourne for but sinne, and the absence of God? and nothing joyous, but what comes from the light of Gods countenance?

Note.

Thirdly, he that hath felt the troubles of the soule for sinne, is not much troubled with the crosses that are but outward. The use is, for great reproofe of carnall Christians, that are seldome observed to grieve, but when somewhat ayleth their flesh; but on the other side, are not at all touched with the miseries of the soule. As also, wee should learne of the Apostle, in all outward crosses, to say with our selves, why should I bee troubled or disquieted? or rather, why should I not be joyous, since what I endure is but in the flesh? and since the Lord doth spare my soule, let him doe whatsoever pleaseth him.

Lastly, we may here note the wonderfull love and compassion of Christ, that pitieth not onely our soules but our flesh, accounting what we suffer, to be as his sufferings. Is it not enough that he should accept of the contrition of our soules, but that also he should regard the sorrowes and troubles of our flesh?

Two kinds of sufferings: 1. of the Church; 2. for the Church.

For his bodies sake which is the Church.] Sufferings are of two kinds: Either, *of the Church*; or *for the Church*. *Of the Church*, are also of two kinds: Either, *Chastisements*, or *Trials*. Sufferings *for the Church* are likewise of two sorts: Either, *Expiation*, and so Christ onely suffered; or *Martyrdome* for confirmation of Doctrine, or encouragement in practice, and so the Saints have suffered for the Church.

Vses.

The principall Doctrine from hence is, that the particular sufferings of Gods Servants, especially the Ministers, serve for the good and profit of the whole body. The Use is manifold: First, we should hereby be enformed to minde the good of the Church, and to seeke the advancement of Religion, and the good of religious persons, above our owne estate. Our care should be most for the body of Christ, and wee should rejoyce in any service wee could doe to the Church of God. Secondly, such as are called to suffer, should labour to shew all good faithfulnesse, zeale, constancy, and holy discretion, seeing their sufferings concerne more then their owne persons. Thirdly, this should stirre us up to pray for such as are in trouble for good causes, since their afflictions are some way for our [a] sakes. Fourthly, this may encourage poore Christians, that complaine they have not meanes to doe good, they may be hence enformed, that if God call them thereunto, they may doe good, yea, to the whole Church, by their sufferings: no wants can hinder, but that the poorest Christian may profit others, by Prayer, Fastings, counsell, admonitions, comfort and suffering. Fiftly, since the sufferings of the righteous are for our confirmation and encouragement, we should use the meditation of such sufferings, when wee find our selves inclinable to discouragement, or impatiency, or doubting. Lastly, this greatly reproves carnall Christians, which are so taken up generally with the care of their naturall bodies, that they have utterly neglected the care and service of the mysticall Body. And in as much as men are generally so barren in doing good, it is a plaine signe there is no hope that ever they would suffer for God.

[a] 2 *Cor.* 1. 11.

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Secondly, further hence may be noted, that the Doctrine or ſufferings of the Saints, are no priviledge or benefit to any but the true Church; and therefore Papiſts have no cauſe to boaſt of *Peter* and the *Saints*, ſo long as they remaine a falſe Church.

Thirdly, we may alſo obſerve hence, that they only are of the true Church, who are of the body of Chriſt; and therefore we muſt be ſure, we be members of Chriſt, before we glad our hearts with our priviledge in the Church. And a member of Chriſt thou art not, unleſſe, 1. Thou beleeve the remiſſion of thy ſinnes; for we are ingraffed onely by Faith: 2. Unleſſe thou have had in thy ſoule an influence of holy graces from Chriſt, as from the head: 3. Unleſſe thou *worke the workes of Chriſt*, and bring forth the fruits of a reformed life; for thereby thou muſt try whether thou be a true plant in this Vine. And laſtly, if thou be of this body, thou haſt ſome roome in the affections of Gods Children, or elſe it will be hard to prove that thou art a fellow member. Who are members of Chriſt.

Fourthly, here we may ſee, that ſeldome comes there any good to the Church but there is ſuffering for it, it cannot be redeemed but Chriſt muſt die: and if the merit of this Redemption be applied, *Paul* muſt die. It is an ill ſigne thou haſt no true grace, when thou ſuffereſt nothing for the grace thou truſteſt to: It is an ill ſigne that God is not with the Watch-men of *Ephraim*, when they ſuffer nothing for the efficacie of their doctrine. Neither may any thinke this may be prevented by meekeneſſe or wiſdome, for the treaſures of both theſe were in Chriſt, and yet he was a *man full of ſorrowes*.

And for concluſion, out of the whole Verſe we may gather together a number of Arguments againſt the Croſſe: 1. *Paul* ſuffers: 2. One may rejoyce, notwithſtanding afflictions: 3. The longer we beare the Croſſe, the better able we ſhall be to indure it; this may be gathered out of the word [*Now.*] 4. They are ſuch as Chriſt accounts his: 5. they come from the decree of God: 6. Their meaſure is ſet by God: 7. We beare them but in our courſe, others have gone before us, and after us muſt others follow: 8. Chriſt ſuffered the great brunt of Gods wrath; our ſufferings are but ſmall reliques, or parcels, that are left behind: 9. The meaſure will once be full, and that ſhortly: 10. They are but in the fleſh for the moſt part: 11. Chriſt reſpects the troubles of our fleſh, as well as the affliction of our ſpirit: 12. Wee may profit the Church by our ſufferings. Argumens againſt the Croſſe.

Verſe 25. *Whereof I am made a Miniſter, according to the diſpenſation of God, which is given to mee, for you, to fulfill the word of God.*

IN this Verſe is contained the third generall Reaſon: and it is taken from the teſtimony of God. Wherein hee ſhewes, that they ought to continue in the Doctrine they had received; becauſe God by a ſpeciall diſpenſation, had ordained him and the reſt of the faithfull teachers, by their miniſteries, to ſerve to the good of the members of Chriſt, by fulfilling and accompliſhing thereby whatſoever concernes the ſalvation either of Jew or Gentile.

In this diſpenſation I conſider five things: Firſt, who is the Author of it; GOD: Secondly, what kind of diſpenſation it is, *viz.* a houſhold Adminiſtration, for ſo the word importeth: Thirdly, what hee diſpenſeth; *viz.* the ſervice of his Miniſters: Fourthly, how he diſpenſeth; *viz.* by granting out a Commiſſion to them in particular, *unto mee is given*: Fiftly, to what end: *viz. To fulfill the Word of God.* example.

From the coherence with the 23. Verſe, I note, that if men would be eſtabliſhed in Faith and Hope they muſt be ſubject to the power of the miniſterie of Gods Servants. From the coherence with the former Verſe, I note that if the Miniſters of *CHRIST* doe find that their ſervice is availeable and powerfull to profit the ſoules of the people, they muſt not thinke it ſtrange, that they fall into many tribulations.

From the generall conſideration of the whole Verſe, I obſerve, both the dignity and the reſtraint of the Miniſterie. The dignity of a Miniſter ſtands in three things: firſt, that he is Gods Ambaſſador: ſecondly, that by his Commiſſion hee is ſent unto Gods people, who are the onely Worthies of the world: thirdly, that a great part of the efficacie of the word, reſts by Gods appointment upon him and his Office. The reſtraint is likewiſe in three things: firſt, he is a Miniſter or Servant; not a Lord or Saviour: ſecondly, hee receives his commandement from God: he muſt not runne of his owne head, nor hold his office by meere humane ordination: thirdly, the word of God muſt be his ground and rule, for all his dealing, in diſpenſing the things of God.

Of God.] God is the diſpenſer of all good things to the Church, but in ſpeciall of the Miniſterie of his Servants, both in reſpect of his Embaſſage, and the calling of the Embaſſadour; and in reſpect of the efficacie of the Embaſſage; both in the preparation and power of the Teacher, and in the hearts of the hearers.

Vſes.

Which ſhould teach us eſpecially two things: firſt, in the Churches want of able Miniſters, to ſeeke to God, the great Lord of the Harveſt, to ſend forth more Labourers. And ſecondly, we ſhould reverence Gods Miniſters, in as much as they are the *Diſpenſers of Gods Secrets* [a]. Miniſters alſo may hence learne, to execute their Commiſſion with all diligence [b]: *In the declaration of the truth, approving themſelves to mens Conſciences, in the ſight of God* [c]; with diſcretion [d], *as becomes Servants of God* [e], rebuking ſinne with all zeale and power [f]. Laſtly, hence ariſeth the wofull eſtate of ſuch Miniſters as preach not the Goſpell [g], and of ſuch people as heare not Gods Miniſters [h], either for want of meanes [i], or through wilfull unbeliefe [k].

Thus of the Perſon diſpenſing.

This kinde of diſpenſation is οἰκονομία: God governeth his Church with a houſhold government, as a Father governeth his familie, not as a Tyrant, that rules what by right he ownes not; nor as a Monarch, that knowes not the thouſandth part of what he rules; nor as a Captaine, that traines his Souldiers onely to labour and danger while their treaſures are at home; nor as a Schoole-maſter, that rules children that are not his owne: but as a moſt provident and loving Father, that keepes none but he ownes them, and knowes them particularly, and provides for them, and all at home [l].

The uſe is: firſt, for Inſtruction; If we would have God to rule us, with this moſt familiar and fatherly providence, we muſt then be ſure, that wee be of his Houſhold. And that we may trie, firſt, by the manner of Gods taking poſſeſſion of us: for before he comes thus to rule us, there is a ſtrong combate between Chriſt and the Devill, that ſtrong man. And if ſinne and Satan rule ſtill in our hearts, the Lord is not there, neither can we ſerve two Maſters [m]. Secondly, by our affection to Gods glory and his people; if we be right, *the zeale of Gods houſe will eate us up.* Thirdly, by the gifts of Gods Spirit: as namely, by the ſpirit of prayer; for Gods houſe is a *houſe of Prayer*, and all his houſhold can and doe pray. Fourthly, by the priviledge of the houſe; for if we be admitted of God, *the Sonne dothmake*

[a] 1 *Cor.* 4. 1.
[b] 2 *Tim.* 4. 1, 2.
[c] 2 *Cor.* 4. 2. & 2. 17.
[d] *Matth.* 24. 45. & 13. 52.
[e] *Tit.* 1. 7. &c.
[f] *Mich.* 3. 8.
[g] 1 *Cor.* 9. 16.
[h] 1 *Iohn* 4. 6.
[i] *Pro.* 26. 18.
[k] *Luke* 16. 31.
[l] *Matth.* 20. 1. *Gal.* 6. 10. *Epheſ.* 3. 16. & 2. 19. *Matth.* 13. 27. & 21. 13.

Vſes.

How we may know whether we be of Gods houſhold.

[m] *Mat.* 12. 29. *Luke* 16. 13.

us free [n]. Fiftly, by the ſoveraignty of Chriſt, for as many as have this honour, they doe ſubmit themſelves to be ruled by the Word, and Spirit of Chriſt [o]. If the Sonne cannot rule us, the Father will not owne us. And further, if we find our ſelves to be of this houſhold, we ſhould live in the houſhold of God; ſhewing *all faithfulneſſe in uſing our talents*, and carefulneſſe in diſpenſing thoſe earthly things that God hath truſted us withall: And alſo obſerving the orders of Gods Houſe; and not receiving appointment from the example, will, cuſtome, or traditions of men [p].

[n] *Iohn* 8.35.

[o] *Luke* 1.33.

[p] *Gal.* 4.89.

The third thing is, what he diſpenſeth, *viz. The miniſtery of his ſervants, whereof I am a Miniſter.*] The Church hath great need of Miniſters.

What good men get by their Miniſters

Queſt. But what good doe they to us? *Anſ.* They are Gods Embaſſadours, *to reconcile us to God* [q]: they are the *arme of the Lord*, to collect us out of the world [r]: they are *the light of the world* [s], and *the ſalt of the earth* [t]: they are our ſpirituall *Fathers* to beget us to God [u], and *Nurſes* after we are begotten [x]: they are our interceſſours to God, being our mouth in publique and in private, riſing up in the gap, praying to ſtay Gods anger: they are *Stewards* over Gods houſe [y], and the *Keyes of heaven* are delivered to them [z]. All which ſhould ſtirre us up to honour and love them, *with a ſingular love for their workes ſake.*

[q] 2 *Cor.* 5. 20.
[r] 2 *Theſſ.* 2.14. *Eſay* 53.1.
[s] *Matth.* 5. 15.
[t] *Matth.* 5.13.
[u] 1 *Cor.* 4.15. 1 *Pet.* 1.23.
[x] 1 *Theſ.* 2.7.
[y] *Luke* 12.42.
[z] *Matth.* 16. *Iohn* 20.23. *Matth.* 18.18.

Which is given to me.] Miniſters muſt be called by ſpeciall commiſſion from God, as well as by outward calling from man.

To fulfill the Word of God.] Divers things may be hence obſerved. Firſt, the Word is that ſpeciall treaſure, and the chiefe portion that God hath left, both to Miniſters and People. Secondly, whatſoever the Word ſeemeth to be unto carnall men, yet it is certaine, God will ſee to it, that all that is in it ſhall *be fulfilled.* Thirdly, the Preachers of the Goſpell, are the meanes to ſet the Word a working. And therefore no wonder, though troupes of people that are not ſubject to the miniſtery of the Word, find little power in it. Beſides, it evidently confutes thoſe that thinke by reading at home, to get enough both for knowledge and ſalvation: for it is preaching that by Gods bleſſing and ordination doth put life into the Word, and brings it into accompliſhment. Fourthly, *Queſt.* How may we conceive of it, that Gods Miniſters do fulfill the Word? *Anſ.* The Word is ſaid by them to be fulfilled foure wayes: 1. if we reſpect preaching it ſelfe: 2. if we reſpect the manner of preaching: 3. if we reſpect the ſuffering that followes preaching: 4. if we reſpect the efficacy of preaching.

How the Miniſters fulfill the Word.

For the firſt: *Paul* may be ſaid to fulfill the Word, in that he doth preach, as he was by his Commiſſion appointed; he was charged by God to preach, and in obedience to Gods Word or Will, he did preach it. It is not enough for Miniſters to receive Commiſſion to preach, but they muſt *fulfill it*: and therefore woe to thoſe Loyterers and Non-reſidents, that care more to fill their Barnes, then to fulfill their Miniſtration.

For the ſecond: Miniſters are ſaid to fulfill the Word, when they execute their Commiſſion in a due manner: and this they doe; firſt, when they preach with all diligence: ſecondly, when they hold out to the end, not taking paines for a Sermon or two, or a yeare or two, till they can get preferment, but with all conſtancy, perſevering in the labour and worke of their Miniſtery, till their *courſe be ended*, and the *fight finiſhed** : thirdly, when they reveale *all the counſell of God*, that is needfull for their hearers: thus *Paul* fulfilled the Word, *Acts* 20. 18.

* 2 *Tim.* 4.8.

Thirdly, Miniſters fulfill the Word by afflictions, for thereby they confirme the hearts of their hearers: as alſo, thereby is fulfilled upon them that which is in Scripture ſo oft fore-told, ſhould befall the faithfull diſpenſers of the Word [a].

[a] *Iohn* 15. & 16. & 17.

Queſt. Can all Miniſters ſhew their bonds for the Goſpell? *Anſw.* Nay, ſome can ſhew the livings they have lewdly gotten, their eaſe, their dignities, their reſiſting of the Word, faithfully taught by others, the diſgraces they have caſt upon their Brethren; but alas, their paines or ſufferings may eaſily be reckoned. But woe unto them; for, for all the evill they have done, they have brought evill upon their own ſoules: *the Lord Jeſus conſume them with the breath of his comming.*

Laſtly, in reſpect of the efficacy of the Word, it is fulfilled by them; for many great things, threatned or promiſed in the Word, were to be accompliſhed by them, ſome extraordinary, ſome ordinary. The extraordinary, were bound to certaine times, ſuch as were heretofore, the calling of the Gentiles, and the induration or obſtinacy of the Jewes; and ſuch as are now in doing, or to be done, as the reclaiming of the world, by the everlaſting Goſpell, the downfall of Antichriſt, and the gathering of the Jewes: Theſe things have been promiſed in the Word, and have, are, and ſhall be, wonderfully fulfilled by the miniſtery of Preachers. The ordinary are fulfilled in the Church at all times: and thus the Word is fulfilled in the elect and in the reprobate. In the elect, Miniſters fulfill the Word; 1. In converting thoſe by the Word, which were *fore-ordained of God*[b]. 2. In conveying Chriſt to their ſoules: ſo as the Word is not a bare hiſtory of the merit, and grace of Chriſt, but is fulfilled in the application of Chriſt[c]. 3. By *dividing the Word amongſt them*, as the food of their ſoules, to preſerve them. 4. By the application of the Promiſes, which are effectually in the Miniſtery fulfilled in the hearts of the hearers[d]. Laſtly, in cauſing the Elect to fulfill the Word, both in obeying the Word[e], and in perſevering in the doctrine to the end. In the Reprobate they fulfill the Word: 1. In hardening them. 2 *Corinth.* 2. 15. 2. By making them inexcuſable by illumination: 3. In occaſioning many ſinnes through their owne wilfull corruption, *Rom.* 7. 8. 4. In ſlaying them, or by ſentence cutting them off, *Eſay* 11. 3. *Mat.* 16. 16. 2 *Cor.* 10. 6.

[b] *Rom.* 1. 16. & 15. 19.
[c] *Rom.* 8. 4. 2 *Cor.* 2. 14. 1 *Cor.* 1. 17. *Gal.* 3. 1. 3. 5.
[d] *Luke* 4. 21.
[e] *Rom.* 15. 18.

The Uſe of all this is: 1. To ſhew the neceſſity of continuall preaching, ſeeing by it, the Word muſt be fulfilled: many are ſtill to be converted, and all to be comforted, directed, ſtrengthened, reproved, &c. 2. To juſtifie the continuall travaile of faithfull Miniſters, that will never give over to exhort, reprove, convince, &c. They are enjoyned to ſee the Word of God fulfilled, and therefore no wonder though they will not let men reſt in their ſinne and ſecurity. 3. To teach us in all temptations or afflictions, to run to the Word preached, for thereby God will certainly performe al needfull conſolation, or direction, or humiliation. 4. To informe Miniſters, that they muſt adde indefatigable paines, ſince ſo much is to be fulfilled by them. 5. To admoniſh ſtubborne ſinners, to take heed of provoking God, for if the Word may not be fulfilled in their ſalvation, it ſhall be fulfilled in their induration.

Verſe 26. *Which is the Myſtery hid ſince the world beganne, and from all ages, but now is made manifeſt to his Saints.*

THeſe words are the fourth generall Reaſon, taken from the excellency of the Goſpell: which is here deſcribed in foure things: 1. By the nature of it, *a Myſtery*: 2. By the antiquity of it, *ſince the world beganne*, or *from ages and generations*: 3. By the time of the full revelation of it, *viz. now*, in the new world by Chriſt: 4. By the perſons to whom it is revealed, *viz. the Saints.*

The Myſtery.] The Goſpell is a great Myſtery[a], a hidden Myſtery[b], *hidden in God*: becauſe it was a ſecret in the purpoſe and grace of the Father, before the world began. *Hidden in Chriſt*, becauſe he was that ſtore-houſe in which the Father laid up all his treaſures[d] that concern mans life and immortality:

[a] 1 *Tim.* 3. 16.
[b] *Rom.* 16. 25.
[c] *Epheſ.* 3. 9. 2 *Tim.* 1. 9.
[d] *Col.* 2. 3.

tality: and becauſe he was the meritorious cauſe of all our happineſſe. *Hidden in the Word* [c], becauſe the Scriptures of the Prophets and Apoſtles, are the ſacred Fountains of knowledge; and originals, from the bowels of which flow the comforts of the Goſpell to the Church. Hidden alſo in the dark ſhadowes of the Ceremoniall Law. Hidden from *Adam* himſelfe in Paradiſe, ſo long as he acknowledged his happineſſe by the Covenant of works. Hidden from the Gentiles many hundred years, while they ſerved dumbe Idols, and had not the Sunne of righteouſneſſe ſhining among them. Hidden from the Jewes in part and comparatively, becauſe in a manner all the Jewes were ignorant of the manner of Chriſts Kingdome, and of the calling of the Gentiles, and ſuch like: comparatively, in reſpect of us; they had the light of a Candle, but we have the light of the Sun: and therefore *John* is ſaid to be *leaſt in the Kingdome of God*. Hidden from the naturall man ſtill, *who cannot perceive the ſpirituall things of God* [f]; no, though otherwiſe he abound with wit and learning. Hidden alſo from the very faithfull, comparatively, in reſpect of what they ſhall know in the Kingdome of glory; and in reſpect of the differences of degrees among themſelves now.

Queſt. But why is the doctrine of mans happineſſe ſo obſcure to many, even in the Church, in theſe dayes? *Anſw.* Man is by nature *covered with the vaile* of originall blindneſſe [g]; and beſides, he is bewitched with the deceitfulneſſe of his *actuall ſins* [h], the God of this World, with his *wiles* and *ſubtilties*, his *deepneſſe* and his *methods*, *blindeth* many thouſands to their deſtruction, that he may hide the Goſpell from them [i]. Alſo evill thoughts nurſed and fortified, as thick clouds, hide the light from divers: to ſome, in judgement, Chriſt ſpeaks in Parables [k]: others ſhall never have the light was offered, becauſe they uſed not the light they had. The envious man in many places ſowes the tares of corrupt doctrine. And unto many Congregations for want of ſincere preaching, *Immortality and life is* not yet *brought unto light* [l]: beſides the tranſplendency of the doctrine it ſelfe is ſuch as exceeds the capacity of the moſt.

Queſt. But how comes it, that even the godly themſelves in all places, attaine to ſo ſmall a meaſure of knowledge in the Goſpell? *Anſw.* There are remnants of naturall blindneſſe, even in the beſt: and the ſin that hangs on ſo faſt, is not without pollution, and an obſcuring property. Faith alſo, that ſhould have principall uſe in conveying this light, is not without ſome mixtures of doubts and other droſſe. Affections are not without their fumes, which becloud the underſtanding: ſometimes they want the means, ſometimes they are negligent in the uſe of them; and to ſee perfectly is the onely privilege of *the new Ieruſalem, that is above*.

The Uſes are for Reproofe, for Information, for Inſtruction, and for Conſolation.

Firſt, it reproves the horrible prophaneneſſe of thoſe that ſo ſecurely contemne the Goſpell, ſo ſacred a Myſtery: and fearfull is the curſe with which God doth avenge the quarrell of his Word, even this, that unto theſe men, the Scriptures both read and preached, are *a ſealed Booke* [m]. And is the Goſpell a Myſtery? then ſingular is their dotage and madneſſe, that ſay, they know as much as any of them all can teach them.

Secondly, we may hereby be informed concerning the neceſſity of preaching: the greater the Myſtery is, the greater need of laborious and ſtudious men, that are thereunto ſet apart, to make manifeſt thoſe ſecrets of the Kingdome: for this is the *appointment of God our Saviour, that by preaching committed to certaine men*, thereunto ſanctified, (as the Apoſtle ſaith,) *the Word promiſed before the World began, ſhould be manifeſted in due time* [n].

Thirdly, this ſhould teach us divers duties: 1. Let every man *account* of

[c] *Rom.16.26.*

[f] *1 Cor.2.7,14*

Queſt.
Anſw.

[g] *Eſay 25.8.*
[h] *Heb.3.13.*

[i] *2 Cor.4.3.*
Epheſ.6.
Revel.2.
2 Cor.10.4.
[k] *Matth.13.*

[l] *2 Tim.1.10.*
Titus 1.3.

Queſt.
Anſw.

Vſes.

[m] *Eſay 29.11.*

[n] *Titus 1.2,3.*

faithfull Teachers, as *the Ministers of Christ, & such as dispense the Mysteries of God* [o]. 2. We must bring Faith to the Gospell, else it will not profit [p]: Reason and Sense are no competent Guides or Iudges in these divine Mysteries. And the Lord hath commanded these secrets to be manifested and revealed by the Scriptures, for the triall of his Elect, and for the exercise of their obedience, in beleeving as well as in doing [q]. 3. As we should bring a resolution to beleeve Gods Word in all things, though it be never so contrary to sense, and to common reason of the World: so when the Lord doth reveale his Promises and Statutes to us, we should hide them in our hearts as great Jewels and worthy Treasures, meet to be kept in our secretest remembrance, and the very bowels of our Affections [r]. 4. This Doctrine urgeth the necessity of observing the rules of preparation: and to this purpose we may find five things charged upon us, all drawn from this consideration of the mystery of the Gospell. First, we must be sure we be *turned to the Lord by true repentance*; for till then, *the vaile cannot be taken away* [s]: though the Word were never so plaine in it selfe, yet we cannot discerne it, by reason our understandings are covered with a vaile, and no man can look upon this bright Sunne, till his *eyes be anointed with eye-salve* [t]. Secondly, inasmuch as the *Booke is sealed with seven seales, and no man nor Angel* is able powerfully to unfold and open Gods eternall comforts to the conscience of man for his salvation, save onely *the Lyon of the Tribe of Iudah*, which is also the *Lambe slaine, having seven eyes, which are the seven spirits of God*: therefore in acknowledgement of his *wisdome and power*, we must goe unto him, importunately begging this *Blessing, for his glory*, that the Booke may be opened, even to enrich us [u]; and that to this end he would make acceptable the *odours* of our desires and prayers to God. Thirdly, we must remove lets; for if it be a mystery in it selfe, we had not need to bring hardnesse of heart with us, or worldly cares, or troubled affections, or a sluggish spirit, or prejudicate opinions, or inordinate lusts, or any such impediments. Fourthly, we must bring with us the loane and advantage of former doctrine communicated to us: for *to him that hath* for practise and encrease, *shall be given, but from him, that hath not* for employment and conscionable use, *shall be taken away that which he hath* [x]. Fiftly, we must bring a *pure Conscience*, as a holy vessell, to receive this *mystery of faith in* [y]: and the conscience is then pure, when it is purified by the bloud of Christ, and doth daily excite the desire of purity of heart and life, bearing with the love and liking of no sin.

Ministers must also here learne, with all reverence and painfulnesse, to behave themselves as becommeth those great Mysteries: they must not onely be cleane themselves by holinesse of heart and life, but must in compassion to the people, and the holy feare of the Majesty of Gods truth and presence, teach with power, frequency, perspicuity and authority; and since the Lord hath made them his Stewards of his Mysteries, and holy Jewels, and Treasures, it *is required of them that they be faithfull* [z], both in applying them to the right Owners, and in setting them out according to their truth.

Lastly, the meditation hereof may serve for singular comfort to all those that find mercy from the Lord in the revelation of this Mystery: *blessed are their eyes that see it, and their eares that heare it* [*]. They are more happy then many millions of men besides.

Hid since the world began, and from ages.] Ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. The first of these words is diversly accepted, sometimes it is translated, *from Eternity*, as *Psal.* 93.2. *The goodnesse of the Lord hath endured from all Eternity*, as *Beza* thinks, writing on *Luke* 1.70. sometimes, *since the world began*, as *Luke* 1.70. *Acts* 3.21. sometimes it signifieth but *of old*, or *a long time ago*:

o 1 Cor. 4.1. Titus 1.1.3. Heb. 4.2.

p Ro. 16.25,26.

r Ier. 31.34.

s 2 Cor. 3.16.

t Revel. 3.18.

u Revel. 4.1,3, & 4.5,6,12.

x Mat. 13.11,12

y 1 Tim. 3.9.

z 1 Cor. 4.1.

* Matth. 13.16.

ἀπ' αἰῶνος.

as the Hebrew word (which is thought to anſwer it) is rendred *Pſal.* 119. 52. ſometimes it is taken for *the ſpace of a mans life*, as *Peter* ſaid, *Thou ſhalt not waſh my feet*, εἰς τὸν αἰῶνα, that is, *never while I live*: and in the 3. *Eph.* ult. there is ſuch a phraſe as this, *Glory to God, &c.* εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων: as if it ſhould be rendred, *unto* or *throughout all the generations of the world of worlds*, that is, of the world to come. And 2 *Pet.* 3. ult. he ſaith, *glory to him,* καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος: that is, *henceforth to the day of eternity*. There is unto man two worlds; the one begins with his life, the other with his death. But ſome would have it thus, ἀπὸ τῶν αἰώνων, *a ſeculis, i. a filiis ſeculi hujus*, from the men of this World: ſometimes the word notes the ſtate of things in the World, as *Rom.* 12. 2. μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *Be not conformed to this World*: and *Epheſ.* 2. 2. κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου; *According to the courſe of this World*; but other render it *Ages*; and ſo *from Ages*, may note the time of the Gentiles, or the time ſince the World began: ſo that is well rendred, in the laſt Tranſlation, [*Hid from Ages and from Generations*.] And if any will have the two words diſtinguiſhed, then it may be from Ages *quoad Tempora*; from Generations, *quoad ſucceſſiones hominum*; but howſoever it is, it fully imports the great antiquity of the Goſpell. If the Papiſts will plead antiquity, let them have recourſe to the Word; or if their Trumpery will not beare the triall of this antiquity, it is becauſe there is no truth in them; and let this be a ſufficient ſtay to all godly minds, that our Doctrine is grounded upon the Doctrine of the Prophets, Patriarcks, and Apoſtles, which are the beſt ancients: but this is generall.

Ages and Generations.] From the particular conſideration of theſe words divers things will ariſe.

First, the tranſitory eſtate of the World may here be noted: the things of the world in their beſt frame are ſo mutable, that they expire and are altered with varieties, and the men of the world have but their ſhort time, and then they goe out and leave their roomes to their ſucceeding Generation; which may ſerve for divers uſes, if it be ſeriouſly thought on. First, it ſhould cauſe us to feare him that can not onely change us, but mow downe with his Sithe whole Generations of men, *before whom the Nations are but a little duſt of the ballance, or drop of the Bucket*: and we ſhould alſo magnifie and adore that God, that is of himſelfe ſubject to *no change*, and *lives for evermore* [a]. Secondly, it ſhould make us in love with the *world of worlds*: and to admire the bleſſed eſtate of ſuch as ſhall be accounted worthy to obtain that world, and the *reſurrection from the dead* [b], to ſuch an Angelicall and unchangeable condition; and to this end we ſhould be quickened to a ſerious preparation for the world to come, ſeeing we have but our turne and courſe upon earth, we ſhould *not faſhion our ſelves to this world* [c]: we ſhould refuſe to ſquare our actions according to the luſts and humours of men [d]: let us ſerve, not time nor the fancies of men, but *the King of times* [e]. Secondly, we ſhould look to it, that neither the *cares of this World choake*, nor *the GOD of this World bide* or take from us, the *Word of the Kingdome* [f]. Thirdly, and if we muſt not ſerve the men of the World, nor the things of the World, much leſſe may we ſerve ſin: for if any *man be a ſervant to ſinne, he ſhall not abide in the Houſe to the next World* [g]. Fourthly, this may abate the great opinion of the wiſdome of this World: for what ſhal it profit me to have great skill to get money and means for this life, if I have no skill or wiſdome for the ſaving of my ſoule? What ſhall it advantage me to have a nature and carriage tilled and fitted for the winning of friends for this World, if I know not how to make my friends for a better World? what availeth it to have gifts for an eminent place in Mans Commonwealth, and for want of grace be not acknowledged of the *Commonwealth of Iſrael*? to what purpoſe

[a] *Revel.* 4 10.
Luke 20. 25.
[b]
[c] *Rom.* 12. 2.
[d] 1 *Pet.* 4. 2.
[e] 1 *Tim.* 1. 17.
[f] *Matth.* 13.
2 *Cor.* 4. 4.
[g] *John* 8. 34.

pose is it to be *a Disputer of this world*, and in the day of Christ to be swallowed up with amazed silence, as not having a word to say for thy poore soule? And yet providence for our future estate may be learned from these Children of this world. For, if the Children of sin, be so industrious to make shift for their time, how much more should the hearts of the Children of eternity be enlarged to an inflamed care of large provision for their immortall state? Fiftly, this should embolden us to a willing forsaking of our selvs in the worst of all outward trials, which is, *to forgoe even all for Christs sake and the Gospels*, if we be put to it. What great thing is it to part with that little *All* that we have in this world, seeing it could serve us but for a little time; and at length we must leave all? and besides, by a voluntary abnegation we shall be advantaged in the gaine of an eternall recompence of reward a hundred-fold better.

2. Againe, in that the Gospell is hid from whole Ages and Generations of men, we may see that whole multitudes may be in a miserable estate; and

3. that it is no priviledge for any in sinning, that many are such sinners. Neither is multitude, or succession of men, in one mind for matters of Religion, any note of the true Church. For here are whole Ages, and many successions of men, that all lived and died without the knowledge of the Gospell; it is a slender prop for faith to rest on, to say, our Fathers, and fore-fathers lived and died in this or that mind or opinion. Further, we may observe

4. hence the infectiousnesse of sin: how naturally it will spread, even to the poysoning of whole Worlds of men. If sin but once get a fountaine, if the Lord stoppe it not, into what rivers of contagion will it diffuse it selfe?

5. Also, we may see how fearfull a thing it is to fall into the hands of an angry God, since the lives of so many millions cannot find pity or pardon with

6. him. And the insensiblenesse of sinners may hence be noted also. When would those ages & generations of men have awaked out of their idolatrous sleep, if the Lord by the voice of his Sonne, and his Servants had not awaked them?

7. Moreover, it may be manifest from hence, that the Lord in dispensing his grace, is not moved by any outward things: for what can any person or people have to commend them by to God, which those Nations had not? Lastly, we may here see it verified, that Gods judgements are like a great deepe: it is not for man to conceive, that he should be able to search into them. Yet lest any should stand still, and be swallowed up with amazement, at the fall and ruine of these worlds of men, let him consider of these things following. First, that these people were instructed by the Creatures, and had a law written in their hearts [1]. Secondly, that these terrible desertions, and exquisite judgements, were deserved by an infinite measure of horrible sinnes; which if we could soundly consider of, our Objections about their fals would be much dulled. Thirdly, that it is God that prescribes and describeth Justice: and therefore things are just, because he doth them; not that first man must pronounce them just, and then God will doe them. Fourthly, that the reasons of this dealing may be just, though not expect unto us. Fiftly, that Christians are charged to be wise to sobriety: they may not let their thoughts run as far as they will, but must let God alone with his secret judgements. Sixtly, that the things are now strange and obscure, shall be more fully revealed in the day of Christ, when all shall be cleared and made manifest.

Note. [1] *Rom. 1. & 2.*

Object. *Object.* But some Papist may say, it is plain by these words, that the Scripture is hard, and not fit for the common people, seeing it is called a mystery.

Solut. *Answ.* This place cannot help them; because it is said, that *now it is revealed*; and so their cavill comes out of season. 2. Because it is, and was hidden from carnall men, not from Gods servants: we doe not wonder though

though the Scriptures be as *a sealed booke* unto such carnall wretches as they are.

Now revealed.] God hath revealed the mystery of his Will divers wayes: first, by Dreames: by Day-visions: by Types and Sacraments: by Angels: by Prophets, and extraordinary Men: by *CHRIST*, appearing in our Nature: by his Spirit: by the Scriptures, and by the ordinary Preaching of the Ministers. Dreames, Visions, and Types, were peculiar in a manner to the old Testament: the ministery of Christ, in his owne person: of the Prophets, and extraordinary men, and Angels, is now ceased: so as unto us this Mystery is revealed, by the Spirit, in the ministery of Gods Servants, and in the use of the Scriptures. How the mystery is revealed.

Quest. But was not the Gospell revealed till now, since *CHRIST*? *Quest.*

Answ. Yes, it was: as these places may prove, *Ioh.* 8. 56. *Abraham saw his dayes, and Moses wrote of him. All the Prophets gave witnesse unto Christ, Act.* 10. 43. *Rom.* 1. 2. *Christ is the same yesterday, and to day, and for ever, Heb.* 13. 8. but the Gospell was hidden in respect of the time of the manifestation of the glory of Christ; (especially to the Gentiles) and divers things in the manner of Christs kingdome were not revealed unto them[h]: as also in respect of cleerenesse of revelation, and the more ordinary life and power of the graces of the Messias, and the more plentifull effusion of the gift of the Spirit. Fiftly, that it was not revealed before, *viz.* as it is now, they had before Christ ἐπαγγελίαν, that is, the promise of the Messias to be exhibited, and we have εὐαγγελίαν, the tidings of the Messias exhibited. Two things may be here observed. *Answ.* 1 *Pet.* 1. 10. [h] 1 *Pet.* 1. 10.

First, That Gods Servant may know their owne particular blessednesse, for he saith, *it is revealed to the Saints.*

Secondly, that the seasons of the revelation of the Gospell, in the power of it, are singular priviledges, and greatly to be heeded, and therefore woe is to those soules that neglect such *dayes of grace*, it is double condemnation. It is damnable to sit in darknesse, and have no meanes of life, but it is much more the *condemnation* of these worlds of prophane persons, *that light is come into the world*: yea, into the Country: yea, even to their owne Townes and Congregations; and yet they will *love darknesse rather then light.* And on the other side, it should teach men that know the time of such visitation, both to *beare witnesse to the light*, by presence, countenance, maintenance, and establishing of it for them and theirs; and also to *walke as the children of the light*, even as a people exceedingly priviledged, and blessed of God. *Ioh.* 3.

To his Saints.] The word *Saint* is sometime given to *Christ*[i], sometimes to Angels[k], sometimes to the blessed in heaven[l], sometimes to the faithfull on earth[m]. The Pope hath his Saints, and such are the choise of the most desperate Traitors, as he ordereth his Canonisations in our dayes: And the world hath his Saints too; and they are civill honest men: but here, by Saints, he meaneth the faithfull on Earth; and they are Saints, that are holy by the righteousnesse of Faith[n]: that have the spirit of Sanctification[o]: that are separate from sinners by a holy calling[p]: that are reformed from the principall evils of their former conversation[q]: that call upon the name of Lord[r]: that are consecrate to God in speciall holinesse of life. [i] *Psal.* 16. 10. [k] *Iob* 15. 13. [l] *Mat.* 27. 52. [m] *Psal.* 16. 3. [n] *Act.* 26. 18. [o] 1 *Cor.* 3. 16, 17. [p] *Rom.* 1. 6. [r] 1 *Cor.* 1. 2. [q] 1 *Cor.* 6. 12. 1 *Cor.* 1. 2.

Quest. But if a man live civilly in the world, will not that serve the turne? *Quest.*

Answ. It will not: *our righteousnesse must exceed the righteousnesse of the Scribes and Pharisees.* And it may be profitable ofe to recount the defects of the civill honest man. First, he wants sincerity in the first Table. Secondly, he stickes not at the inward corruptions of the second Table. Thirdly, his praise is of men, in his best actions, or else some other corrupt ends. Fourthly, he is wholly void of the inward worship of God, and in the outward he *Answ.* The defects of the civill honest man.

he is either ſecure or ſuperſtitious. Fiftly, he never travelled in the new birth for his honeſty. Sixtly, he wants the righteouſneſſe of Faith. Seventhly, for the moſt part his heart is not ſound nor upright in his family, eſpecially for matter of Gods worſhip.

Verſe 27. *To whom God would make known what is the riches of his glorious myſtery among the Gentiles, which riches is Chriſt in you for hope of glory.*

THeſe words containe the fifth generall reaſon, taken from the excellency of the ſubject the Goſpell in the preaching of it propounds unto men: and that is Chriſt. And in this revelation of Chriſt, conſider, 1. to whom: *viz. to the Saints*: 2. by whom: *viz. God*: 3. what is the cauſe, *viz.* the Will and *good Pleaſure of God*; *He would*: 4. the manner: 1. if we reſpect the unregenerate World, it is in a *Myſtery*: 2. if we reſpect the grace communicated, it is a *glorious and rich Myſtery*: 3 if we reſpect the place where Chriſt as a Sunne of righteouſneſſe riſeth; it is *in you*: that is, in the heart of man: 4. if we reſpect the perſons he makes choiſe of, it is the miſerable *Gentiles*; *Amongſt the Gentiles*: 5. if we reſpect future things, he is revealed as *the hope of glory*.

To whom.] Of the perſons to whom, I have ſpoken in the end of the former verſe, onely this Doctrine may be added. That only the Saints, that is, holy men, find Treaſures and Riches in the power of the glorious Goſpell of Chriſt. *The Lords ſecret is onely with them that feare him*[a]: *till faith be revealed men are ſhut up*[b], as in a dungeon or priſon; the *Lord ſpeakes peace* onely *to his people and his Saints*[c]. The *righteouſneſſe of God is revealed to the juſt* man that will *live by faith*[d]. *Fleſh and blood*, till there be a new birth, is not capable of this *revelation*[e]. Men that *hate to be reformed* have nothing to doe with *Gods Covenants*[f]. Hence we may ſee where the fault is when men be ſo averſe, and unteachable, when people have the meanes and cannot *underſtand to profit and doe good*, it is onely in their own hearts loſts, and wickedneſſe of life: and therefore let every one that would grow rich in knowledge, labour to be abundant in practiſe, for the ſaving knowledge of this myſtery encreaſeth, as grace and holineſſe groweth.

God.] *Doct.* God is the author of all ſaving knowledg: he is the *Father of lights*. The uſe is therefore: Firſt, if *any man lacke wiſdome, let him aske it of God*[g]. Secondly, let all that would have knowledge uſe good meanes. Thoſe people that are too wiſe to uſe reading, hearing, conference and prayer, are but in a miſerable caſe, thoſe they account ſilly people, even as *babes and ſucklings*[h], in compariſon of them, carry away the bleſſing, whiles they live and die in their ſinnes. Thirdly, in the miniſtery of men, we muſt beleeve them no farther then they bring warrant from the word of God: it is Gods Word, and not mens ſayings or precepts, muſt be our guide: a *feare of God* bred by *mans precepts will be in vaine*[i]. Fourthly, we ſhould prize every dramme of true knowledge got from the Word, at a high rate, even to excell all other things, as being the peculiar gift of God.

Would.] The reaſons of the diſpenſation of ſpirituall favours in Chriſt, are not in us, neither in will nor worke, but *in the good pleaſure of GODS Will*; which ſhould teach us with ſo much the more thankefulneſſe to expreſſe our admiration of Gods love, that could find nothing in us but cauſe of hate, even for ever; *what are we, or what are our fathers houſes*, that we ſhould be thus exalted *in the Courts of our God?* and withall, we ſhould in all things reſigne our ſelves over to Gods Will, as the higheſt cauſe of all things: we ſhould reſt in his approving Will, as our chiefeſt happineſſe, and obey his preſcribing Will, as the abſoluteſt and perfecteſt forme of holineſſe, and

[a] *Pſal.* 25.14.
[b] *Gal.* 3.23.
[c] *Pſal.* 85.8.
[d] *Rom.* 1.17.
[e] *Matth.* 16.17.
[f] *Pſal.* 50.
[g] *Iames* 1. 5.
[h] *Mat.* 11,25.
[i] *Mat.* 15.

and be subject to his disposing will, being patient in all trials and troubles, because he did it [k]. Lastly, this might breake to powder carnall hopes: how canst thou plead thou hopest that God will save thy soule, seeing there is simply nothing in thee that the Lord cares for; and thou hast not sought his grace by sound Repentance and true Faith?

[k] *Psal.* 39. 9.

Make knowne.] Divers things have been noted before, concerning this manifestation and revelation of the Gospel: that which onely I wil here adde is the effects of it. The proper effect of the powerfull publication of the Gospell is, to *bring life and immortalitie to light* [l]: But the accidentall effect is to, make variance and oppositions amongst men. When *CHRIST* comes in this manner, he comes not *to bring peace*: as the *Fanne* scattereth the Chaffe from the Wheat, so is the Word powerfully preached. I need goe no further then this Citie for an instance; though matters of controversie have been wholly forborne, and differences in matters about Church-government and ceremonies have not been so much as touched with publike preachings; and that matter of regeneration, faith, and sanctification, hath been almost onely urged: yet see what stirres, what differences of censures, what indignation at the reformation of any, soules that have been wrought upon by the Word; what invectives; what strange reports, what abominable lies, and slanders have been almost weekely raised, and divulged throughout all the Countrie round about?

[l] 2 *Tim.* 1. 10.

What is the riches of the glorie.] The Apostles variety, and effectuall termes are to be noted, though he have spoken much, yet he is not drawne dry; but speakes still with great feeling and efficacie, both of words and matter. And indeed as any men are more holy, they have the more deep and tender Affections in the meditation of the glory of the things of the Gospell. This holy man cannot fall upon the mention of the Gospell, but his affections burst out into great tearmes of Admiration, as if he thirsted after variety of words to expresse his inward estimation: and as it is a signe of a sanctifying disposition to be so affected; so, when wee see holy men striving for words to expresse the glory of spirituall things, it may secretly condemne the coldnesse and barrennesse of our dull spirits, that usually through the deceitfullnesse of sinne, prove to have the dullest affections, where we should bee most stirred: and the Apostle doth well in seeking these affecting tearmes, that so hee might excite affection and appetite in the hearers; for people will no longer profit by the Word, then they admire it, and long after it with estimation: and therefore it should be a holy discretion in Ministers, to study by all meanes to teach in such a manner as might most stirre affection and just admiration at the power & fitnesse of the Word. But here a question may be asked. Say that we have gotten a great affection to the Word, and that we doe highly esteeme of it, and long after it, what must we doe to keep this appetite, that we lose it not, and that it die not in us by little and little? I answere: thou must looke to thy selfe in five things. 1 Take heed of evill company: the people that cried out, for very admiration, *Hosanna, blessed be hee that commeth in the name of the Lord*; when they were gotten among the Scribes and Pharisees, had altered their note, into *Crucifie him, crucifie him*. Secondly, thou must purge often, that is, thou must, by mortification, be oft in humbling thy soule, by confession and sorrow to God in prayer; else fulnesse and satietie will overcharge this appetite, for so must hee doe that hath a stomacke apt to be filled with ill humors: as experience, both in body and soule shewes. Thirdly, if thou wouldest not despise propheſying, thou must *trie all things*, and *keep that which is good*; which thou doest if thou observe these two rules: 1, if in hearing such Ministers as have either their hearts, or the doctrine unsound, thou *separate the pri-*

Quest. What wee must doe to keep affection in the admiration of the Word.

Answ.

tious

cions from the vile. 2. If in hearing the beſt men, thou be eſpecially careſull to keep that part of Doctrine, as did particularly touch thee, and ſo was in a ſpeciall manner good for thee. Fourthly, thou muſt looke to thy ſelfe, that the profits, pleaſures, or luſts of the world, ſteale not away thy heart from communion with God, in the meanes. Whoredome and Wine, and the cares of this life, &c. will take away any mans heart [m]. Fiftly, thou muſt exerciſe thy ſelfe in the reſt of Gods Ordinances, elſe diſuſe in one, will in time breed contempt of all, and God will not have all the honour given to one of his ordinances; and doth of purpoſe many times withdraw his bleſſing, (which is the bellowes of affection and eſtimation) from one of his ordinances, becauſe he will be ſought in all.

[m] *Hoſ.* 4. 11. *Luke* 21. 34.

Againe, out of the Apoſtles tearmes, we may obſerve the great excellency of the Goſpell: for wit, it is a myſtery moſt deep: for worth, it is riches: and for credit, it is glory.

True knowledge, is a rich knowledge.

Riches.] *Doct.* The true knowledge of Chriſt is a rich knowledge. Hence the *Corinthians* are ſaid to be rich in knowledge [n]: and *Paul* compares it with, and commends it beyond, all earthly riches [o]: and it is ſo both in reſpect of the Object, which is *CHRIST*, the fountaine of all Treaſure; and in reſpect of the nature of it, being a part of eternall life [p]; and in reſpect of the effects, becauſe it makes a man rich in grace. And it appeares by the contrary; for to be blind is to be poore, and naked, and miſerable [q]: and therefore they are farre wide that thinke all this ſtudying of the Scriptures, and following Sermons, will make Men beggers; they remember not that to take the Goſpell from Ieruſalem, was to leave their houſes, as well as Gods Houſe, deſolate [r]: and the want of the knowledge of GOD in the Land, was the cauſe the Lord contended with them by ſo many judgements [s]: and if any Nation under Heaven may avouch the truth thereof, this Engliſh Nation may: for we may well ſay, the Goſpel hath been a rich Goſpell unto us: it hath brought us Peace, and Proſperity within our walls, and abundance unto all the quarters and corners of the Land. Hence alſo wee may gather a tryall of our Faith: for if we have Faith, we are careſull to ſeek, and as glad to find ſaving knowledge, as the carnall man is to find his earthly wealth. Parents alſo may hence know which way to goe about to make their children happy, even by ſtirring up in their hearts the inſtruction and nurture of the Lord.

[n] 1 *Cor.* 1. 5.
[o] *Phil.* 3. 9.
[p] *Iohn* 17. 3.
[q] *Revel.* 3. 17.

Vſes.

Vſe. 1.

[r] *Mat.* 23. 37, 38, 39.
[s] *Hoſ.* 4. 1, 2.

2.

Glorious.] *Doct.* This myſtery is glorious; and it is ſo, Firſt, if we reſpect the originall of it: it was begotten and conceived in the boſome of Eternity. Secondly, if we reſpect the perſons employed in the miniſterie of it, *viz.* *GOD* himſelfe, *CHRIST*, Angels, and the choiſe of men. Thirdly, if we reſpect the effects: It brings glory to God; for upon the opening of the Booke by the Lambe, there followeth Hymnes to God [t]. It brings a glorious reſt to the hearts of Chriſtians, when they are ſatisfied in the aſſurance of the tidings of Gods love, and purged of thoſe unruly affections, that ſo tormoiled their hearts before [u]. Beſides the glorious priviledges which after men are called out of darkeneſſe, they enjoy in this marvellous light [x]. Finally, it ſhewes a Chriſtian the glory of Heaven: this ſhould comfort Gods Servants againſt the ſcornes of the world, and troubles of life. The Goſpell with diſgrace and much want, is a great portion; and it matters not how we be eſteemed in the eyes of the world, if we be made glorious by the Goſpell in Gods eyes, and in the eyes of the Saints: they are glorious times when the Goſpell workes openly in the life and power of it.

[t] *Revel.* 5.
[u] *Eſa.* 11. 10.
[x] 1 *Pet.* 2. 9.

Nine Uſes of the Doctrine of the calling of the Gentiles.

Among the Gentiles,] In the calling of the Gentiles, we may informe and inſtruct our ſelves many wayes.

Firſt, it ſhould ſettle us in the aſſurance of the truth of Gods promiſes. Never

Never any promises more unlikely: and besides, they lay dead for a long time. That which *Noah* foretold, it came to passe: for *Iaphet is perswaded to dwell in the Tents of Sem* [x]. That Sea of knowledge, which *Esay* spake of is likewise gloriously accomplished among the Churches of the Gentiles [y]. *Ieremy* said, the Gentiles should come unto God from the ends of the earth, and it is fulfilled [z]. The concourse to the preaching of the Word, which *Micah* and *Zachary* foretold is likewise verified [a].

Secondly, we may hence see that the Word will make great alterations where it comes.

Thirdly, that God is tyed to no place nor people: if the Jewes will not bring forth fruits worthy of the Gospell, but despise it; the Lord will provoke them to envy: even calling to himselfe a people that sought him not.

Fourthly, that they that are last may be first; and that they that now are not under mercy, may goe to Heaven before us.

Fiftly, that as any people are more sensible of their misery without grace, they more see the riches of their calling. The Gentiles that wallowed in sinne, and wickednesse, see a wonderfull glory in Religion, when by the Gospell they are converted. And that may be the reason why Publicanes and Sinners are so deeply affected, and inwardly touched, when civill honest men are scarcely moved with any sense of the need of their conversion.

Sixtly, their conversion may assure us, that none are so miserable but the Gospell can make them happy.

Seventhly, we may see cause to bewaile the hardnesse of our hearts. Can the Gospell conquer so mightily and effectually, these worlds of people, to the obedience of faith, and such a tender sense of the glorious riches thereof: and are our hearts no more melted and stirred within us? Though the Lord cry and roare, and stirre up himselfe in his jealousie, as a man of warre, yet are we deafe, and heare not, and blind, and see not.

Eightly, in that he saith, that this mystery is glorious among the Gentiles, it shewes, that the Monarchy of Christ over these conquered Gentiles, is truly glorious. Which may justly confound our Statists and Politicians, that can see no glory but in earthly Kingdomes.

Ninthly, let us that are abjects of the Gentiles, that have no true honour but by Gods covenant, *draw water with joy out of these Wels of salvation* [b]: and lastly, our calling, that are Gentiles by nature, should make us in compassion of the Jewish Nation, pray heartily for their restoring; since *they were cut off, that we might be graffed on* [c]: and *the Law came out of Sion, and the Word of the Lord out of Ierusalem* [d].

Which riches is Christ in you.] Out of these words foure things may be observed.

First, that there is one and the selfesame happines, conferred by the Gospel to all the faithfull; the same I say, in nature and quality though not the same in quantity, *the same spirituall meat, and the same spirituall drinke*; the same God, and Father, the same Christ, and Saviour, the same meanes, and the same merits, the same graces, and the same glory. Which may serve for good use. For if the Lord give us the same wages he did his best servants, we should strive to do the same work: we should bewaile our sins with the same sorrow, and watch over our lives with the same care, and abound in the same fruits of righteousnesse, and live by faith in all trialls and tentations as they did. And againe it may be comfortable for penitent Sinners. For the same God that had mercy on *David*, will confirme unto them (if they truly desire his favour, and will forsake their owne imaginations) *by an everlasting covenant, the sure mercies of David* [e]. And if by faith we prove our selves the children of faithfull *Abraham, we shall be blessed with Abraham* [f].

[x] *Gen.* 9. 27.
[y] *Esay* 11. 10.
[z] *Ier.* 6. 19.
[a] *Mic.* 4. 1. *Zach.* 8. 20.
[b] *Esay* 12. 3.
[c] *Rom.* 11.
[d] *Esay* 2.
[e] *Esay* 55. 1. 4. 8
[f] *Rom.* 4. 24. *Gal.* 3. 9. 12.

Secondly, that Christ is the onely true riches of the Christian, 2 *Cor.* 8,9. *Eph.* 1.7. & 2.7. & 3.8. *Heb.* 11.26. This may serve for divers uses. 1. To warne us, that we despise not poore Christians, seeing they are made rich in the faith of Christ, and heires of the Kingdome [g]. They are truly rich men, though they be never so meane in the World. 2. Let us all looke to our selves, that we *despise not this riches of the bountifulnesse of God*, when in the Gospell it is offered unto us: though we may goe on with the hardnesse of our not repenting hearts, yet if by speedy repentance we prevent not our ruine, we shall heape up wrath against the day of wrath, even the day of the declaration of the just vengeance of God upon such obstinate and secure sinners [h]. 3. Let not worldly rich men *glory in their riches* [i], but rather use their outward riches as helpes to further them unto this true treasure: else their riches shall not shelter them in the day of Gods wrath against the woes denounced against them [k]. Lastly, would any man know some sure way how to thrive with great successe in these spirituall riches [l] let him then amongst other things especially, remember to pray hard; for the Lord is rich to all them that call upon him [l].

Christ the only true riches of the Christians.
[g] *Iames* 2.5.
[h] *Rom.* 2.4,5,6.
[i] *Ier.* 9.24.
[k] *Iob.* 36.18,19. *Luke* 6.12.
[l] *Rom.* 10.12.

Thirdly, Christ is in the faithfull [m]: he lives in them [n]: he dwels in them [o]: but that this doctrine may be more fully understood, I propound five things.

1. How Christ is conveyed into the soule of the faithfull.
2. By what effects he discovereth himselfe to be there.
3. What they get by his comming.
4. What entertainement they ought to give him.
5. Who have not Christ in them.

[m] 2 *Cor.* 13.5.
[n] *Gal.* 2.20.
[o] *Ephes.* 3.18.

For the first, there is this order. First, God secretly gives Christ to the beleever, and the beleever to Christ [p]: then Christ begins to manifest himselfe, riding in the Chariot of the word [q]. The Word (that before was a dead letter) receiveth life by the presence of Christ, and that both in the Law and the Gospell. The Law being made alive, attacheth the particular sinner, and playeth upon him the part of a Sergeant, Accuser, Jaylor, or Judge. And the sinner putting in bayle, the Law brings him to Christ, and will not let him go to another [r]: then the Gospell gets alive, and crucifies Christ before his eyes [s]: and propounds variety of sweet promises. The sinner being beaten, and wounded almost to death before he would yeeld to the arrest of the law, seeing now whither he is brought, laments with unspeakable groanes his owne sinnes, and the horrible torments he sees the Sonne of God put to, for his sake: and at the same time the spirit of the Sonne working faith, a wide doore is opened, Christ enters in with unvaluable joyes, wrought in the heart of the Sinner.

How Christ is conveyed into the faithfull.
[p] *Rom.* 8.32. *Esay* 9.6. *Iohn* 17.6.
[q] 2 *Cor.* 2.14.
[r] *Gal.* 3.24.
[s] *Gal.* 3.1.

Now if you aske by what effects Christ discovers himselfe to be there, I answer; there is *a light* (when Christ comes in) *that gives the knowledge of the glory of God, in the face of Christ* [t]. And being ravished, they *behold as in a mirrour, the glory of God, and are transformed into the same Image, the spirit of God making them suddainly new Creatures* [u]. 2. The convert now finds a *savour of the things of the spirit*: and his heart is bowed to be subject to the Law of God [x]. 3. He is *baptized with the fire of zeale*, and holy affections, and desires [y]. 4. There appeares a battell and *combat* in the soule, and much *lusting* on either side, the spirit resisting with teares, and strong cryes. 5. In this combate Christ undertaking the battell, sends out by his ordinances, his arrests, and apprehends one by one, every imagination that rebelliously puts it selfe forward in the opposition, and exalts it selfe, and will not leave till it be brought in subjection, so as the obedience of Christ may have the upper hand [z]. 6. *The spirit of the Sonne* discovers himselfe as a *spirit of supplications*,

How we may know that Christ is in our hearts.
[t] 2 *Cor.* 4.6.
[u] 2 *Cor.* 3.18.
[x] *Rom.* 8.5.7.
[y] *Matth.* 3.11.
[z] 2 *Cor.* 10.5.

cations, by which the tender Infant begins to learne with holy deſires, and ſecret encouragements to ſpeake in Gods language, and by Prayer to make known his griefes and wants, in the beſt manner, uttering his affiance in God, as a Father [x]. 7. The *love of God*, and of *Chriſt*, and of Gods Word, and Gods people, *is ſhed abroad in his heart*, and it now *conſtraineth him to holy duties* [a]. 8. The *body growes dead in reſpect of ſin, and the ſpirit is life for righteouſneſſe ſake* [b]: reſolution more and more encreaſing, both for reformation of ſin, and new obedience. 9. He finds himſelfe proclaimed *free, the priſon doore ſet open*, his fetters knocked off, his wounds made by the Law healing apace, his debts paid, and himſelfe in a new World, enjoying a true Jubile [c]. 10. He lives *thenceforward by the faith of the Son of God*, for Salvation, for Juſtification, and for preſervation [d]. 11. The heavenly dews of ſpirituall joyes often water, and refreſh his heart in the uſe of the means, with delightfull peace and tranquillity in his heart and conſcience [e]. Laſtly, in a holy covenanting with God, his daily purpoſes and deſires are to cleave unto God, devoting and conſecrating himſelfe and his vowed Sacrifices unto God, in the mediation of Chriſt.

Thirdly, the benefits he hath by the inhabitation of Chriſt, are ſuch as theſe. 1. *God is in Chriſt, reconciling him, not imputing his ſins* [f]. 2. *Chriſt is made unto him Wiſdome, Sanctification, Righteouſneſſe, and Redemption* [g]. 3. All *the promiſes of Chriſt are to him, Yea, and Amen*: having the *earneſt* given in the ſpirit, and the ſame ſealed by the ſame ſpirit [h]. 4. He is not *deſtitute of any heavenly gifts* [i], but hath the ſeeds and beginnings of all ſaving graces. 5. *The grace of Chriſt ſhall be ſufficient* [k] againſt all temptations, *by the power of Chriſt that dwels in him*; and as *his outward afflictions doe abound, ſo ſhall the conſolations of Chriſt abound alſo* [l]. 6. Paul *is his*, & Apollo *is his*; *yea, all things are his, as he is Chriſts* [m], he hath his intereſt in all the means of ſalvation. 7. God hath given him Chriſt, *how ſhall he not with him give him all other things alſo* [n]? Finally, *eternall life is the gift of God, in, and with Ieſus Chriſt* [o].

For the fourth, if you aske what you muſt doe when you find Chriſt in your hearts. I anſwer, if yon *live in the ſpirit, walke in the ſpirit* [p], let *old things paſſe*, and *all things be new*: for, *if you be in Chriſt Ieſus, you muſt be new Creatures* [q], the old Converſation in times paſt will not now ſerve turne, but the *old man with his deceivable luſts* muſt be caſt off [r]: Now thou muſt learne alſo to *live by Faith*, and not by ſenſe, and carnall hopes as thou haſt done. For Chriſt keeps his reſidence in our hearts by faith [s]: for in that we *henceforth live in the fleſh, we muſt reſolve to live by the faith of the Son of God that liveth in us* [t]: being aſſured that in him are *all treaſures* of holineſſe and happineſſe. And to this end thou muſt pray conſtantly to God, that thou mayeſt be able to diſcerne *the length, breadth, depth, and height of this love*, and loving preſence of Chriſt [u]. For otherwiſe it is a *knowledge paſſeth all* naturall *underſtanding*, and his working in us *is above all we can aske or thinke*. Why ſhould a Chriſtian feare any want, that carrieth a Myne of treaſure within his owne breaſt? And what a ſhame is it that we grow not exceeding rich, ſeeing there is nothing but Faith and Prayer will get it [x]? and why ſhould we feare either *tribulation, or perſecution, or paine, or perill*, ſeeing this our *victory, even our faith*, and we are aſſured that in the end we ſhall be *in all things more then conquerours through him that loveth us, and lives in us* [y]?

Further, doth the ſpirit of meekneſſe, and of Chriſt, dwell in thee? Oh then, above many things *learne lowlineſſe and humility* [z], and if the Lord give thee a tender and a harmleſſe heart, watch with all carefulneſſe, that thou be not *beguiled* from the innocent *ſimplicity that is in Chriſt Ieſus* [*].

[x] *Gal.4.6,7.*

[a] *Rom.5.9.* *2 Cor.5.14.*
[b] *Rom.8.10.*

[c] *2 Cor.3.17.* *Eſay 61.1,2.*
[d] *Gal.2.20.* *2 Cor.13.14.*
[e] *Hoſea 14.6.* *Rom.14.17.*

The benefits come by Chriſt dwelling in us.
[f] *2 Cor.5.19.*
[g] *1 Cor.1.30.*
[h] *2 Cor.1.20,22.*
[i] *1 Cor.1.6,7.*
[k] *2 Cor.12.9.*

[l] *2 Cor.1.5.*
[m] *1 Cor.3.22,23*

[n] *Rom.8.34,35.*
[o] *Rom.6.23.*

[p] *Gal.5.24.*

[q] *2 Cor.5.16,17.*
[r] *Epheſ.4.22.*

[s] *Epheſ.3.16.*

[t] *Gal.2.20.*

[u] *Epheſ.3 18.*

[x] *Rom.10.12.*

[y] *Rom.8.35,37.*

[z] *Mat.11.29.*

[*] *1 Cor.11.3.*

Laſtly, thou muſt labour for inward ſincerity, both of thoughts and affections: thy heart is Chriſts Chamber of preſence, where he alwayes reſides, and as thou art carefull to look to thy behaviour becauſe of mans preſence, ſo muſt thou much more look to thy heart, to keep it clean, and pure, and chaſt, and every day to dreſſe it new, ſince the King of glory is come in to dwell with thee. Men would be very carefull to look to that room where they would give their beſt entertainment. Alas, we have no better room then our hearts to welcome our Saviour into: And ſhall not we keep them with all diligence? woe be to us, if we tempt or grieve him by our inward uncleanneſſe.

5. Seven ill ſignes that Chriſt dwels not in mans heart.

Now for the fifth point, there are ſeven ill ſignes that Chriſt dwels not in a mans heart.

Firſt, when a man ſavours nothing but carnall things.

Secondly, when a man hath, or deſires, or eſteemes, or labours after no other knowledge, but what is ordinary or naturall.

Thirdly, when a man makes no conſcience of inward ſins.

Fourthly, when a man hath no zeal in Gods worſhip, or holy affections towards God, and his People, and his Word.

Fifthly, when a man hath not a faith that he can live by.

Sixthly, when a man never feels the heavenly joyes of Chriſt in his heart.

Seventhly, when a man can live in any groſſe ſin, without trouble and anguiſh of ſpirit or deſire, and endevour to break it off by repentance.

The hope of glory.] The riches of a Chriſtian are either in this life, and ſo it lies in the grace of Jeſus Chriſt; or elſe in the World to come, and ſo it is glory, even a moſt glorious and admirable excellency of felicity; which ſhall have in it eternall righteouſneſſe, and the continuall bleſſed viſion of God, eternall joyes, and perfection of all things round about, everlaſting honour, and ſingular eſteem, moſt ſweet ſociety with holy Angels, and bleſſed Saints, with unſpeakable peace, and reſt; together with that admirable clarification of the very bodies of the righteous.

Vſes.
Phil. 21.
Col. 3.1,2.
Rom. 5.3.
2 *Cor.* 4.18.
1 *Pet.* 4.13.

The conſideration hereof ſhould allure us to the continuall thought of Heaven, and to a fervent affection after it, ſtriving to expreſſe our hope of Heaven, by a converſation that tends to glory and immortality: and to this end we ſhould be importunate with the Lord, to ſhew us this glory by the *ſpirit of revelation*, that we may be able profitably to ſolace our ſoules in the middeſt of the tentations and afflictions of this world, with a ſerious contemplation of our right, in Ieſus Chriſt, to this admirable glory, that is to be revealed. And the meditation of the glory poor Chriſtians ſhall one day have, ſhould teach us to honour them now, and receive them into our hearty and inward ſociety, and to uſe them as ſuch, as we are aſſured are the heirs of more glory then this World is worth: And laſtly, doe we look for glory from God in another World? then we ſhould ſeek to glorifie God in all things, with all our might in this World.

Iames 2.5.
Rom. 15.7.

Secondly, we may in theſe words note, that where Chriſt will glorifie in another World, there he is the *hope of glory* in this World. A Chriſtian holds his glory by this Tenure. Now concerning this hope, many things have been noted already upon the fourth Verſe and upon the 23. Verſe; and therefore thither I refer the Reader.

VERS. 28. *Whom we preach, admonishing every man, and teaching every man in all wisdome, that wee may present every man perfect in Christ Iesus.*

IN this Verse is contained the sixt generall Reason, taken from the end and profitable effect of the Gospell. If they continue constant, by the power of the Word, they will be made fit to be presented in some measure of ripenesse and perfection, unto God, in Iesus Christ.

Two things are in the Verse to be observed: the Meanes, and the End: the meanes is preaching; which is amplified by the parts of it, *admonishing* and *teaching*, and by the manner of it, *in all wisdome*.

Whom we preach.] The reason why the Apostle falls so often into the mention and praise of their preaching, is to rescue it from the contempt, under which many times it lay disgraced.

The honour of Ministers.

There are foure things may be observed here, which tend to expresse the honour of the Ministery in this place. 1. They are as it were, the Lords high Treasurers, to dispense the riches of the Kingdome of Iesus Christ. And if such an Office be in such request under earthly Princes, what is it to be so honored of the Prince of all Princes? All the World is beholding to the Ministery, for they shew that Myne of incomparable Treasure; they digge it up, they offer it as spirituall Merchants: yea, the Lord by them doth as it were, particularly inrich all Christians. 2. This honour of publishing the Gospell, is now taken from the very Angels, and given to them: now *We*, not the Angels, preach unto you. 3. They have the best subject that ever men had to intreate of: all other Sciences are base in comparison of them, they intreate of Christ, and grace, and glory forever by him: nay, 4. herein differs preaching from all other relations whatsoever, that they doe not preach of Christ, but they preach Christ, that is, they give what they speake of.

The duty of Ministers.

And these three little words expresse diversly the duty of Ministers. 1. They must preach, that is plaine. 2. They must preach diligently, which may bee gathered from the expressing of it in the present-tence: It was not a sufficient excuse we have preached as diligently as any in our young times, or before we came to such preferment: No, this must be the comfort of a Minister, and his continuall plea; we doe preach; not, we have preached. 3. They must preach Christ, that is, that part of Divinity that concernes Redemption, Iustification, and Sanctification. 4. They must labour in preaching, to expresse as much as lies in them, consent. Consent, I say, with the Prophets, and Apostles, and consent with their fellow Ministers; *Wee*, not I, there is one only truth for all Ministers to teach. 5. They must resolve to winne the honour and reputation of their Ministery, for the worke of it, not from the reward of it: they must get their credit by preaching, not by their great livings.

And from hence also is impliedly to be collected the just reproofe of many Ministers.

The reproofe of Ministers.

1. Such as preach not: some would preach and cannot: some can preach but will not: some neither can nor will: all shall be judged accordingly in the day of Christ, when he shall call for an account of their Stewardship.

2. Such as preach, but not Christ; and these are not all of a sort: for 1. some preach themselves, not Christ: or if they paint out Christ, it is in their owne likenes; so as under his name they commend themselves to the World. 2. Some preach, but it is beside Christ: in raking together mens inventions. And surely, that so great affecting of humane authorities in preaching, when it is with a kinde of neglect of the search of Scriptures, as if

they wanted wit or power, cannot be juſtified. 3. Some preach, but it is againſt Chriſt: and ſuch are they that care not covertly to contradict the main Doctrines of Chriſt, or elſe bend themſelves in their whole Miniſtery to *ſtrengthen the hands of the wicked, and make ſad the hearts of the righteous.*

Thirdly, ſuch as preach Chriſt; but it is for envy: and to increaſe the bonds and diſgraces of others, or it is not diligently, or they preach not Chriſt crucified (they teach not ſoundly the Doctrine of Mortification) or they preach not Chriſt riſen againe: they teach ſo coldly, ſo barrenly, ſo inſufficiently, as if Chriſt were ſtill in the grave: ſome there be that preach of Chriſt, but it is chiefly of his Crown and Scepter: they are never kindled, till they get into queſtions of Church-government: they teach their hearers the doctrine of reforming of Churches, when they had more need to teach them how to reforme themſelves, and their houſholds.

Admoniſhing and teaching.] There is ſome a-doe amongſt Interpreters, to put the difference between theſe two words. Some thus: Admoniſhing them that are out of the way; teaching them that are in the way. Some thus: Admoniſhing them that are ignorant: teaching them that have knowledge. Some thus: Admoniſhing thoſe that teach falſe doctrine, or contradict the truth: teaching ſuch as are deſirous to learne the truth. Some thus: Admoniſhing about things to be done: teaching about things to be knowne. Some thus: Admoniſhing to ſtirre affection: teaching to informe the underſtanding. But I thinke there is no neceſſity thus to reſtraine the ſenſes, ſo as it may be thus, Admoniſhing, that is, checking, rebuking, warning the ignorant, wandring, wayward, loathfull, dull, or prophane hearers both about things to be done and knowne: and teaching the reſt the whole doctrine of Chriſt.

Admoniſhing.] From this word, theſe things may be obſerved.

First, Preachers muſt intend to rebuke ſinne, as well as to direct or comfort [a].

Secondly, men commonly never care for inſtruction, to grow in Chriſt, till they be touched with the rebukes of the word for ſinne.

Thirdly, preaching may be ſaid to admoniſh in divers reſpects. 1. The very ſending of the Word preached to any place, is a warning to men to looke to themſelves, and repent [b]: for then is *the Axe laid to the roote of the Tree* [c]. 2. Becauſe preaching doth ſet before us ſuch examples as doe admoniſh [d]. 3. Becauſe by it Chriſt ſecretly *ſmites the earth*, that is, the conſciences of carnall men, that are ſo glued to the earth [e]: many a time is their hearts ſmitten, that the World little knowes of; but eſpecially, by preaching are the publique abuſes in the lives of men publikely reproved.

Every man.] Every one needs to be rebuked and admoniſhed: and there is no man nor woman but they are bound to ſtoope to the rebukes of the Word; whether they be rich or poore, learned or unlearned, *Iew* or *Gentile*, young or old, in authority, or under authority, converted or unconverted.

Vſes.

The Uſe of all ſhould be to teach us to know them that are over us, and admoniſh us in the Lord [f]. Now there are divers Reaſons to perſwade men to be willing to ſuffer admonition: 1. It is noted to be in Gods account a beaſtly quality to rage, or to be ſenſeleſſe, when we are rebuked: therefore *David* ſaith, *be not as the Horſe or Mule* [g]. 2. If we will not be rebuked, *ſit lyes at the doore* [h]: and we know not how ſoone we may be arreſted with judgement. 3. Thou maiſt by ſtubbornneſſe provoke the Lord ſo much, that in his very judgemunt he may ſet a continuall edge upon the Word, to rebuke thy conſcience, ſo as *rebukes* being now turned into a puniſhment, the Lord may conſume thee by them, eating upon thy conſcience *as a moth* [i], till

[a] *Eſay* 58.1. 2 *Tim.* 3. 17. *Heb.* 9. 10. *Acts* 20. 31. 1 *Theſ.* 5. 11.

[b] *Acts* 17. 3.

[c] *Matth.* 3. 11.

[d] 1 *Cor.* 10. 11.

[e] *Eſay* 11. 3.

[f] 1 *Theſ.* 1. 12.

[g] *Pſal.* 32. 9.

[h] *Gen.* 4. 12.

[i] *Pſal.* 39. 11.

till he have wearied thee with his secret buffets and terrours, and then in the end, cast thee off into a *reprobate sense*. Woe is unto man, when the Lord in his Word, or by his Spirit, sets himselfe to disgrace and vexe him. 4. *Instruction is evill onely to him that forsaketh the way, and he that hateth correction shall die* [k]. It is a brand of a *scorner, to hate him that rebuketh him* [l], and a man that *hardeneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured* [m]. 5. The Lord may be so much incensed by sinnes of this kinde, that at length there will be *no remedy*: as he was by the Jewes, 2 *Chro.* 36 [n]. Lastly, great is the profit of admonition, to such as are wise to make use of it, as these places show, *Psal.* 141. 5, 6. *Iob* 5. 15, 16, 17. *and* 36. 8. *to* 16. *Prov.* 28. 13.

[k] *Prov.* 11. 10.
[l] *Prov.* 15. 12.
[m] *Prov.* 29. 1.
[n] 2 *Chron.* 36. 11. 16.

Teaching.] This is the second part of preaching: This also is absolutely necessary: we shall not partake of Christs riches, or be fit to be presented to God without it. Now that we may profit by publique preaching, we must pray God by his Spirit to *lead us into all truth* [o]: and we must strive to be truly humble, for *the Lord will teach the humble his way* [p]: and we must be much in confessing our owne sinnes unto God in secret [q]; we must take heed of *forwardnesse* in trusting to our owne reasons, and wits, and affections, and bring Faith to the word, glorifying it in what we understand, and waiting upon God for what yet we want, mourning for our owne unteachableness, and praying God to be with the mouth of the Teacher, *opening to him a doore of utterance*.

What we must doe to profit by preaching.
[o] *Iohn* 14.
[p] *Psal.* 25. 9.
[q] *Psal.* 119. 26. 118.
[r] 2 *Chron.* 6. 26, 27, 28, 29, 30.

Every man.] This is againe added, and not without reason: for it imports First, that every man is bound to live under some teaching and admonishing Ministery: Secondly, that the people, yea, all Gods people must be instructed contrary to the doctrine of the Papists. Thirdly, a right perswasion of this, that the Word will admonish and teach every man, would make men more quiet under rebukes, and more willing to be taught. Hee saith not, *you*, but *every man*; to import that the Word hath not a particular quarrel at some one man, but will finde out the sinnes of all men, &c. We see by experience that this is the sore in many mindes, that either the Preacher should meddle with no body, or not with such as they: he must not meddle with great men, or not with Scholars and learned men, &c.

In all wisdome.] These words may be understood either of the subject matter taught, or of the instruments, the Teachers; or of the effect in the hearers.

For the first; the word of God is well called wisdome, either as it is the patterne, or Image, or resemblance of Gods everlasting wisdome, which from all eternity in his counsell he had conceived: or as it pourtrayeth out Christ, who is the naturall wisdome of God: or as it unfoldeth the depths of Gods wise providence, especially in his Church: or comparatively with all the formes of Doctrine, conceived by the wisest of the Gentiles, or any carnall men.

Why the word is called wisedome.

For the second: these words may be referred to the Teachers, and then the sense is, they must teach in all wisdome. They are called *wise men* [r], and that they may teach *in all wisdome*: first, they must be sure they teach truth, and not errours: neither errours of Doctrine, nor errours of fact. It is a grievous shame for Preachers out of the Pulpit, of purpose to disgrace some kinde of men, to report of them things utterly untrue: especially to faile often or usually this way. Secondly, they must labour to expresse the power of the spirit, as well as a sound forme of Doctrine. Thirdly, they must make use of all opportunities and advantages, to worke upon the people, when a doore is opened. To preach wisely, is to preach seasonably. Fourthly, they cannot preach in the wisdome of God, if they hunt after and affect that which the Apostle calls

What it is to teach in all wisdome.
[r] *Matth.* 23.

calls the wisdome of words [f]: or excellency of words [g]. Fiftly, there is a speciall wisdome in fitting doctrine to the state of the hearers, to give every one his owne portion,

Thirdly, it may be said to be in all wisdome by effect in the hearers; as being such a preaching as tends to work true wisdome in the hearers, as well as other graces: a wisdome I say, by which they *understand their owne way* [a], and deny their owne reason, in the things of God: *becomming fooles, that they may be wise* [z], and *know* their *daies of peace*, and accordingly, *gather in Summer* [y], even in the seasons of Grace, *while it is yet called to day*; *walking with the wise* [z], *preferring spirituall things* above all earthly, as things that are truly excellent *, carefully watching over themselves, and with all preciseneſse or circumspection [a], avoiding even the lesser evils, *redeeming the time*, with all discretion, labouring to avoid all occasions of just offence; and lastly, *considering* and providing for *their latter end* [b].

Quest. But can all wisdome be attained? *Answ.* He saith, *all Wisdome*, either comparatively with the knowledge of the heathen or carnall men: or else, by *all wisdome*, he meaneth *all*, necessary to salvation: or else he meaneth wisdome of all kindes, though not perfect in every kinde.

That we may present every man.] The hearers are said to be presented to God by their Teachers in divers respects. First, as they gather them out of the world, into the profession of the Faith of Christ. Secondly, by framing and working upon the hearts of their hearers, fitting them for Christ, even in the presence of Christ, in his ordinances. Thirdly, by forcing men through the strength of terror or comfort, to run and present themselves to God. Fourthly, they may be said to doe it in respect of their prayers, carrying the suites of the people unto *God*. Fiftly, they shall present them at the day of Judgement, when every Teacher shall say, *Here Lord I am, with the Children thou hast given me.*

We present our hearers to God in five respects.

Vses.

This should teach the people so to order themselves towards their Ministers, that they might have incouragement to goe to God, either for them, or with them. To this purpose they should honour them, maintaine them, obey them, shew their hearts and states to them, &c. And woe is unto them that despise Gods Ministers, or discourage them; that hate their doctrine, or shun their society: howsoever they account of them, yet these are the men should have made way for them to Christ, they are of his Privy Chamber, and the dust of their feet shall witnesse against contemners; yea, the time shall come, when they would be glad to have them excuse them to Christ [c], but it shall not be granted. And Ministers also may from hence both be comforted, considering the honour Christ hath done them, and instructed to looke carefully to their Flockes, and to goe to God for them, and by all meanes to carry themselves so, as they that must once give an account for their People.

Perfect.] The word τέλειον, is not in the Text in some Copies: but *Stephanus* hath it in, and it is acknowledged of the Translators and Expositors both old and new: and therefore perfection cannot be denied, onely the sense must be inquired into.

How we are perfect.

The faithfull are said to be perfect, first, comparatively with wicked men, or the Gentiles unconverted: Religion will make a man perfect in comparison of that which by nature man can attaine unto: secondly, they may be said to be made perfect, that is, to want nothing that is absolutely necessary for salvation: thirdly, in righteousneſse, there is perfection; and so they shall be absolutely perfect at the day of Judgement, and are already perfect in respect of Iustification; yea, this word here used, is given to the sanctification of the faithfull, and that two wayes: first, as *to be perfect* notes nothing

[f] 1 Cor. 1. 17.
[g] 1 Cor. 2. 1.
[a] Pro. 14. 8. 9. 15, 16.
[z] 1 Cor. 3.
[y] Prov. 10. 5.
[z] Prov. 13. 20.
* Phil. 1. 10.
[a] Ephe. 5. 15.
[b] Deut. 32. 22. Iob 4. ult.
[c] Luk. 14. 18, 19.

nothing elſe but to be *a ſtrong man* in Chriſt, ſo *Heb.* 5. *ult.* Secondly, as *to be upright* is accepted with God for perfection, by the benefit of the Covenant of Grace, and the Interceſſion of Chriſt: Thus I think the very word is uſed in theſe places, 1 *Cor.* 2. 6. *Phil.* 3. 15. *Iames* 1. 17. *Heb.* 6. 1, 12, 13. Thus there is perfection in Doctrine, *Heb.* 6. 1. In Faith, *Iames* 2. 22. In Hope, 1 *Peter* 1. 13. In Love, 1 *Ioh.* 4. 18. *& Ioh.* 17. 23. In Underſtanding, 1 *Cor.* 14. 20.

Queſt. But who is a ſtrong man in Chriſt, or a perfect man, as here?

Anſw. First, he that is a ſtrong man in Chriſt can *forgive his enemies*, and *pray* for them, and *doe good* to them, *Mat.* 5. 48. Secondly, he doth *finiſh his worke*, he doth not begin ſleightly, and worke for a ſpirt, but perſeveres. The word uſed in that ſenſe, *Iohn* 17. 4. Thirdly, he doth hold a conſtant amity and holy communion with Gods Children, 1 *Iohn* 4. 12. *Iohn* 17. 23. Fourthly, he hath renounced the World, denied himſelfe, and *conſecrated* his life to God, *Rom.* 12. 12. Fiftly, he will not *be carried away with every wind of Doctrine*, but will *acknowledge and follow the truth*, with all conſtant unmoveableneſſe, *Epheſ.* 4. 13, 14. Sixtly, he *preſſeth after perfection, forgets what is behind, and looks to the marke of the high price of his calling*, labouring to find out the *vertue of Chriſts death and Reſurrection*, *Phil.* 3. 13, 14, 15. 10. 9. Seventhly, he hath a *Plerophory* or full aſſurance of the will of God towards him, *Col.* 4. 12. Eighthly, he can digeſt the ſtronger Doctrines of Religion, *Heb.* 5. 14. Ninthly, *patience hath* in him *her perfect worke*, *Iam.* 1. 4. Tenthly, *he ſins not in word*, *Iames* 3. 12. Eleventhly, *he keeps the word*, 1 *Iohn* 2. 5. Twelfthly, he is ſetled in the love of God, and hath not *feare, but boldneſſe*, 1 *Iohn* 4. 17, 18.

Queſt. Anſw. Twelve ſignes of a ſtrong Chriſtian.

Every man.] Every true Chriſtian might be made a ſtrong Chriſtian; which may ſerve for great humiliation to ſuch as having the means have neglected ſo great grace or meaſure of it. What knowledge? what power or gifts, what abundance of faire fruit we might have had, and born, if we had attended the means, and ſeriouſly laboured to redeem the time? we might many of us have been Teachers, that now need to be Catechiſed.

In Ieſus Chriſt.] All that ſuppoſed perfection that is out of Chriſt Ieſus, is not worth ſeeking after, whatſoever carnall men propound unto themſelves, concerning the worth of their owne projects, yet all in the end will prove vanity that is not in Chriſt Ieſus. And contrariwiſe, all true perfection is in Chriſt, which ſhould ſo much the more comfort fearfull Chriſtians, ſeeing their perſeverance, and the perfecting of grace begun, is in him, it is his office to ſee it performed, and it will be accompliſhed by his power, as it is given for his merits: and it ſhould teach all the faithfull to make much of communion with Chriſt, to keep their hold, and not let goe their confidence: to preſerve by all means tenderneſſe, in an holy intercourſe with Chriſt; for if once Chriſt abſent himſelfe, the work of grace will ſtand ſtill. Thirdly, this ſhewes how perfection can be attributed to Chriſtians; namely, as in Chriſt Ieſus the evill of their works is covered by him, and what is good, is preſented by him to the Father. Laſtly, it ſhould teach us in all our wants to ſeek to Chriſt, in the uſe of all means appointed by him, to give or confirme grace, waiting upon him with Faith and Prayer.

VERSE

Verſe 29. *Whereunto I alſo labour and ſtrive, according to his working that worketh in me mightily.*

IN this Verſe is contained the ſeventh reaſon to enforce the Exhortation, and it is taken from the great pains of the Apoſtle, and the great ſucceſſe the Lord was pleaſed to give to his pains.

Whereunto.] Some read [*in whom*] *viz.* in which Chriſt, that is, by whoſe aſſiſtance, and bleſſing, and protection, &c. But I take it as it is here, *Whereunto*: and ſo it may be referred either to the Exhortation in the three and twentieth Verſe, or to perfection in the Verſe before. It is ſure that the perfection of Miniſters labours ſhould be the perfection of their hearers. It is not enough to know how to preach Sermons, but it muſt tend not onely to beget men unto Chriſt, but alſo to build them up, which is a wonderfull hard work, and few Miniſters are well skilled herein; and therefore Miniſters ſhould much conſult with God, and the people ſhould pray conſtantly, and earneſtly for their Teachers.

Labour.] An effectuall Miniſtery is a painfull Miniſtery: the Lords work muſt not be done negligently [a]; which may juſtifie continuall and daily preaching.

[a] 2 Tim. 4. 1, 2, 5. 1 Theſſ. 5. 12.

Queſt. But what needs all this preaching? *Anſw.* It is exceeding needfull, for it is the ordinary means to *ſave* mens *ſoules*, and to beget *Faith*: and in as much as there are daily ſtill *to be added to the Church*, therefore ſtill the means is to be uſed, beſides the ſecret judgement of God in the induration of the wicked, and leaving them *without excuſe*. And as there needs daily food for the body, ſo doth there for the ſoule: and the Lord by his Word doth *heale the* daily *infirmities of his people* [b]. Men think it needfull the Exchequer ſhould be open all the year, that their Law-caſes may be determined: and more need it is, the Lords ſpirituall Exchequer ſhould ſtand open for the daily determining of the Caſes of Conſcience, which ariſe in the ſoules of Gods people: and we need a daily light for our paths, and Lanthorne for our feet [c]. What ſhall I ſay? our very Calling needs direction out of the Word, and our croſſes and temptations cauſe us to feele a daily need of the comforts of the Word to be applyed to us: the godly are to be encouraged in wel-doing, and that continually; and we all need to be called upon daily, for reformation and prevention of ſin. Grace will not hold out without means, and Knowledge muſt be encreaſed; and a daily Miniſtery is of ſingular uſe to prepare us for death, and wean us from the World. Theſe and many other be the Reaſons of daily preaching, which ſhould greatly reprove ſuch Miniſters as labour not, either for want of gifts, or plurality of places, or diſtraction of buſineſſe, or for very idleneſſe, or unwillingneſſe to take pains. Woe unto them, for as they provide evill for their peoples ſouls, ſo they *reward evill to their owne ſoules*.

The need of daily preaching.

[b] Pſal. 107.

[c] Pſal. 119.

According to his working that worketh in me mightily.] Before I conſider particularly of theſe words, I note how feelingly the Apoſtle ſpeaks of Gods Providence, and with what affection he ſets out the obſervation he made of it: which greatly ſhames the moſt of us, that are ſo exceſſively dull in apprehending, and ſo affectionleſſe in the thought of things. Now if any would know what ſhould be the reaſon we are ſo dull, and the Apoſtle ſo tenderly ſenſible of Gods Power and Providence: I may anſwer, that a number of us are not throughly perſwaded of Gods particular Providence: beſides, he was excellently acquainted with the Word of God, and thereby, he ſaw lively, how every promiſe or threatning came into execution: there could hardly any thing fall out, but he remembred ſome

Note the Apoſtles affection in obſerving Gods providence in the ſucceſſe of his labours.

Scrip-

Scripture that fore-told or fore-ſhewed it. And no queſtion he knew how unable the meanes was to worke without Gods bleſſing. Further, it is certaine, that ſuch holy men as he, ſought Gods bleſſing by prayer, and therefore now they were affected, when they obſerved what followed their Prayers. And beſides, the Apoſtle did *walke with God* in a great meaſure of ſanctity and holy *care in all things to keepe his communion with God*, whereas we are eſtranged by our corruptions, and for the moſt part negligent in a daily walking with God. Laſtly, he was humble, and not conceited of his owne gifts, and had conſecrated himſelfe, and devoted his life to Gods glory, and therefore he was ſenſible of the glory of God in his working providence.

It is God that workes in the Miniſtery of the Word.

But the maine particular Doctrine is, that in the Miniſtery of the Goſpell there is Gods ſpeciall working: for it is Gods work to raiſe up men that will labour in the Goſpell, conſidering the ill ſucceſſe in many hearers, and the infirmities in themſelves, and the ſtrange diſcouragements from the World: and when the Lord hath gotten him Labourers, it is his working, that they can get fit Meditations and Affections into their hearts in private, and fit utterance in publique: it is not Art and Learning alone that will furniſh them with powerfull matter. And thirdly, it is Gods working to extend the power of the word to the hearers, ſo as the heat of it go not out before it kindle in the peoples hearts. What ſhall I ſay? it is Gods mighty working that the people are preſerved and daily built up by the Word in Grace. All which ſhould teach us to place our faith, not in men but in the power of God. And let wicked men be adviſed, leſt by reſiſting the Miniſtery they be found fighters againſt God: and it may be a great comfort to a Miniſter too; for if God worke for us and by us, it matters not who be againſt us. And laſtly, Chriſtians ſhould make much of, and be thankfull for and greatly admire all Knowledge and Grace gotten from the Word, for it was wrought by the very finger of God.

FINIS.

Tells God the works in the History of his Word.

THE ANALYSIS
of the ſecond Chapter.

TWo things are contained in this Chapter. Firſt, the continuation of the exhortation begun in the 23. verſe of the firſt Chapter, to v. 7. Secondly, a dehortation, from verſe 8. to the end.

The exhortation is continued two waies: firſt, by alleaging more reaſons, v. 1,2, 3. Secondly, by prolepſis, removing ſundry objections, v.4, 5, 6, 7. There are three reaſons to preſſe them to care of perſeverance in the doctrine they had received: the firſt reaſon is taken from the care of the Apoſtle, for the deliverie and defence of the Goſpell, in theſe words, *I would you knew what great fighting I have for your ſakes and for them of Laodicea and for as many as have not ſeene my face in the fleſh.* verſ. 1.

The ſecond reaſon is taken from the effects of the Goſpell, and they are two: 1. conſolation, *that your hearts might be comforted:* 2. love, *and knit together in love.*

The third reaſon is taken from the adjuncts of the Goſpell, and they are three: Firſt certainty, *unto all riches of full aſſurance of underſtanding.* 2. Sublimitie, *to the acknowledgement of the myſtery of God even the Father and of Chriſt*, v. 2. Thirdly, perfection in theſe words, *in whom*, or, *in which are hid all the treaſures of wiſdom and knowledge*, v. 3.

Thus of the reaſons; The anſwer of objections followes.

Ob. 1. Why doth the Apoſtle urge us ſo largely with this exhortation? Sol. *This I ſay leſt any beguile you with inticing words.*

Ob. 2. But how doth he know our eſtates being abſent? *Sol.* To this he anſwereth, that though he were *abſent in the fleſh, yet he was preſent in ſpirit.*

Ob. 3. But is it charitie to entertaine ſurmiſes of us? *Sol.* He ſaith he did *rejoyce* in their *order and ſtedfaſtneſſe* preſent; But he wrote this to warne them to take heed.

Queſt. Tell us at once what you would have us doe. *Anſw.* v. 6, 7. two things are to be done, the firſt concernes holy life, the ſecond faith. Concerning holy life, there is firſt a precept, *walke on*; ſecondly, a rule after which that precept is to be ſquared, viz. *as ye have received the Lord Ieſus Chriſt.* Concerning faith, there is firſt a precept,

they muſt be *rooted, built up, and ſtabliſhed*: ſecondly, a rule, *as they had been taught.*

And thus of the exhortation: The dehortation followes, from v. 8. to the end. There are three parts of the dehortation. Firſt, hee ſetteth downe the matter from which he dehorts, v. 8. Secondly, he gives ſix reaſons to confirme the dehortation, from verſ. 9. to 16. Thirdly, he concludes and that ſeverally from v. 16. to the end.

In the 8. verſe he ſets downe three things from which he dehorts. 1. From *Philoſophie*, which he calls *vaine deceits*. 2. From *traditions of men*. 3. From the ceremonies of *Moſes*, which he calls the *rudiments of the world.*

The reaſons are, 1. Becauſe they are not after Chriſt, v. 8. 2. Becauſe in Chriſt there dwels all the fulnes of the God-head bodily, v. 9. where note an excellent deſcription of Chriſt; *In him*, he notes his perſon; *the God-head*, his divine nature; *corporally*, his humane nature; and *dwells*, the union of both; and for the meaſure, *it is in all fulnes.*

3. Becauſe we are compleat in Chriſt, without any of theſe things, v. 10. Here note the perſons, *yee*; the time, *are*; the benefit, *compleat*; the author, *Chriſt*; the limitation, *in him.*

4. Becauſe we are circumciſed without hands, and therefore need not circumciſion made with hands, and conſequently no ceremonies. This reaſon is propounded, v. 11. & confirmed by prolepſis, v. 12.

Concerning Circumciſion without hands, five things are to be noted: 1. the perſons, *yee*: 2. the time, *are*: 3. the manner, ſet downe negatively, *without hãds*: 4. the forme of it, affirmatively, *putting off the body of the ſins of the fleſh*: 5. the efficient cauſe, *the circumciſion of Chriſt.*

Ob. But it followes not, we are circumciſed without hands, therefore need not circumciſion with hands. *Sol.* It followes to us now in the new Teſtament, becauſe we have baptiſme in ſtead of circumciſion with hands: we are *buried with Chriſt by baptiſme.*

Ob. But was not circumciſion a more lively ſigne? *Sol.* It was not, which he ſhewes to be true, both in reſpect of mortification, *buried with him*, and in reſpect of vivification, *raiſed up together with him by baptiſme*; which is amplified by ſetting downe what is required in them to whom baptiſme is thus effectuall, viz. *the faith of the operation of God.*

5. Becauſe none of theſe can help us in miſerie, nor further to happineſſe, when we want it, v. 13. The words in themſelves expreſſe a twofold eſtate of Chriſtians: Firſt, what they are by nature, and ſo 1. they were *dead* in actuall *ſinnes*: 2. they were in the *uncircumciſion of the fleſh*, in reſpect of originall ſinne. Secondly, what they were in the ſtate of grace, 1. they *were quickned*, 2. they were *forgiven all their ſinnes.*

6. Becauſe Chriſt hath cancelled the *Chirographie* that was againſt us, which were theſe ceremonies, v. 14, 15. Concerning theſe, two things may be noted: 1. what the ceremonies were in themſelves: 2. how the Church was diſcharged of them.

For

For the firſt, they were for honor, *ordinances of God*, for uſe, *hand-writings*, for effect, *they were againſt us*.

For the ſecond, Chriſt *on the croſſe cancelled them, faſtned them*, and *tooke them out of the way*: yea, he ſpoiled the Devils, and triumphed over them openly, who had the power to ſerve execution for forfeitures, v. 15.

Thus of the reaſons: the concluſion followes from v. 16. to the end. The concluſion hath three branches. For firſt he concludes againſt ceremonies, v. 16, 17. Secondly, againſt philoſophy, v. 18, 19. Thirdly, againſt traditions, v. 20. to the end.

In the concluſion againſt ceremonies, note 1. the things which are named to be abrogated, viz. the reſpect *of meats and drinks*; 2. of times, which are threefold, 1. *dayes*. 2. *months*. 3. *Sabbaths*, theſe are the things, v. 16. The reaſon is v. 17. becauſe theſe are *but ſhadows of things to come, & the body is Chriſt*.

In the concluſion againſt philoſophy, note firſt the thing which in ſpeciall he reaſons againſt, viz. *Angel-worſhip*. Secondly, the reaſons by which he condemnes them that brought it in, 1. they did it hypocritically, under pretence of *humblenes of minde*: 2. they did it ignorantly, *advancing themſelves in things they never ſaw*: 3. they did it proudly, *raſhly puft up in their fleſhly minde*: 4. they did it dangerouſly: their danger is laid downe, and amplified; Laid downe in theſe words, *not holding the head*, amplified by a digreſſion into the praiſes of the myſticall body of Chriſt, 1. for ornament, *furniſhed*; 2. for union, *knit together by joynts, and bands*: 3. for growth, *increaſing with the increaſe of God*.

In the concluſion againſt traditions, obſerve, firſt, the matter condemned, *why are ye burthened with traditions?* amplified by the kinds, *touch not, taſte not, handle not*, v. 21. Secondly, the reaſons, 1. *Yee are dead with Chriſt*, v. 20. 2. Yee are dead from the *rudiments of the world*, therefore much more from traditions. 3. They are *burthens*. 4. The matter of them is light and vaine, and idle, v. 21. 5. They all *periſh with the uſing*. 6. They are after the commandements and doctrines of men, v. 21.

Ob. But there ſeemeth to be a depth in them. *Sol.* Hee confeſſeth that they have a ſhew of wiſdome, and that in three things. 1. *In voluntary religion*. 2. *In humbleneſſe of minde*. 3. *In not ſparing the body*. But yet he cenſures them two wayes. 1. It is but *a ſhew* all this. 2. It with-holdeth the honour due unto the body, *neither have they it in any eſtimation to ſatisfie the fleſh*. v. 23.

THE METAPHRASE upon the second Chapter.

VERSE 1.

FOr I would yee knew what great fighting I have for your sakes, and for them of *Laodicea*, and for as many as have not seen my person in the flesh,

For I would ye were throughly informed of it what great care, conflict, strife, and fighting I have for your sakes, and for them of Laodicea, *and for such as I never knew, but onely heare of to be such as embrace the Gospell which we preach, and to this end I tell you of my care and fighting so to move you to be much the more resolute in persevering in the faith and hope of the doctrine you have received. Great are the benefits which you and all those that beleeve in your parts receive from our paines in the Gospell, for hereby both your hearts are comforted with true refreshings, and besides you are hereby knit one to another, and established in brotherly love; and as the benefits of the adjuncts of the Gospell should much move you to sticke still to it if you consider how rich* GOD *hath made you, in the infallible and full perswasion of understanding which you have felt, and withal what admirable desires there are in the doctrine of the Gospell concerning* GOD *the Father and* CHRIST.

Verse 2. That their hearts might bee comforted, and they knit together in love and in all riches of the full assurance of understanding, to know the mystery of GOD even the Father, and of CHRIST:

Or lastly, if you consider the perfection of the doctrine of the Gospell, either as it containes the treasures of wisedome and knowledge, or as it shewes us CHRIST, *in whom are all admirable perfections of all sorts of rich knowledge.*

Verse 3. In whom are hid all the treasures of wisdome and knowledge.

Now if you aske me why I am so tedious in urging these things? I answer, it is only for feare lest any should by plausible and probable inticement of speech beguile you from the simplicity that is in CHRIST.

Verse 4. And this I say lest any should beguile you with inticing words.

And if you say I know not your estate; I answer, though I be absent from you in the flesh, yet I am present with you in the spirit, and if you thinke that this discourse implies that I dislike you, know that I do truly rejoyce to heare of your good order of life, both publike and private, and how stedfast your faith in CHRIST *is.*

Verse 5. For though I bee absent in the flesh, yet am I with you in the spirit, rejoycing and beholding your order, and the stedfastnesse of your faith in Christ.

Now if you aske me at once, what is the summe of all I would have you doe? I answer, that as concerning holy life, I would have you walk on in the same manner as ye have received CHRIST *hitherto.*

Verse 6. As ye have therefore received CHRIST IESUS the LORD, so walke yee in him,

And

And for matter of faith, I would have you by all meanes to ſeeke to be further rooted and built up & eſtabliſhed in the aſſurance of faith accordingly as you have been taught, but by any meanes remember to abound in all thankfulnes to GOD, *for the happy eſtate you are in: And thus for what I have to exhort you to in matters of doctrine.*

Now I muſt enter upon matter of dehortation, take heed leſt any man of what gifts or profeſſion ſoever, make a prey of your ſoules, & carry them away as a ſpoile: And in particular looke to it in three things, firſt, in Philoſophy, not ſimply in the doctrines of Philoſophy, but in ſuch deviſes, & vaine fancies, as under colour of ſuch ſpeculatiõ, or from the authority of Philoſophers are brought in by any. Secondly, take heed of traditions of men. And thirdly, of the ceremonies of Moſes, *which were things at firſt brought in to be as the* A. B. C. *or alphabet to traine up the people of* GOD *in the principles: But now this and the other are not to be regarded for many reaſons, whereof the firſt is, they are not after* CHRIST.

Beſides, there is ſuch an infinite fulneſſe in CHRIST, *by reaſon of the divine nature that dwels by an unexpreſsible union in the humane nature, that we need not ſeeke to any thing elſe but only unto* CHRIST.

And you your ſelves in CHRIST *have all compleatnes, and ſufficiency by reaſon of your myſticall union with him; and ſuch is the fulnes of* CHRIST, *that the very Angels thoſe excellent & potent creatures, are ſubordinate to him, and acknowledge him as their head: which by the way ſhewes that they are not to be worſhipped.*

And to ſpeake yet more expreſly, what ſhould you do with circumciſion or any part of the law ceremoniall, ſeeing in CHRIST *ye have received that which was ſignified by circumciſion? for in him you are circumciſed not with the hands of men, as they were under the law, but by the finger of the ſpirit of* GOD: *which ſtands in the mortification of that body of ſinnes, which ye were guilty of while ye were in the fleſh, and this ye have by vertue of* CHRISTS *circumciſion.*

And if you ſay that Abraham *had the circũciſion without hands, and yet was circumciſed in the fleſh. I anſwer, that we have baptiſme in ſtead of that circumciſion, and therefore need it not: and the rather, becauſe baptiſme doth ſo lively ſet out our ſpiritnall buriall and reſurrection with* CHRIST, *which all they attaine unto that have the faith of* GODS *operation, that is, that can beleeve that* GOD *by his power will do what he promiſeth in baptiſme, grounding their faith upon the reſurrection of Chriſt from the dead.*

And further this ſhould move you to diſregard thoſe things, becauſe they neither could help you when you were miſerable, nor confer the benefits upon you which you enjoy without them, for in your eſtate of nature you were dead in actuall ſinnes, and in reſpect of originall ſin you lived in the uncircumciſion of the fleſh: and ſince you were quickned by true regeneration you have obtained the forgiveneſſe of all your ſins, and therefore what would you have more from theſe things?

Laſtly,

Verſe 7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

Verſe 8. Beware leſt there bee any man that ſpoyle you through Philoſophy and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.

Verſe 9. For in him dwelleth all the fulneſſe of the godhead bodily.

Verſe 10. And ye are compleat in him, who is the head of all principality and power.

Verſe 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of CHRIST,

Verſe 12. In that yee are buried with him through baptiſme in whom yee are alſo raiſed up together through the faith of the operation of GOD, which raiſed him from the dead.

Verſe 13. And you being dead in your ſinnes, and the uncircumciſion of the fleſh hath hee quickned together with him, forgiving you all your treſpaſſes,

Verſe 14. Blotting out the hand-writing of ordinances that was againſt us, which was contrary to us, and tooke it out of the way, nayling it to his croſſe.

Verſe 15. And hath ſpoiled the principalities and powers, and hath made a ſhew of them openly, and hath triumphed over them in the ſame croſſe.

Verſe 16. Let no man therefore condemne you in meat and drinke, or in reſpect of an holy day, or of the new moone, or of the ſabbath daies:

Verſe 17. Which are but a ſhadow of things to come: but the body is in Chriſt.

Verſe 18. Let no man at his pleaſure beare rule over you by humbleneſſe of mind, and worſhipping of Angels, advancing himſelfe in *&c.*

Verſe 19. And holdeth not the head, whereof all the body is furniſhed and knit together by joynts and bands, *&c.*

Verſe 20. Wherefore if yee bee dead with Chriſt from the ordinances of the world, *&c.*

Verſe 21. As, touch not, taſte not, handle not.

Verſe 22. Which all periſh with the uſing, and are after the commandements and doctrines of men.

Verſe 23. Which things have indeed a ſhew of wiſedome, in voluntary religion and humbleneſſe of minde, and in not ſparing the body, neither have they it in any eſtmation to ſatisfie the fleſh.

Laſtly, the ceremonies though they were ordinances of GOD *at the firſt, yet they were hand-writings againſt us, and now* CHRIST *hath cancelled them, and faſtned the obligation upon the croſſe, and ſo taken them out of the way, and therefore you ſhould never more have minde to them.*

And the rather becauſe our Saviour hath not only cancelled them but he hath ſpoyled the Devils which had power to execute the forfeitures of theſe bonds, I ſay both in himſelfe on the croſſe, and in us daily he hath and doth ſpoyle them, and triumph over them, and make an open ſhew of them, ſo as we are freed from the danger of their arreſts.

Now therefore I come to the concluſion which I direct diſtinctly, firſt, againſt the ceremonies, then againſt philoſophy, and laſtly againſt traditions. Firſt, I ſay, let no man condemne you, (or if they doe, care not for it) condemn you I ſay for any of the ceremonies, whether it be about meates or drinkes, or about the ceremoniall dayes, or moneths, or ſabbaths that were required in that law.

For theſe and all the reſt were but ſhadowes of things to come, and now in CHRIST *we have the ſubſtance and body of them.*

The like I ſay againſt philoſophy, and in ſpeciall againſt Angel-worſhip, let no man beare rule over your conſciences, for they that bring in this doctrine, do it hypocritically upon pretence that it tends to make men humble, and they do it very ignorantly, for they never ſaw the kingdome of Angels, nor what is done in heaven, and moſt proudly doe they advance themſelves, ſwelling in the vaine conceits of their fleſhly mindes.

Yea, they that bring in this doctrine fall from the foundation, & hold not CHRIST, *who is the head of the Church, of whom every member doth depend, and the whole body is excellently furniſhed, and indiſſolubly knit together, and encreaſe with the encreaſing of* GOD.

And laſtly for traditions, I wonder at it you would be clogged with them, ſeeing you are delivered from them in the death of CHRIST, *and they are not ſo honourable as the ceremonies of* Moſes, *but are vile burthens.*

Thinke but with your ſelves, how vainly they impoſe upon you, when they ſay, Touch not, taſte not, handle not.

Beſides, all theſe are periſhable things, and fit nothing at all to eternall life; and further they are evidently the common documents and deviſes, and doctrines of men, that never had warrant in the word of GOD.

It is true, they find out many faire pretences to blind mens eyes withall, as that hereby we ſhew ſpeciall zeale to GOD *in doing more then he commandeth, and theſe things ſeeme to tend to humility and the taming of the fleſh, but all theſe are but ſhewes, and therefore naught whatſoever they ſay, becauſe they yeeld not a due reſpect even to the body of man.*

CERTAINE

CERTAINE OF THE

choiſeſt and chiefeſt points handled

in the ſecond CHAPTER.

How many wayes faithfull Miniſters fight. fol. 3
The comforts come by the word, with the anſwer of many objections. 5,6
Cauſes why many find no more comfort in the word. 7
Seven inconveniences of an unconfortable heart. 7
The differences, author, bond, ſeat, effects, objects and properties of love, and rules for preſerving it. 7,8
Foure ſorts of diſturbers of the Church. 8
Seven things of which we ſhould be aſſured. 9
Seven ſignes of full aſſurance, and what we muſt doe to get it. 9
Wherein our ſpirituall riches lie. 10
An anſwer to the Vbiquitaries. 11
What Pithanalogie is. 13
Who are deceivers. 14
Rules to prevent beguiling. 14
Of order in the Common-wealth, and the Church, and in the Familie. 15, 16
Ten helpes of order in converſation. 16
Rules to bring our lives into order. 17
Nine lets of order. 17
Of ſtedfaſtneſſe of faith. 18
The properties of a man ſtedfaſt in faith. 18
The cauſe of unſettledneſſe. 18
The meanes of ſtedfaſtneſſe. 19
The unconveniences of an unſtedfaſt faith. 19
How weake faith may be diſcerned, and the cauſe of unſettledneſſe or weake faith, and remedies. 19
Cauſes of faith weakned, ſignes, and remedies. 20
Cauſes of the loſſe of ſtedfaſtneſſe. 20
The effects of falling away. 20
Remedies for the loſſe of ſtedfaſtneſſe. 21
The priviledges of ſuch as receive Chriſt. 24
Rules for perſeverance to be obſerved in our firſt converſion. 24, 25
What a free ſpirit is. 26
Signes of a true heart. 29
Rules for perſeverance to be looked after our calling. 26, 27
How philoſophie becomes vaine deceit. 30
Of traditions in the Church of the Iewes and of the Gentiles, and in the times of the fathers in the Primitive Church and in Poperie. 31, 32
Of the abrogation of the Law. 33
Morall, Indiciall, and Ceremoniall in what reſpects. 34

How

How the divine nature can be in the humane, and how Christ was like us, and how unlike. 36
Distinctions of unions. 37
Gifts supernaturall and naturall in Christ. 38
A threefold wisdome in Christ. 39
Of the power of Christ. 39
Christians are compleate both comparatively and positively, & that foure waies. 40
The compleatnesse of the weake Christian. 41
The compleatnesse of the strong Christian. 41
Of Angels, as they are principalities and powers. 42
The benefits Angels have by Christ as their heads 42
A twofold circumcision. 43
Of circumcision in the flesh, what is signified by it, and the end of it, and why it was abolished. 43, 44
Eight reasons of the hard kindes of phrase or speech in Scripture. 44
What circumcision without hands is. 45
The time of circumcision without hands. 46
Six defects of the carnall Israelite. 47
The practise of the flesh, and course to tame it. 47, 48
Why our sinnes are called a body of sinnes. vers. 11.
How many wayes sinne is put off. vers. 11.
Of the circumcision of Christ. vers. 11.
Ten reasons why Christ was circumcised. vers. 11.
Christians buried in three respects while they live. vers. 12.
The degrees of mortification, and what the buriall of sinne is. vers. 12.
Christ raiseth men up divers wayes. vers. 12.
Of the resurrection of graces. vers. 12.
Of the resurrection of duties. vers. 12.
Of Baptisme. vers. 12.
What faith hath to doe in baptisme or in sanctification. vers. 12.
Of the operation of God, and in what things we have warrant to beare our selves upon the power of God. vers. 12.
A fourfold death, and of death in sinne. vers. 13.
Of the uncircumcision of the flesh. vers. 13.
Of quickning and our new birth, the meanes, necessity, prerogative and signes of it.
Of forgivenesse of sinnes. vers. 13.
Of the hand-writing that was against us, and the cancelling of it. v. 14.
Of a great combate. vers. 15.
Of the battle between Christ and the Devils. vers. 15.
Of Christs victorie and triumph over the Devils both in himselfe and in us. 72, 73
Of ceremonies and how they were shadowes of meats, & daies, and sabaths. 74, 75
Of the Christian race, and lets in running. 77
Rules to be observed concerning this race of godlinesse. 77
About worshipping of Saints and Angels against the Papists in three things. 78
Of the pretence of humblenesse of mind. 79
Of the divers kindes of ignorance. 80
How men please themselves in their owne devises. 81
Of pride and how it is in vaine in three respects. 82
The priviledges flowing from our union with Christ. 84
Wherein the Church groweth. 85
Three things that make men grow. 86

CHAP.

CHAPTER II.

VERSE I.

For I would ye knew what great fighting I have for your ſakes, and for them of Laodicea, *and for as many as have not ſeen my perſon in the fleſh.*



The exhortation begun in the 23. Verſe of the former Chapter is continued in the firſt 7. verſes of this Chapter: wherein the Apoſtle propounds three other Reaſons for confirmations, and anſwers divers ſecret Objections. The Reaſons, are in the three firſt verſes, and the anſwer to the Objections in the foure next.

The order of the firſt part of this chapter.

The firſt Reaſon is taken from the care the Apoſtle tooke for them in the work of his Miniſtery, in this Verſe. The ſecond Reaſon is from the effects of the Goſpell, *viz.* conſolation and love, verſe 2. The third Reaſon is from certaine adjuncts of the Goſpell, *viz.* certainty, ſublimity, and perfection, verſe 2,3.

Ob. But what needs all this adoe, might ſome of the *Coloſſians* ſay? Why are we thus tediouſly urged, and with ſo many Reaſons?

Sol. Verſe 4. *This I ſay leſt any man beguile you.*

Ob. But you are a ſtranger to us, and abſent from us, how know you our eſtate?

Sol. Verſe 5. *Though I am abſent in the fleſh, yet I am preſent with you in the ſpirit.*

Ob. But it is uncharitableneſſe to entertaine ſuch conceits of us, as if we were a people corrupt and fallen away.

Sol. Verſe 5. For your preſent condition, *I rejoyce in your Order*, being fully aſcertained of your preſent *ſtedfaſtneſſe of faith in Chriſt*: But I write this to keepe you as you are, that you may not be drawn away.

Queſt. But what would you adviſe us? Tell us briefly and at once what you would have us to doe.

Anſw. As you have received Chriſt Ieſus the Lord, ſo walke in him, &c. verſe 6,7.

Thus we ſee the order and generall meaning and dependence of all theſe firſt 7. Verſes.

In this firſt verſe the Apoſtle would ſtir up the *Coloſſians* to conſtancy in the Goſpell received, by ſhewing his great care and daily ſtrife for them and their good.

It is not unlawfull in ſome caſes to praiſe a mans ſelfe: the Apoſtle here doth it: nor is it unlawfull to uſe Rhetoricall inſinuations, to win and excite affection in the people. *Paul* would perſwade by ſhewing his own care for them. But ſure it is, Miniſters ſhall hardly ever profit the people, or power-

fully perſwade with them unto conſtancy in receiving and retaining the care of their doctrine, unleſſe they ſhew their owne care in teaching, and their owne love to the people they would perſwade.

What a great conflict.] Paul ſhewes his great love to them: he fighteth for them; and this he did when in all likelihood he ſhould employ his cares for himſelfe, being now in ſuch ſtraights, as it were in the mouth of death, and the rather they ſhould be affected with this proofe of his love in them, becauſe they were abſent from him.

For.] This *for* ſhowes an *aitiology*; for it points to a dependence upon the laſt Verſe of the former Chapter: there he had ſhewed what paine hee took, and how mightily the Lord had ſhewed his power in working through his Miniſtery. Now he tels of a fight and combat, which evidently imports, that when the Goſpell works upon mens conſciences, and the Miniſtery of Gods ſervants proves effectuall and powerfull, there will follow ſome ſtir and oppoſition, there will be a conflict and ſtrife.

Yet hence alſo may be gathered, that the grace of the Goſpell is excellent and worthy the having, elſe there would not be ſo much adoe to hinder it.

What great conflict or fighting.] ἀγῶνα the originall word is diverſly rendred: ſome render it care or ſolicitude, ſome danger, ſometimes it ſignifies a race, as *Heb.* 12. 1. ſometimes it ſignifies only to ſtrive: but here and in divers places it is fitly rendred a conflict, or fighting, or wreſtling. But leaving the ſignification, the matter is plaine, that if Miniſters execute their Offices ſincerely, they muſt look for a battaile and oppoſition. Indeed the life of faithfull Miniſters is but a continuall battaile; they muſt look to *ſuffer and be ſhamefully intreated*[a]: if they be bold to ſpeak the Goſpel of God, it will be *with much contention*[b]: if they diſcharge the *truſt God hath put in them, not pleaſing men, but God that trieth the hearts*[c], what they muſt, this is their comfort, it is *a good warfare*[d], and a good fight[e]: to undertake the Miniſtery, it is to go a warfare[f].

If any ask how this fight ſhould grow; I anſwer, Firſt, it is manifeſt the devill is the enemy of all goodneſſe, and will croſſe the Goſpell what he can: Beſides, the fleſh both in Miniſters and people, will luſt and ſtrive againſt the ſpirit; a Miniſter ſhould have ſomething to doe to *beat downe his owne fleſh*[g]. And in the Apoſtles times Tyrants with their civill or rather uncivill ſword did fight againſt the truth: ſo did Hereticks with the tares & poyſon of their infectious doctrine: ſo did the Infidels alſo with ſlanders and outrages. And though theſe ceaſe, yet oppoſition will riſe from other ſorts of men: for in generall all men of wicked life will *be contrary to ſound doctrine*[h]; and particularly both Worldlings and Epicures doe in all places diſcover their diſlike of the faithfull and diligent preaching of the Goſpell, in as much as the Word would reſtraine the exceſſe of their pleaſures and *cares of life*; yea, the civill honeſt men of the World, though they give Heaven good words, and can be long more quiet then the former, yet let once their inward corruption be ranſacked, or their ſpeciall evils powerfully unmasked, they will become like Horſes and Mules, they will ſtrike at all that croſſeth the praiſe of their quiet eſtate. And for Temporizers, it is wonderfull evident, that in all places they hold it a point of their care, to ſee that ſound preaching be diſgraced. For howſoever by Gods ſingular mercy amongſt us in this Nation, by the Laws of the Kingdome, preaching is both eſtabliſhed & protected with honour, yet becauſe in practiſe people of all degrees tend to liberty, and many great ones like not that preaching that ſhould diſcover or reſtrain the grievous exceſſes of the time: hence it is that ſuch as ſerve the humours of men, and run in the current of prophaneneſſe doe every where take all advantages to diſgrace painefull and godly Preachers and preaching. Beſides, ſuch is the helliſh ſpight and rage of Papiſts and Popiſh perſons in all places, that in imitation of their holy

[a] 1 *Theſſ.* 2. 2.
[b] *Verſe* 3, 4.
[c] 1 *Tim.* 1. 18.
[d] 2 *Tim.* 4. 7.
[e] 1 *Cor.* 9. 7.
12 Enemies to ſincere preaching.
[f] 1 *Cor.* 9. 27.
[g] 1 *Tim.* 1. 10.

holy Father, who is noted *to oppoſe and exalt himſelfe* [h], they eſpecially, the *Locuſts* among them are *as horſes prepared to the battle* [i], as ſoone as the Goſpell begins in any place to be ſincerely taught. Laſtly, this oppoſition many times is made by corrupt Teachers, men that either are poyſoned with unſound opinions, or otherwiſe be of corrupt and ambitious mindes, *as Iannes and Iambres reſiſted* Moſes, *ſo doe theſe reſiſt the truth* [k], and *withſtand the words of* faithfull men, and *doe much evill* [l], theſe *by cunning craftineſſe lie in waite to deceive* [m]. So that there are twelve oppoſites, that ſet againſt the ſincerity of the preaching of the Goſpell.

[h] 2 *Theſ.* 2. 4.
[i] *Revel.* 9.
[k] 2 *Tim.* 3. 8.
[l] 2 *Tim.* 4. 14, 15
[m] *Epheſ.* 4. 14.

Now if any aske how *Paul*, and ſo every faithfull Miniſter doth fight againſt theſe: I anſwere, that as the Adverſaries are divers, ſo their fight is divers alſo. For againſt their owne fleſh they fight, by renouncing the World, and the care or confidence in wordly hopes, making profit and credit ſtoope to the calling of God.

How many wayes fairhfull Miniſters fight.

2. Againſt the temptations of Satan and the many Objections by which he labours to diſcourage or hinder them, they fight *by care*, that is, by a daily ſtudy, deviſing how to advantage the good of the Churches, devoting their beſt deſires for the peoples good.

3. They fight by apologie and juſt defence, and ſo both againſt corrupt Teachers, and the calumnies and ſlanderous reproaches of the wicked.

4. They fight againe the corruptions and abuſes of the time, by reproofes and the denunciation of the threatnings of Gods Word. 5. They wreſtle and fight even in Prayer to God, and ſo they fight by complaining againſt the injuries of wicked men, or elſe by ſtriving with God himſelfe to overcome him by importunity. 6. They fight even by their ſufferings: they winne many battels by their very patience, and faith in affliction, by enduring the *fight of affliction*.

Col. 4. 12.

The conſideration of this fight, may firſt awaken careleſſe Miniſters, in as much as they proportion out ſuch a courſe of preaching as they can eſcape blowes, it gives juſt cauſe of ſuſpition that they are combined with the enemies, in that they are let alone and not oppoſed.

Againe this may both ſound an alarme to all faithfull Miniſters to arme, and prepare for a fight: and it may comfort them, in that this hath been the caſe of the beſt of Gods Servants. And withall the people may learne how to be affected to their godly Teachers: do your Miniſters ſo many wayes labour and ſtrive for you, and ſhall not you ſtrive for them, by apologie, Prayer, care and all waies of juſt defence?

I would you knew.] *Queſt.* Why was the Apoſtle ſo deſirous they ſhould know, his care, patience, fighting, &c. for them? *Anſw.* There might be great cauſe of it. 1. To remove all conceit that he did not reſpect them. 2. To incourage them to conſtancie in that doctrine for which he ſuffered ſo much. 3. It might arme them with patience to ſuffer, if they ſhould be called to it, conſidering his example. 4. That ſo they might be ſtirred up the more earneſtly to pray for him. In generall this ſhews that it is not enough, that we love one another, but we muſt manifeſt it, eſpecially affection between the miniſter and his people ſhould not be concealed.

For you and for them of, &c.] There were two ſorts of godly men in the Apoſtles times. 1. Such as were converted immediately by the Apoſtles, in their owne perſons. 2. Such as were converted by others ſent of the Apoſtles, The Apoſtle here ſhewes he loves theſe latter as well as the former.

There is a communion with the abſent members of Chriſt, even with ſuch as we never ſaw in the face, a communion I ſay in the ſame head, and in the ſame ſpirit, and in the ſame priviledges of a regenerated life. And we ſee here we are bound to deſire and indevour the good of the abſent Saints as well as

the preſent, we may fight for the abſent, by prayer, by apologie, by our ſufferings, and by uſing the meanes of conſolation or information, yea, herein is a lively triall of our true love to the brethren, if we can love them we never ſaw, for the grace of God we heare to be in them.

For them of Laodicea.] Though there were many Cities of this name, yet I thinke this is the *Laodicea* mentioned *Revel.*3. If the eſtate of theſe *Laodiceans* be well marked as it is there deſcribed, we may obſerve, That in matters of Religion and Gods worſhip, they were neither *hot nor cold.* That they thought they had as good hearts to God as any, that they were in love with no ſaving grace, that they were utterly ignorant of the Doctrine of their miſerie, that they would take no paines either about Iuſtification or Sanctification, &c. yet no doubt God had his remnant among theſe, Chriſt was *Amen* in this Church, he did faithfully performe his promiſes, and they were ſuch as by a *new creation* of God were begotten againe, even amongſt ſo careleſſe a multitude. The generall ſecuritie of a people, doth not ſimply diſſolve the covenant with a people, and the Goſpell is with all care to be taught, though but the *tythe* of men be wrought upon by it.

And for ſuch as never ſaw my face.] Two things may be here further noted.

1. That we have the profit of the prayers and holy endeavours of ſuch as we never ſaw in the fleſh.

2. That it is a great benefit to enjoy the preſence of thoſe that are eminent in Gods Service, for that is implyed in the words. Certainely it is one thing ſhould make us willing to die, becauſe then we ſhall ſee the Worthies of the Lord, *face to face*; if ſo much griefe, *Acts* 20. becauſe they ſhould ſee *Pauls face no more*, then what joy ſhall it be when we ſhall *ſit downe in the Kingdome of Heaven, with Abraham, Iſaac and Iacob?*

VERS. 2. *That their hearts might be comforted and they knit together in love, and in all riches of the full aſſurance of underſtanding to know the myſterie of God even the Father and of Chriſt.*

IN the beginning of this Verſe is contained the ſecond Reaſon, taken from the effects of the Goſpell, which are two: the firſt, conſolation; the ſecond, eſtabliſhment of their hearts in brotherly love; the reſt of the words of this Verſe belongs to the third Reaſon, as ſhall appeare afterward.

This is the fruit of the care and earneſt ſtriſe of godly Teachers in their painfull labours of the Goſpell, that it breeds much comfort in the hearts of Gods people, and likewiſe greatly confirms them, and ſettles them in the mutuall love one of another: *it knits their hearts together.* And contrariwiſe we may generally here note the hurt and miſchiefe that falſe and corrupt teachers bring upon men. They hinder the conſultations of Gods people, in that they draw them away from God the Fountaine of all conſolation: and likewiſe they withdraw them from the ſociety and fellowſhip with the Saints. But this is but generall. I conſider diſtinctly of theſe effects.

That their hearts might be comforted.]

Doct. 1. An unregenerate heart is a comfortleſſe heart.

The people whoſe hearts are not effectually wrought upon by the Goſpel, are voyd of the conſolations of God. They are in comfortleſſe diſtreſſe: a naturall heart is a comfortleſſe heart; and they muſt needs be without comfort, for they are *without God* and *Chriſt*, and the *promiſes* & *communion* with the godly, which are the *wels* of comfort: beſides by reaſon of the *vaile of ignorance*, their ſoules *ſit in darkneſſe*: and what comfort can they have in ſuch a continued ſpirituall night of darkneſſe? neither will the diſorder of their affections, paſſions or luſts, ſuffer their hearts to enjoy any true eaſe or reſt, or joy,

and how can comfort dwell where evill Angels have their throne? the powers of Hell prevail in every child of diſobedience: and the joyes of the holy Ghoſt are altogether reſtrained from them, neither can there ariſe any true conſolation from outward things, for in their owne judgements moſt an end they are at a want of contentment, they are daily fretted with the interruptions befall them: and *vanity and vexation of ſpirit*, are the inſeparable companions of earthly things; or if they were not, what were the poſſeſſion of all things, if they be ſet before the thoughts of death or Gods wrath, or the laſt Judgement, or Hell? Imagine a man driven out of the light by Devils, where he ſhould ſee nothing but his tormentors, and that he were made to ſtand upon ſnares or gins with iron teeth ready to ſtrike up and grind him to pieces, and that he had gall powred down to his belly, and an inſtrument raking in his bowels, and the pains of a travailing woman upon him, and an hideous noiſe of horrour in his ears, and a great Gyant with a Spear, running upon his neck, and a flame burning upon him round about, doe you imagine this man could be ſolaced in this diſtreſſe, with bringing him ſtrawes or trifles to play withall? Alas, alas, this is the ſtate of every wicked man if he had eyes to ſee what belongs unto him, and what is his danger: as theſe places ſhew, whence theſe compariſons are taken, *Job* 18. 18. 7, 8. & 20. 24. 15. & 15. 20. 21. 26. 30. certainly Heaven and earth ſhall paſſe away before one jot of theſe miſeries ſhall be removed out of the way, ſo as they ſhould not fall upon wicked men being impenitent: and alas, what then can outward things do unto them? Oh then ſhall not men be warned, and awaken, and ſtand up from the dead that Chriſt may give them light? and ſhall not our bowels turn within us, to think of this comfortleſſe diſtreſſe of ſo many thouſand ſoules? And will the rebellious World ſtill riſe up againſt the meſſengers of God, that give them warning of their miſeries? ſhall he ſtill be *made to ſin in the Word, and be taken in a ſnare, that reproveth in the gate?* Oh the unexpreſſible ſenſeleſneſſe and ſlumber that poſſeſſeth the hearts of ſome men! But I come to the ſecond Doctrine.

Note.

Doct. 2. The Goſpell brings a man the true conſolation.

This is a main end of the Goſpell, to bring men to true conſolation, and contentment. The Goſpell brings joy, becauſe it brings knowledge, which refreſheth the mind, as the light doth our ſenſes, it comforts as it revives Gods favour in Chriſt: how can it be but comfort, when it gives the *Spirit* which is the *Comforter*? and it is a daily refreſhing againſt the guilt of ſin and the afflictions of life, it ſhews mortality and the hope of glory to come; it diſcovers the mines of treaſure that are in Gods promiſes, and it ſhewes us alſo our right in earthly things as it is conferred upon us by Chriſt.

Vſes.

The uſe is firſt for confutation, it doth not make men deſperate and melancholy: but contrariwiſe it eaſeth and ſolaceth the hearts of men.

2. All that are in any diſtreſſe either inward or outward, may here be directed whither to goe for hearts eaſe and comfort, *viz.* to the Word; and though any uſe of the Word in ſincerity hath much life, yet is the power of the Word moſt available in the ſincere preaching of it. In the 19. *Pſalme*, this is one evident fruit of the Word, that it rejoiceth the heart: Now if we ſeriouſly conſider the praiſes of the Word in that place, we ſhall perceive not onely that this truth is maintained, but many obiections are anſwered too: onely this we muſt know that where the Word hath this effect, it muſt firſt convert us to God, for to the unregenerate mind, it doth not ſo work: but where mens *hearts are turned* to God, *it is perfect*, it is of excellent and exquiſite uſe, it is good for all occaſions, it will direct in all our wayes, and comfort in all diſtreſſes.

The ſolace that comes by the Word, with the anſwers to divers obiections, *Pſal.* 19.

Ob. But may a man truſt upon it, if he ſubject himſelfe to the Word, and wait upon God in it, that he ſhall be directed and comforted?

Sol. Yes, for the *teſtimonies of God are ſure*, they never faile.

Ob. But might one ſay, it may be great learned men might find ſo much good by it, but alas I am unlearned and ſimple. *Sol.* It *makes the ſimple wiſe.* The Word can help the unlearned as well as the learned.

Ob. But can it be that the Word ſhould fit my turne, to ſerve for my particular occaſion, of need, of direction and comfort? *Sol.* Yes, *the ſtatutes of the Lord are right*, and out of the fitneſſe they have to our eſtates, they greatly *rejoyce the heart.*

Ob. But I am much troubled with evill thoughts, and continuall infirmities, and weakneſſes, beſides many outward faults. *Sol.* The *Word of the Lord is pure*, it is ſo by the effect, it will make thee pure, it will purge out thoſe evils, and greatly help thee againſt theſe corruptions, that moleſt, and trouble, and annoy thee.

Ob. But I cannot tell how to doe to order my courſe for hereafter, if I were now comforted. *Sol. It gives light to the eyes*: it wil teach us what to do.

Ob. But yet there are many evils that I am by nature ſo addicted to, or by cuſtome ſo intangled in, that I feare God will never take any delight in me, &c. *Sol.* The *feare of the Lord is cleane*: That Word of God which tels us how to feare God, is cleane by effect, it will pull downe and maſter any ſin, and cleanſe our hearts and lives of it.

Ob. But how may I know it will worke this in me, though others have found it ſo: becauſe I know not how I ſhall perſevere and hold out?

Sol. The *feare of God endures for ever*: That Word I ſay which works in us the true feare of God, will never ceaſe to be effectuall, and there is as much force in it now, as ever was in it. No time can ever weare out the efficacy of Gods Word in the hearts of ſuch as feare God. If it have wrought the true feare of God in thee, thou mayeſt be aſſured thou haſt right to the directions and comforts contained in it, and it will ſtill be of force to thee, if thou wait upon God in the true uſe of it.

Ob. But I ſee many are otherwiſe minded, and ſome teach otherwiſe.

Sol. Yet the Iudgements of the Lord are true: Gods Word muſt and will ſtand howſoever we are minded.

Ob. But may a man find help againſt any ſin, from the Word, and direction in all things? *Sol.* Yes, for *Gods Iudgements are righteous altogether.* They are exactly ſufficient, to make a man a godly man, compleat in all his wayes, and to order him in all that Juſtice he ſhould performe, either towards God or man.

Ob. But might not the hearts of men be delighted with other things, and mens eſtates made happy with other treaſures? *Sol.* No, *it is more to be deſired* (the Word is) *then fine gold, yea, then much fine gold, ſweeter alſo then Hony, and the Hony-combe.*

Ob. But if I ſhould devote my ſelfe thus to the Word, the World would account me a very foole, and that I would grow to ſtrange ſimpleneſſe. *Sol. By them is thy ſervant made circumſpect.* Nothing teacheth men true diſcretion, but Gods Word: and if many hearers be not circumſpect, 'tis either becauſe they attend not to the Word, or becauſe they are not Gods Servants.

Ob. But what profit will come of all this? *Sol.* In the ſound practiſe of the directions of the Word *there is great reward.*

Thirdly, this may comfort Gods Servants in their choice: they have *choſen the better part*, in that they have ſet their hearts upon the Word, howſoever the World think of them.

Fourthly, we may here ſee the ſtate of ſcorners and contemners of the Word, implyed: let them mock on, but this they ſhall have, they ſhall never taſt of the joyes of God.

Fifth-

Fifthly, Gods ſervants ſhould be admoniſhed from hence, to expreſſe the power of the Word in their carriages, that the world might ſee and know there is wonderfull comfort and contentment in following the Word.

Laſtly, this may ſerve for the humiliation of all ſuch as have long heard the Goſpell, and yet have not gotten any ſound contentment.

Now that men may not be miſtaken, it will not be amiſſe to diſcover the true cauſes of this want of contentment in many that enjoy the Goſpell. It is true that the proper effect of the Goſpell is to comfort: but it is true alſo that it comforts onely Gods ſervants [a]. Again, if men have not mourned for their ſins, no wonder though they be not comforted [b]. Beſides, many doe not lay up the Word in their hearts, and then how can it comfort their hearts? We muſt be a people *in whoſe heart is Gods law* [c], if we would feele this inward joy and conſolation. Many alſo are enſnared with groſſe ſin, whereas onely *the righteous ſing and rejoyce* [d]. Many want aſſurance, and therefore no wonder though they rejoyce not with *thoſe unſpeakable joyes*, which are companions of faith and the love of Chriſt onely [e]. Beſides, many have but little joy, becauſe they uſe but little praying: we muſt *pray much* if we have our *joy full* [f]. Further, ſome through unbeleefe reſiſt comfort [g].

Cauſes why many find no more comfort in the Word.

[a] *Eſay* 65.15.
[b] *Matth.* 5.4. *Eſay* 61. 1, 2, 3.
[c] *Eſay* 15.7.
[d] *Pro.* 29.6.
[e] 1 *Pet.* 1.8, 9.
[f] *Iob* 16.14.
[g] *Pſal.* 77.3.

There are ſeven inconveniences of an uncomfortable heart. 1. It is exceeding liable to temptations. 2. It is under the raigne of continuall unthankfulneſſe. 3. It is eaſily perplexed with every croſſe; and turned out of frame & quiet. 4. It is a daily let to the efficacy of al Gods ordinances. 5. It is accompanied with ſtrange infirmities, in doing good duties. 6. It is uſually barren in the very diſpoſition to do good. 7. It provokes God to anger, *Dent.* 28.47.

Seven inconveniences of an uncomfortable heart.

Being knit together in love.] Love is in God, in Chriſt, in Angels, in Saints glorified, in godly men converted, and in carnall men alſo. In the Trinity it is infinite, in Chriſt without meaſure, in Angels and men glorified perfect, but meaſured; in godly men on earth unperfect, but holy; in carnall men unholy, yet naturall; in the other creatures without reaſon, by inſtinct.

Differences of love.

'Tis a religious, & holy love amongſt the members of Chriſt is here meant.

The author and fountaine of this love is God, 2 *Cor.* 13. 11. The bond internall is the Spirit, externall is the Goſpell: the ſubject or ſeat of it is the heart, yet not every heart, but a pure heart, 1 *Tim.* 1. 5. The effects are a heavenly comfort in the Goſpell, with all the fruits of it.

The Author, Bond, Seat, Effects,

If thou aske whom thou muſt eſpecially love; I anſwer, the Saints; that is, ſuch as thou ſeeſt to ſtrive after holineſſe of life, making conſcience of their wayes. Theſe and all theſe are to be loved.

Objects,

Neither will bare affection to them ſerve, but thou muſt ſeek to have fellowſhip with them in the Goſpell, *Phil.* 1.5. & 2.1. If thy love to Gods children be right, 1. it is *diligent* [h]; 2. in things indifferent it doth not willingly *offend* [i]; 3. it will *cover a multitude of ſins* [k], and it will *forgive* great offences upon repentance [l]; 4. it is compaſſionate and liberall [m]; laſtly, it hath the properties mentioned 1 *Cor.* 13. 4, 5, 6, 7.

Properties of love.

[h] 1 *Theſ.* 1.3.
[i] *Rom.* 14.15. *Gal.* 5.13.
[k] 1 *Pet.* 4.8.
[l] 2 *Cor.* 2.7, 8.
[m] 1 *Iohn* 3. 17. 2 *Cor.* 8.24.

That this holy and religious love might be preſerved amongſt Chriſtians, divers rules muſt be obſerved. 1. Men muſt not ſo much reſpect their own earthly things [n]. 2. Men ſhould labour with all meekneſſe for union in judgement, without all contention and vain-glory [o]. 3. Men muſt take heed of *rejoycing in the evils* one of another [p]. 4. Men muſt get more patience to *ſuffer longer*, and upon more occaſion [q]. 5. We ſhould with all poſſible care endevor to *encreaſe in knowledge*, & ſenſe of Gods love, for that enflames to the love one of another [r]. 6. We muſt *ſtudy to be quiet*, and *meddle with our own buſineſſe* [ſ]. Laſtly, we muſt much and often think of our living together in heaven: for the hope of heaven and the love of the Saints are companions.

Rules for preſerving love.

[n] *Phil.* 2.4.
[o] *Phil.* 2.2.4.
[p] 1 *Cor.* 13.
[q] 1 *Cor.* 13.
[r] *Phil.* 1.9.
[ſ] 1 *Theſ.* 4. 11.

Yet

The restraint of this love.

[t] 1 *Cor.* 6.

[u] *Psal.* 26. 5, 6. *Ephes.* 5. 6. *Phil.* 3. 18. [*] 1 *Cor.* 5. [x] *Phil.* 3. 2.

[y] *Revel.* 2. 9.

[z] 2 *Thes.* 3 6. [a] 2 *Thes.* 3. 14, 15, 16.

Yet, that we may not mistake, there are divers sorts of people with whom we may not hold open and professed love and union, and amity, and society. 1. With such as are open enemies to the truth, by Infidelity or Idolatry [t]. 2. With men that live in notorious wickedness and prophaneness, such as are Atheists, swearers, drunkards, adulterers, usurers, &c [u]. 3. With scandalous brethren, that make shewes of Religion, and yet are leud in conversation [*] 4. With corrupt teachers and seducers, that would draw men from the sincerity that is in Christ, and speak evill of the way of righteousness [x]. 5. With those members of the Synagogue of Satan, whose tongues are set on fire with the fire of hell, in respect of slandering and disgracing such as truly fear God [y]. 6. With such professors of Religion that live idly, and in that respect *walke inordinately*, and will not be reclaimed, but in that respect live offensively [z]. 7. With such as openly refuse to *obey the sayings* and censures of Gods servants [a].

Foure sorts of disturbers of the Church.

As the knitting together of Gods people is wonderfull comfortable, and a gracious effect of the Gospell: so to disturb the love and unity of the Church and people of God, is most execrable and abominable. It is a grievous sin to disquiet and disjoin Gods servants. Now if we observe in our owne times who they are that are disturbers of the Church and unity amongst true Christians, we shall find foure sorts of men may be justly taxed with this grievous fault. 1. Papists and half-Papists, these in all places labour to hinder the progresse of the Gospell, and the unity of the Church. 2. Ambitious temporizers: *Diotrephes* had his hand deep in this sin. Too many there are that scarce know any readier way to cover their damned Simoniacall practises, and to advance their own aspiring ends, then to blaze and enlarge, and with bitter exasperations to proclaime that heavy rent and dissent of opinion, that hath divided the sons of the same Mother. 3. Men of flagitious and wicked life: for wicked men disturbe Gods Church, both by their sins vexing the righteous, and by their railing opposing the truth, and cause God by his judgement to afflict his owne Israel. 4. Sectaries and humorous persons, that out of their hellish pride, despise all the assemblies of Gods people, because they favour not their fantasticall projects. These many of them divide from us both in Church and habitation.

Thus of the affection it selfe. But I must more specially yet consider of the manner, in the word, *knit together*.

συμβιβασθέντων.

Knit together.] The originall word, when it it taken properly, it signifies to set in a frame of building, but usually it is taken in the new Testament in a borrowed sense: sometimes it is to demonstrate a thing by evident testimony [b], sometimes to assure [c], sometimes to instruct [d], but most frequently to knit together as the members are knit in a body [e]; and so it may well be taken here: and so we are considered as joyned together in the mysticall body of Christ. And we may hence observe, 1. That our union one with another must be sanctified in one Head; if we be not joyned to Christ, we doe in vain plead our love to men. 2. Our affections must carry us to a thirst and constant desire to procure the good of the body; the body of Christ must be dearer to us then our particular good. 3. That we must respect all that fear God, and not contemn the meanest Christian. We are knit to the whole body, and not to some one member onely.

[b] *Act.* 9. 22. [c] *Act.* 16. 10. [d] 1 *Cor.* 2. 16. [e] *Ephes.* 4. 16.

Thus of the second reason, *viz.* from the effect of the Gospell.

And unto all riches of the full assurance of understanding.]

The third and last reason is taken from the adjuncts of the Gospell, which doe more and more appeare by the power of it, in the pains of Gods faithfull servants: and these are three; 1. certainty, 2. sublimity, 3. perfection. The first is in these words.

The

The Goſpell is certaine two wayes: 1. In it ſelfe, 2. in the infallibilitie and ſtedfaſtneſſe of the perſwaſion of the Elect. In it ſelfe the Apoſtle had good reaſon to ſay ſo; for it was no new device lately broached, but long before from the beginning propounded to Gods ſervants, and confirmed in all ages by the prophets, &c. But in this place it is conſidered in the certainty of the perſwaſion of the godly, by faith laying hold upon it and beleeving it. This he expreſſeth in the word *full aſſurance* or *plerophory*. The fulneſſe of a Chriſtian is either generall or ſpeciall: the generall is that fulneſſe which every member hath in Chriſt their head, and by influence from him. The ſpeciall is that fulneſſe wherein ſome members excell. Thus ſome are *full of the ſpirit* [f], *of love* [g], *of joy* [h], ſome in obedience and *good workes* [i], ſome in *faith* and *knowledge*. So *Rom.* 15, 14. So here.

The Goſpell is certaine two waies.

A twofold fulneſſe.

[f] *Epheſ.* 5. 18.
[g] 1. *Theſſ.* 3. 12.
[h] *Rom.* 15. 13. 2 *Cor.* 7. 4.
[i] *Acts.* 9. 36. *Phil.* 1. 11. *Revel.* 3. 1. 2 *Cor.* 10. 6.

Queſt. But is full aſſurance eſſentiall unto true faith? *Anſw.* Some ſeeme to ſay ſo: but I ſee no reaſon ſo to thinke. And experience ſhewes us many worthy in the praiſes of the Goſpell, and yet have not gotten full aſſurance. Full aſſurance is in the greateſt faith, but faith may be true in the leaſt meaſure though it be not ſo confirmed: it is eſſentiall to a ſtrong faith, not to a little faith.

Queſt. May this plerophory or full aſſurance be had in this life? *Anſw.* It may without all doubt, as theſe Scriptures evidently prove, 1 *Theſſal.* 1. 5. *Heb.* 6. 11. and 10. 22. *Rom.* 4. 21.

Full aſſurance may be had.

Queſt. But are we bound to labour for this full aſſurance? *Anſw.* We are; *Heb.* 10. he ſaith, let us draw neere in the *full aſſurance of faith* [k]: and in the ſixth chapter they are exhorted to ſhew their diligence unto *the full aſſurance of hope to the end* [l]. We make no queſtion but we ought to make ſure our houſes and lands, &c. and ſhall life and happineſſe lie unaſſured?

It muſt be ſought.
[k] *Heb.* 10. 22.
[l] *Heb.* 6. 12.

There are 7. things wherein this aſſurance hath been imployed. 1. There is a full aſſurance of the things done by Chriſt, mentioned *Luke* 1. 1. 2. There is a full aſſurance required in the knowledge of our libertie in things indifferent [m]. 3. There is a full aſſurance requiſite unto the perſwaſion of the truth of their miniſteries to whom we ſubject our ſoules, as the originall word imports 2 *Tim.* 4 5. 17. 4. We muſt be fully aſſured of the doctrin of the Religion that we profeſſe. 5. There is a full aſſurance of the hope of a better life [n]. 6. There is a full aſſurance ſometimes in ſpeciall and particular perſons, as that to *Abraham* about his ſonne, *Rom.* 4. 21. Laſtly, there is a full aſſurance of faith in Gods favour, upon the warrant of Gods word and ſpirit. This is chiefly to be laboured for.

Seven things of which we ſhould be aſſured.
[n] *Heb.* 6. 12.

Now there are ſeven properties or ſignes of a plerophory or full aſſurance of faith. 1. It will *receive the word in affliction with much joy* [o]. 2. It will not be *carried about with every wind of doctrine* [p]. 3. It is induſtrious and laborious in the duties of love to Gods children [q]. 4. It is *unrebukeable* and full of innocencie and integritie of life: it cannot poſſibly ſtand with any preſumptuous ſinne [r]. 5. It will *give glory to God* againſt all ſenſe and reaſon [s]. 6. It mortifies and extinguiſheth all head-ſtrong affections [t]. 7. It is carried with full ſailes unto holy duties (for ſo the word ſignifies) and is fruitfull in good workes. 8. It is able to admoniſh [u].

Seven ſignes of full aſſurance.
[o] 1 *Theſſ.* 1. 6.
[p] *Epheſ.* 4. 14.
[q] *Heb.* 6. 11, 12.
[r] *Heb.* 10. 22, 23
[s] *Rom.* 4. 20.
[t] *Eſay* 11 7. 9.
[u] *Rom.* 15. 14.

If we would obtaine this plerophory, we muſt be much in hearing and prayer, for they doe both exceedingly ſettle faith: eſpecially we muſt attend much unto the promiſes of God, and the teſtimony of the ſpirit of adoption: and we muſt get calme and quiet affections, we muſt grow in grace, and ſtrive to be ſtrengthened in the inner man. But eſpecially we muſt beg it often of God by prayer, and ſtrive againſt hardneſſe of heart and unbeleefe, carefully diſcerning and rejecting the objections of Satan and the fleſh, conſulting daily with ſuch as have the overſight of our ſoules.

What we muſt doe to get full aſſurance.

The

Vse.

The consideration hereof may both confute the Papists, that pleade so earnestly against the assurance of faith, and it may serve also to scourge the wanton distempers of carnall Protestants, that against a principle of their owne Religion, will so commonly disgrace the assurance of faith, by saying men cannot be so certain of their owne salvation. And it may excite all that feare God to labour after it, and the rather considering the worth of it, as the word *riches of full assurance* imports.

Wherein our spirituall riches lie.
* *Col.* 3. 16.
[x] *Tit.* 3. 6.
[y] *Ephes.* 2. 4. 2 *Cor.* 8. 1. & 9. 11.
[z] *Rom* 10. 11.
[a] 1 *Tim.* 6. 18.
[b] 1 *Cor.* 1. 5.
[c] *Iam.* 2. 5.

Riches of full assurance.] There are two sorts of rich men: there is a wordly rich man, and a spirituall rich man. Now our spirituall riches lie, 1. in the *word of Christ dwelling in us* *, 2. in the spirit of Christ [x], 3. in workes of mercy and liberality [y], 4. in sufferings and patience, 5. in prayers [z], 6. in good wokes [a], 7. in utterance and all holy knowledge [b]; lastly, it lies in our faith [c]: and so the more full assurance we have, the more rich we are. Now this in generall may informe how to conceive of rich men, and who are to be accounted indeed great rich men; and it may lesson worldly rich men not to swell in the thoughts of their greatnesse, but rather rejoyce that God hath made them low: and withall it should teach them to thinke more highly of poore Christians, that have the true grace of Christ, whom God hath enriched with the faith and holy graces of his spirit.

Assurance is riches in many respects.

Worthily is full assurance of faith called riches, for it doth all that riches can doe unto men. It comforts the heart, it defends from dangers, much better then outward riches can, for the *just live by their faith*. It gaines the godly more true reputation, then houses, or land, or money could doe. It abounds more to spirituall mercy and well-doing with more sufficiency then outward riches can, and it buyes for the soule all necessaries: it is unto Gods servants *according to their faith*, and unto faith *all things are possible*: yea, it doth that that all the riches in the world cannot do, for it wil settle a mans heart against all earthly mutations, yea it will make a man stand undaunted against the rage of tyrants, yea of death it selfe; yea in some sense it will fence a man against the weapons of God himselfe: though God kill *Iob* in the battel, yet he will not let goe his hold, but he will still trust in him, yea the Lord is pleased many times to yeeld the victory to the *wrestlings of faith*, and accounts it no disparagement to be overcome of the faith of his servants, and to let them bind his hands, that he should not doe, what otherwise he might and would have done: how can it be but great riches, when it brings a man the assured pardon of all his offences? and how doth it establish the heart of a man in his religion, more then ten thousand arguments or volumes of controversies?

Thus of the adjunct certainty, the sublimity of the Gospell followes.

To the acknowledgement of the mystery of God even the Father and of Christ.

The Gospell is a divine mystery, both for the admirable depth of it, for it is a secret only God can reveale, and for the excellency of the subject it intreats of, which is God the Father and Christ.

How the Gospel is a mystery, and to whom, hath been shewed in the former chapter: onely let us from the repetition of it here, be confirmed in this, never to trust to the judgement of carnall persons, in matters of godlinesse and salvation, for they pronounce of things they never effectually understand, they cannot perceive the things of God; and withall we should be excited to a daily care of faith, for reason will not reach here.

Further we may here observe, That when the Lord doth reveale this mystery unto us, we must not onely beleeve it, but we must acknowledg it, even by an outward profession of our faith in Christ, and our consecration of our selves to the worship and knowledge of God. The world wonderfull hardly brookes acknowledgment: most men ask, what needs this profession? they will not understand that we must beare about, and hold out the light of the truth

truth received, labouring to win glory to God by the power of confession and obedience.

Of God even the Father, and of Christ.] Divers things may be from these words particularly observed.

1. We may see here the glory of the Gospell, and the studies of Christians, they have the onely excellent subject in the World: other Sciences consider of the Creature, but Theology of the Creator.

2. Here is a plaine proofe of the divine nature of Christ, for God is said to be the Father of Christ.

3. From Coherence we may know, that as men grow in Faith and Love, so they will be more and more setled in the doctrine of the Persons of the Trinity, 'tis such a mystery as is revealed by degrees, as holinesse and other saving knowledges encrease in us.

4. That we never rightly know God till we know Christ, *Matth.* 11. 27. 1 *Iohn.* 2. 23.

5. We may hence observe the misery of all unregenerate men, they neither know God nor Christ aright.

6. That howsoever we be ignorant in many other knowledges, and that of matters of Religion too, yet it is a glorious riches to know God to be our Father in Christ, and to be fully assured of Gods love in Christ.

Verse 3. *In whom are hid all the treasures of wisdome and knowledge.*

IN whom.] *In quo*, is referred either to Christ or the Gospell, it is true either way: or rather both are conjoyned together in one sense; In Christ who is the subject of the Gospell, is all treasures, &c. or in the Gospell, as it entreats of Christ, is all treasures, &c. so that these words containe a third adjunct of the Gospell, and that is, singular perfection of wisdome.

Note here with what feeling the Apostle speaks, when he falls upon the mention of Christ, and the Gospell: he abounds in powerfull affections and admirations of these things: which may wonderfully abase and humble us, for our barrennesse both in thoughts, and affections, and words when we have to deale with the things that belong to the Kingdome of God.

Againe, if there be any such treasures in Christ and the Gospell, we may conclude, it is not in vaine to devote our selves to the knowledge of Christ in the Gospell, though it cost us never so much pains, or care, or cost, and though we be never so much opposed by the flesh and the World.

Further, we need not doubt but that all things needfull to salvation and happinesse, are contained in the Word, here are treasures of wisdome and knowledge, we need no traditions nor inventions of men, nor decrees of Popes, &c.

The Ubiquitaries abuse this place to prove a reall communication of the properties of the divine nature to the humane. Now for answer to their cavill divers things may be propounded. *Answer to the Vbiquitaries.*

1. If the words be understood of the Gospell, then their conceit wholly falls to the ground. 2. If they be understood of Christ, yet there is no necessity to understand them, as these treasures are in Christ himselfe onely, but as they are in his members by communication. 3. If as it is in him, yet it is not necessary to understand it of all knowledge in generall, but of that which is needfull for the salvation of the Elect. 4. If of all knowledge, yet the Apostle saith not that it is in the soul of Christ, but in Christ. 5. If in the soul, what wisdome? not increate and infinite, but created wisdome.

Thus in generall.

In whom.] Wisdome and knowledge are in Christ, in Angels, in Men, but indiffe-

The difference of knowledge in Christ and Angels & men.

differently: in Christ, by union; in Angels, by vision; in men by revelation. There are divers gifts conferred upon the humane nature of Christ: the gift of personall union, the gift of office of mediator, and Head of the Church, the gift of adoration, with his divine nature, and the gifts they call habituall, which above the measure of men or Angels are conferred upon him.

Which may comfort us against all our defects in our selves, for though we have so many wants, yet we have an Head in whom we have all fulnesse, and it should be our course to make use of this doctrine, by stirring up our selves daily to lay hold upon Christ for the supply of our wants out of the riches of his grace.

Are hidden.] The admirable excellencies of wisdome and knowledge in Christ are said to be hidden: 1. In respect of our apprehensions, because we can never reach to the depth of them. 2. In respect of the crosse that followed Christ and his members: for the crosse like a vaile obscured the glory of Christs perfections, both in himselfe and the communication of his gifts to his members.

And may not this teach us singlenesse of heart, and humility, even more to seek to be good, then to seem to be so? Christ was contented his treasures should be hidden, and shall we fret our selves when our drops of grace are not admired? shall it not be enough to us that we shall appear in glory, when his glory shall be revealed?

All treasures.] Wisdome and knowledge in Christ are called treasures, not for the quantity onely, but for the worth also, for grace and knowlege are the best treasures.

Which may shew the misery of all wicked persons, for inasmuch as they are not of Christ, they are destitute of the treasures of God: and contrariwise, they are most happy that have Christ, for in him they find all true treasure and riches, he cannot be poore that hath Christ, nor can he be rich that wants Christ.

Quest. But what is the cause that so many Christians want treasures, and yet professe Christ?

Answ. Either they want workmen to digge for the mine, through want of Preachers: or else they digge for this treasure in a wrong earth, by seeking it, but not in the Scriptures: or else men know not the mine, when they find it: or else they let the earth fall upon their work, after they have begun, through negligence in slightly working in their entrance.

Of knowledge and wisdome.] The different terms may note but the same knowledge in Christ, but for our capacities varied: It is true that there is in Christ a most admirable perfection, both of the knowledge of contemplation, and of the wisdome and discretion of working and practise, and that it was in him, in his own obedience, and is still by participation to his members to make them wise and discreet, as well as full of understanding and judgement: sure it is that Christ would be rich unto us, in the gift of holy discretion, as well as in the gift of holy understanding, if we would seek it of him, for he is *made unto us of God wisdome* [a], neither can true wisdome be found in any men under the Sun, that have not the true grace of Christ, neither can any Christian be found without the grounds of heavenly wisdome, such wisdome I mean as none of the wisest men in the world could ever attain, for though it be true that there may be and are many deficiencies in such as otherwise truly fear God, yet if the best wisdome be enquired after, the meanest and simplest Christian doth exceed the greatest and exactest Politician, or *disputer of this world.* For what wisdome can it be for a man to have exceeding skill to know the secrets of Nature, or the order of civill Affairs, or the wayes to advance his own outward estate, and yet know no certain and safe way how to save his own soul?

[a] 1 Cor. 1. 30.

VERSE

VERS. 4. *And this I ſay leſt any ſhould beguile you with inticing words.*

WHereas the Coloſſians might aske, why the Apoſtle is ſo large in urging them to conſtancy, he ſhewes in this verſe, that it is to prevent the inticements of ſeducers.

1. It is the duty of every Miniſter to labour by all poſſible meanes, to preſerve his people, that they be not beguiled: tis not enough to teach them true doctrine, but they muſt be watchfull, that neither Satan nor evill men infect and corrupt them.

2. If is the uſuall practiſe of the devill, when the word hath wrought with any power in any place, to aſſay by all meanes, to draw away and deceive the mindes of the people: let men looke to themſelves, and not live ſecurely, for certainly the devill will attempt them with all cunning and fraud.

3. If theſe words be compared with the Apoſtles exhortation in the 23. verſe of the former chapter, it will appeare manifeſtly, that one reaſon why many are deceived, is their unſetledneſſe in the doctrine of faith and hope: if they had been eſtabliſhed in their aſſurance of Gods favour in Chriſt, and the hope brought by the Goſpell, they could not have been ſo deceived, and beguiled, or not ſo eaſily.

4. The way by which men are in points of religion deceived, is not by apparent falſhoods, but by probabilities of truth: the Apoſtle calles them paralogiſmes of pithanologie. Pithanalogie, which the Apoſtle condemnes, is a ſpeech fitted of purpoſe, by the abuſe of Rhetoricke, to intice and by tickling the affections of men to pleaſe and ſeduce; and herein properly lyes the abuſes of Logick or Rhetorick in matters of Divinity: when out of affection and ſome ſubtile purpoſe to deceive, vaine and falſe arguments are varniſhed and coloured over, and made probable to the mindes of the ſimple, yea, though the matter taught be ſometimes truth, yet many mindes are beguiled, from the power and profit of it, by placing their reſpects and affections upon the wiſdome of the words, and the affected artificiall frame: otherwiſe there is ſingular uſe both of Logick and Rhetorick, when they are applyed to ſet out the wiſdome of God in his Word, upholding the hidden depths of the power of the word of God: the very preaching of the Goſpell is exceeding effectuall, when without affectation, men uſe their art, to expreſſe the native force and life of the words of the holy Ghoſt in Scripture: but the chiefe thing in generall, is for us hence to learne, that hereſie and error, was never ſo unclothed but it was preſented to the world with great colours and probabilities. Many ſimple people wonder that Papiſts or Browniſts ſhould be able to ſay ſo much for their idolatry or ſchiſme: but we muſt know, that any heretickes that ever were, have brought great probabilities for their hereſies as well as they. The devill were wonderfull ſimple, if he ſhould thinke to bewitch men ſo farre, as to beleeve with any confidence, things that had manifeſt appearance of falſhood, that cannot be. Thus in generall.

ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.
What Pithanalogie is.

Now in particular, concerning the corrupting or deceiving of the ſoules of men, we may conſider three things. 1. The miſerable eſtate of the ſoule, that is deceived, or beguiled, or corrupted. 2. How the ſoule is corrupted. 3. The meanes to prevent it.

For the firſt, looke what the carcaſſe is when it is putrefied, ſuch is the ſoule when it is corrupted, it is ſpiritually loathſome, and wonderfully unpleaſing unto God, and caſt out of his ſight: and the more is the miſerie of ſuch ſoules, becauſe to plead that they were deceived, will not ſerve turne; we may deceive or be deceived, but God will not be mocked.

For the ſecond, if we aske, by whom or how the ſoule is deceived or corrupted?

Who are deceivers.
[a] 2 *Cor.* 11. 3. 2 *Theſ.* 2.
[b] 2. *Cor.* 6.

rupted? It is to be anſwered generally, we muſt take notice of it to beware: the two great deceivers, are the devill and Antichriſt [a]. It is true that by the malice of Satan, and frowardneſſe of wicked men, Gods faithfull ſervants are every where called deceivers [b]. They that moſt labour to preſerve mens ſoules from corrupting, are moſt charged with ſeducing; but theſe are ſo called and are not.

The moſt ordinary deceivers, are 1. carnall friends, 2. the profits and pleaſures of life, 3. evill company, this corrupts like leaven, 4. carnall reaſon, 5. ſinne [c], 6. but eſpecially corrupt and falſe teachers [d].

[c] *Heb.* 3. 13.
[d] *Ier.* 23. 14. *Ezech.* 13. 10. *Mich.* 3. 5. *Gal.* 5. 9.

3. Rules to prevent beguiling.

Thirdly, if we would not be beguiled and deceived, we muſt looke to three things, 1. we muſt get a ſtedfaſt faith in Ieſus Chriſt, plerophory or full aſſurance of Gods favour is a wonderfull preſervative againſt corruption of doctrine or life. 2. We muſt conſtantly cleave to the meanes, unto which God hath given teſtimony by the power of his preſence, and bleſſing; we ſhould get under the ſhelter of a powerfull miniſtery, and this will be a rocke of defence. 3. We muſt preſerve uprightneſſe of life, and our care of innocency in what we know to be required: contrariwiſe, ſo long as we are unſetled, and want aſſurance, eſpecially if we live not under the power of the word, we are in continuall danger to be drawne away: and ſo it is with us too, if we fall into the love of any ſinne, of knowledge; for corruption of life is many times ſcourged with corruption of doctrine and opinions.

But if we would have more abundant caution for our preſervation, then I will follow the ſimilitude of beguiling amongſt men, from whence by compariſon we may learne many things for our caution and obſervation.

Men that would thrive in their eſtates, and would not be beguiled in the world or wronged, obſerve moſt an end, theſe rules. 1. They will buy ſuch things as are durable, not toyes or trifles: ſo ſhould we, we ſhould ſet our hearts upon eternall things, and not mind earthly things, which will laſt but for a ſhort time; and when death comes, if we truſt upon earthly things, we ſhall find our ſelves deceived. 2. They will know their commodities themſelves that they ſell or buy: ſo ſhould we both for the ſinnes we would part with, and the opinions or duties we would purchaſe. 3. They will know the perſons with whom they deale: ſo ſhould we try the ſpirits. 4. They will have all the ſecurity may be had: ſo ſhould we ſee all warranted by the Scriptures, for other ſecurity we cannot have put in that is ſufficient. If the devill, or the world, or corrupt teachers, tempt and intice us, we muſt put them to it, to put us in ſecurity from the Scriptures, which becauſe they cannot doe, we muſt wiſely reject them. 5. Men that deale for much, are glad to ſeeke the protection of great men: ſo ſhould we ſeeke the protection of the great God. 6. If men doubt in any thing about their eſtate, they will preſently conſult with their friends, and in difficult caſes they will have opinions of Lawyers too: ſo ſhould we doe if we would have our ſtates ſafe, we muſt propound our doubts one to another, eſpecially to our Teachers, that they may reſolve us out of the word of God.

VERS. 5. *For though I be abſent in the fleſh, yet am I with you in the ſpirit, rejoycing and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt.*

THeſe words depend upon the former, as the anſwer of two objections; Firſt, they might ſay, How doth he know our eſtates? to which he anſwers in the firſt words, that though it were true, that *he were abſent*, in reſpect of *the fleſh*, yet it was alſo true, that *he was preſent in the ſpirit*, both in that his affection carried him to a daily thought of them, and ſo to a willingnes upon all occaſions

occaſions to take notice of their eſtate: and beſides, as ſome thinke, he was acquainted with their eſtate extraordinarily, by revelation of the Spirit. And thus alſo he ſecretly gives them notice to looke to their wayes: for he takes notice of all that paſſed amongſt them. How carefull ſhould we be in all our courſes, as well as they? For we have the ſpirit of God in us, and the people of God round about us. Here alſo Miniſters may take notice of their duties: their ſpirits ſhould cleave to their people, and their daily thoughts and cares ſhould runne upon them, they ſhould ſtill obſerve them, and watch over them in the Lord.

Ob. 2. But might ſome one ſay: Is it charity in the Apoſtle, being thus abſent, to entertaine ſurmiſes and hard thoughts of us, as if we were falling away, &c. Now to this he anſwers, that though he wrote this to exhort them and to warne them, yet he did greatly rejoyce to know ſo much as he did of their order of life, and ſtedfaſtneſſe of faith. Many are ſo diſeaſed, that they thinke, if a man reprove them or admoniſh them, that then he hates them altogether, and likes nothing in them: but the Apoſtle to prevent that, acknowledgeth the praiſe of their life and faith. A holy minde can rejoyce in the good things of thoſe he warneth or reproveth.

Your order.] Order hath originall in God, he is the *God of order* [a], as all diſorder and confuſion is of the Devill. Order is that wonderfully commends whatſoever it is in. There is a kind of ſeed of order ſowne in the creatures. This order in man is their *eutaxie*, or well diſpoſing of themſelves. a 1 *Cor.* 14. 33.

The Apoſtle might commend their order generally, both in relation to the Common-wealth, and to the Church, and in their Families, as alſo in their particular converſation.

That there might be order in Common-wealthes, God hath ſet man in authority, (for *by him Kings raigne* and have their power [b]) and hath communicated a part of the honour of his owne divine Lawes to their civill Lawes, *viz.* That they ſhould bind mens conſciences ſo far as they are not diſagreeing from his Word. Beſides, he hath recorded threatnings againſt the diſobedient, and acknowledgeth Magiſtrates to beare his Image, to be as it were *Gods by repreſentation*, and he guides them by his Spirit for the time, many times qualifying them with gifts, and guiding their mouthes in judgement, (*for a divine ſentence is in the mouth of a King*) yea, he himſelfe drew a platforme of Rules for Common-weales, to give them a taſte of government. Of order in the Common-wealth. b *Prov.* 8. *Rom.* 13.

Now that men may attaine to this *Eutaxie* and good order in Common-weales, they muſt read the Law of God, and let that be a generall guide to them, and they muſt propound ſanctity as well as felicity, as the end of their government; and in calling to office, they muſt be carefull not to ſet the feet where the head ſhould be, but to chuſe men that feare God & hate covetouſneſſe, and are men of courage. The feare of God and courage is wonderfully wanting in all ſorts of Magiſtrates. And as for courage, in reſpect of the people, what are they the better if they have a good man, that will doe no good, then if they had evill men, that would doe no evill? Yet in truth, Magiſtrates, whether good or evill men, doe much evill by ſuffering evill to be unpuniſhed. But to returne to the point, Magiſtrates that would preſerve order, muſt give good example themſelves, and mend the diſorders of their own houſholds, and bring ſuch a ſympathy and love of the people, as they ſhould both preſerve their authority, and yet remember that they rule their brethren. And in their government they cannot obſerve order, unleſſe they puniſh vice as well as command or provide for vertue and wealth. Beſides, they muſt take away the perſons or places that are occaſions of diſorder, and they muſt charge and remunerate as well as puniſh. Finally, the people out of the obligation of conſcience muſt ſtrive to live in order, with reverence and feare

yeelding ready obedience and furtherance to thoſe that are placed in authority over them.

Order in the Church.

There is order alſo in the Church: and thus there is order in doctrine, for milke muſt be propounded before ſtrong meat, or with ſufficient reference to the parties to be taught. There is order alſo to be obſerved in the time, places, and manner of celebration of Gods worſhip. There is order alſo to be reſpected in the uſe of things Eccleſiaſtically indifferent. There is order in the ſubordination of perſons, in the miniſtery, ſome to rule, ſome to teach, ſome to exhort, ſome to diſtribute. There is order alſo to be obſerved in the diſcipline of the Church, proceeding by degrees with offenders, ſo long as they are curable.

Order in the Family.

Neither may our Families be without order; order I ſay, not only in the duties that concerne the maintenance of the Family, but alſo in the exerciſes that concern religion and the ſervice of God in the Family. In Families there muſt be a care alſo of reformation: eſpecially, that openly prophane perſons, only for temporall advantage, be not retained or admitted there. In the Family alſo there muſt be a daily exerciſe of Patience, Humility, Knowledge, and all other Chriſtian graces, that concerne mutual edification. What ſhould I ſay? There is a mutuall relation in all the members of the Family one to another, and the diſcharge of their ſeverall duties one to another is charged with a daily care of order.

But I thinke the Apoſtle commends the order of holy life, unto which every Chriſtian is bound. It is certaine, we can never ſoundly proceed in godlineſſe, without a care of a ſetled frame and order of living. We may not live at a venture in Religion. Tis not enough to doe good now or then, by flaſhes. There is an order in holy converſation. We muſt *walke by rule* [d]. There is an holy diſpoſing of our wayes required [e]. It is required of us that we ſhould *ponder the pathes of our feet* [f]. We muſt *order our affaires with diſcretion* [g]. This is called *the way of prudence or underſtanding*. There is *a guiding of our feet unto the wayes of peace* [h]. Tis a wonderfull curſe to be left to our ſecurity to walke in darke and uncertaine wayes: and contrariwiſe, the viſion of the ſalvation of God is promiſed to ſuch as *diſpoſe of their wayes aright* [i]. And to be carefull of an orderly courſe of life, is to *keepe our ſoules* [k], and *peace ſhall be unto ſuch*. But alas, men have corrupted their wayes, and their *underſtandings are darkned*, and they are *ſtrangers from the life of God*: neither will men *ceaſe from their rebellious wayes*. The civilleſt men walke *after the way of their owne hearts*, yea, the moſt men *hate thoſe that are right in their wayes*, and are like *Dan*, that would bite the heeles of ſuch as indevour to walke in ſincerity. Some Hypocrites there are that will *know the way of the Lord, and aske of him the ordinance of Juſtice*, as if they would be carefull to pleaſe God; but alas, they were never *waſhed from their old ſinnes*, and they quickly returne with the Dogge to their vomit, and corrupt their wayes, being of purpoſe ſet on by the Devill, to make a clamorous profeſſion, that ſo their fall might more diſhonour the glory of an exact and circumſpect converſation. Alas, what ſhould I ſay? There is wonderfull want of order in the very lives of Gods Children. Scarce the tithe of profeſſours of ſincerity of the Goſpell, that have gathered a Catalogue of holy duties, and obſerved out of the Word that frame and order of ſettled holy converſation.

[d] *Gal.* 6. 16.
[e] *Pſal.* 50. *ult.*
[f] *Prov.* 4. 26.
[g] *Pſal.* 112. 5.
[h] *Luke* 1. 79.
[i] *Pſal.* 51. *ult.*
[k] *Prov.* 19. 16.

Ten helpes of order in converſation.

There are ten helpes of order in holy life: 1. Knowledge: 2. Vprigheneſſe, that is, an unfained reſolution to ſhew reſpect to all Gods Commandements: 3. Conſtant Diligence: 4. Watchfulneſſe: 5. Contemplation or Meditation: 6. Prayer: 7. Reading the Word daily: 8. Frequent hearing of the Goſpell preached in the power of it: 9. A tender Conſcience: 10. Society and fellowſhip with gracious Chriſtians in the Goſpell.

There

There are many impediments of an orderly converſation: 1. Men are not reconciled to God, and ſo not being in Chriſt, they receive not influence of grace from Chriſt to enable them to walk in an holy courſe. In others 'tis negligent mortification; the ſtain of former ſins being not waſhed away, there remains in them an ill diſpoſition to ſin. 3. Many are enſnared with evill opinions, either in doctrine, (and ſo error of life is the ſcourge of errour in opinion) or elſe about practiſe, as that ſuch ſtrictneſſe is not required, or it is impoſſible, or none doe live ſo. 4. Many know not what order to appoint unto themſelves. 5. Many are confirmed in a heart accuſtomed to evill, and they love ſome one ſin, wherein eſpecially they break order. 6. Satan ſtrives above all things to keep men in a dead ſleep, that they might not *awake to live righteouſly*, or expreſſe the power of godlineſſe. 7. Many are ſo ſet in the way of the ungodly, that their very evill ſociety chains them downe to a neceſſity of diſſoluteneſſe. 8. Many are put out of all order by their daily diſtempers and diſorders in their Families. Laſtly, ſome fail and fall through very diſcouragement, received either from oppoſition, or contempt, or ſcandall.

Nine lets of order.

Now if any be deſirous to know in general what he ſhould do to bring his life into order, I ſhall profitably adviſe five things: Firſt, that he doe reſolutely withdraw himſelfe from the ſins of the times, and keep himſelf *unſpotted of the world*, in reſpect of them. Now the ſins of the times are apparent, pride of life, contempt of the Goſpell, coldneſs in faith and Religion, ſwearing, profanation of the holy Sabbath, domeſticall irreligiouſneſs, contention, uſury, whoredome, drunkenneſs, and *drinkings*, oppreſſion and ſpeaking evill of the good way. Secondly, that he obſerve the more uſuall corruptions of the calling of life he lives in, and with all heedfulneſs ſhun them, whether he be Magiſtrate, Miniſter, or private perſon. Thirdly, that he eſpecially ſtrive againſt and ſubdue the evils that by nature he is moſt prone unto. Fourthly, he ſhall doe wonderfully profitably, if he would get a catalogue of duties out of the whole Law, that directly concern himſelfe in particular, which is very eaſie (eſpecially by the help of ſome that are experienced) to be diſtinctly gathered, labouring to ſhew all good faithfulneſs, in duties of piety as well as righteouſneſs, and to ſtrive for inward piety as well as outward, reſolving to continue, as well as once to begin. Hence it is, if we mark it, that the Holy Ghoſt in divers Scriptures drawes for the people of thoſe times divers Catalogues, either of grace which ſpecially tended to their praiſe, or of duties that moſt fitted their ſtate, or of ſins that they muſt moſt carefully avoid, as being moſt commonly committed: yea, it could not but be of excellent uſe, if we did task our ſelves to the more ſtrict obſervation of ſome of thoſe catalogues, either of grace, or ſins, or duties, as we might perceive they moſt fitted us.

Rules for bringing out lives into order.

Uſes of Catalogues.

But if ever we would goe about the order of our lives, we muſt in generall 1. Labour to weaken the love of earthly things. 2. We muſt reſolve to *keepe our hearts with all diligence*, I mean, we muſt with all care and conſcience ſtrive againſt inward ſins. 3. We muſt put on a mind to *live by faith*, whatſoever befall us. 4. If we fall, we would ſpeedily recover our ſelves by confeſſion and prayer; and not accuſtome our ſelves to ſins either of omiſſion or commiſſion.

More Rules.

Upon the conſideration of all this, what ſhould we do, but even pray the Lord that he would *make his way plaine before our face* [m], & *direct the works of our hands* [n], & *hold up our goings in his paths* [o], that our ſteps doe not ſlide? And to this end we ſhould every one be peecing & amending his wayes, making his paths ſtraight, being aſhamed and confounded for all the diſorder of our lives paſt. But if thou goe about this, be not ἀνυχος, a man that hath

Vſes.

[m] *Pſal.* 5. 8.
[n] *Pſal.* 90. *ult.*
[o] *Pſal.* 17. 5.

two hearts, for then thou wilt be unſtable in all thy wayes; either goe about it with all thy heart, or elſe let it alone. What ſhall I ſay but this, let us all *learne the way of God more perfectly?*

Thus of order.

The ſecond thing he commends is their faith, which he praiſeth for the ſtedfaſtneſſe of it.

The ſtedfaſtneſſe of their faith.] Concerning ſtedfaſtneſſe of faith, I propound five things to be conſidered of. 1. That it may be had, and ought to be ſought. 2. What the nature and properties of it are. 3. What is the cauſe why the faith of many is not ſtedfaſt. 4. What we muſt doe to attain it. And laſtly, concerning unſtedfaſt faith.

That ſtedfaſtneſſe of faith may be had.
p 2 *Cor.* 1. 21, 22
q 2 *Tim.* 2. 19. *Matth.* 7. 24.

For the firſt, that it may be had, it is manifeſt: for God *that giveth the earneſt of his ſpirit, and ſealeth and anointeth us in Chriſt, doth eſtabliſh us in him* p. There is a *ſure foundation of God* q, upon which we may found our affiance. *And God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſell, interpoſed himſelfe by an oath to confirme his promiſe, that by two immutable things in which it was impoſſible for God to lie, we might have ſtrong conſolation, which flie for refuge to lay hold upon the hope ſet before us: which hope we have as an anchor of the ſoule both ſure and ſtedfaſt* r. And we are commanded to reſiſt *ſtedfaſt in the faith* s. And wavering is ſecretly threatned and diſgraced by the Apoſtle *Iames*, after he had charged that we ſhould pray *in faith without wavering* t.

r *Heb.* 6. 17, 18.
s 1 *Pet.* 5. 9.
t *Iames* 1. 6.

The properties of the man ſtedfaſt in faith.
u *Eph.* 3. 17. 19.
x 1 *Iohn* 5. 4. *Gal.* 6. 14.
y *Rom.* 5. 4. *Eſay* 26. 16.
z *Rom.* 4.
a 2 *Cor.* 1. 18, 19

Now for the ſecond, there are many excellent properties and praiſes in a ſtedfaſt faith: for a man that is indeed ſetled and ſtedfaſt in his faith, knows both the truth and the worth of the love of Chriſt u; he is able to contemn and deny the allurements, examples, cuſtomes, and glory of this World x; he can bear adverſity with ſingular firmneſſe of heart, without haſting to evill means y, or limiting God for the manner, or time, or inſtruments of deliverance: he can ſtand in the combat againſt frequent and fiery tentations, and go away without prevailing infection, he can beleeve without feelings z. The promiſes of God are not *yea and nay* a, but alwayes a ſure word and undoubted. He hath a kind of habituall peace and contentation in his conſcience, with eaſefull delights and refreſhing in the joyes of Gods favour. He hath a kind of ſpirituall boldneſſe and confidence when he approacheth to God and the throne of his grace. Laſtly, he can look upon death and judgement, with deſire to be diſſolved.

The cauſes of unſtedfaſtneſſe.
b 2 *Theſ.* 3. 2.

And for the third thing, the reaſons why many men ſhew not this unmoveableneſſe, and ſtedfaſtneſſe, are divers: ſome have not faith at all b, ſome have not a true juſtifying faith, but either reſt upon common hope, or on hiſtoricall or temporary faith. In many the preſumption of certainty doth hinder ſtedfaſtneſſe it ſelfe. Some want powerfull means, that ſhould eſtabliſh them; and ſome having the publike means are juſtly blaſted in their faith becauſe of their daily neglect of the private means. And this reaſon may be given alſo why ſome of the better ſort are not yet eſtabliſhed, namely, becauſe they are ſo hardly excited and perſwaded ſeriouſly to try their owne eſtates by the ſigns of Gods favor, and marks of ſalvation. And for the worſer ſort, they ſhun triall, becauſe they know before hand their ſtate is not good; and beſides, they live in ſome one maſter-ſin or other, which they cannot be perſwaded to forſake, and therefore reſolve at leaſt for a time to live at a venture, and refer all to the unknown mercy of God.

The means of ſtedfaſtneſſe.

4. If we would be eſtabliſhed in beleeving, 1. we muſt be much in the meditation of the promiſes of God. 2. We muſt be much in Prayer, and the acknowledgement of ſecret ſins, obſerving the comforts of Gods preſence, and keeping a record of the wonders of his preſence, and ſtriving to retaine conſtantly

ſtantly the aſſurance, we ſometimes feel in Prayer. 3. We muſt caſt about, how to be more profitable in well doing: An orderly life, eſpecially fruitfulneſſe in our places, doth marvellouſly though ſecretly, eſtabliſh and ſettle a mans heart in faith, 1 *Cor.* 15.58. whereas it is almoſt impoſſible, that a barren life ſhould have much ſtedfaſtneſſe, of aſſurance. Again, would we yet further know, how it comes to paſſe, that ſome men get ſuch a ſtedfaſtneſſe above many others? Obſerve then and you ſhall find that when they find the pearles of grace, and the means, they will ſell all to buy them: Now the love to the means, is like death or Jealouſie; that cannot be reſiſted: there is in them a conſtant coveting of the beſt things, with a true hunger and thirſt after them, and if they offend God, they cannot be quiet, till they return & confeſſe their ſin, and get favour: they will not live dayes and weeks in a voluntary neglect of communion with God, and therefore reap this unmoveableneſſe, as the fruit of their daily converſing with God.

Thus of ſtedfaſtneſſe in it ſelfe.

Now on the contrary, concerning an unſtedfaſt faith, I propound two things to be conſidered. 1. The effects or conſequences, and concomitants of it: And then the kinds of unſetled faith.

Not Scripture onely, but uſuall experience ſhew the many inconveniences that attend ſuch as are not ſtabliſhed in the faith.

The inconveniences of an unſtedfaſt faith.

1. They want the many comforts the ſtedfaſt faith feeleth. 2. They are diſquieted with every croſſe. 3. They are toſt with the wind of contrary doctrine, yea the very truth is ſometimes yea with them, and ſometimes nay: ſometimes they are perſwaded, and ſometimes they are not. 4. They find a ſecret ſhunning of the Ordinances of God, when any approach ſhould be made unto God. 5. The feare of death is almoſt inſeparable. 6. They are ſometimes frighted with feares of perſeverance, beſides their daily danger to be foyled, by the baits of Satan and the World.

Unſtedfaſtneſſe of faith three wayes.

Unſtedfaſtneſſe may be conſidered three wayes. 1. As faith is weak. 2. As faith is weakned. 3. As ſtedfaſtneſſe is loſt.

For the firſt, in the firſt converſion of a man unto God, while they lye yet in the cradle of godlineſſe, they are aſſailed with much doubting and many feares, &c.

How weak faith may be diſcerned.

Queſt. But what might ſome one ſay, How can faith then be diſcerned in the midſt of ſo many doubts and fears? *Anſw.* The truth of their faith and grace appeares, 1. By their earneſt and conſtant deſire of Gods favour. 2. By the tenderneſſe of the conſcience in all their actions, and their daily feare of ſinning. 3. By the frequent complaints of unbeleefe, and ſecret mourning for it. 4. By the lowlineſſe of their carriage, even towards the meaner ſort of thoſe that truly fear God. 5. By their deſire after the ſincere milk of the Word. Laſtly, by their endevour to walk inoffenſively.

Cauſes of the unſetlednes of weak faith.

Queſt. But ſeeing their faith is true, what is the cauſe of the unſetledneſſe of it? *Anſw.* They are unſetled, partly becauſe they have yet but a ſmall meaſure of ſaving knowledge: and partly becauſe they diſcern not the conſolations offered to them: and partly for want of application of particular promiſes, that belong unto them: and ſometimes it is for want of ſome of the means: and in ſome it is, becauſe they ſee a greater power in ſome of their corruptions, then they think can ſtand with true grace.

Remedies for weak faith.

Now for the remedies of this unſetledneſſe; This weak faith will grow ſetled more and more, if they continue upright in the uſe of the means, eſpecially as their reformation and victory over ſin encreaſeth, and as they grow more and more confirmed in the divorce from the World, and carnall company, and they grow more *expert in the Word of righteouſneſſe*, eſpecially after the Lord hath refreſhed them with the frequent comforts of his promiſes,

ſes, and preſence, beſides converſing with the faithfull and eſtabliſhed Chriſtians: And all this the ſooner, if they doe propound their doubts, and by asking the way, ſeek daily direction, eſpecially if they reſign over their ſouls to the Miniſtery of ſome faithfull and mercifull man of God, who as a nurſe ſhall daily feed them, with diſtinct and particular counſell and comfort.

Thus of the unſtedfaſtneſſe that accompanieth faith weak.

Now there is an unſtedfaſtneſſe accompanieth faith weakened, that is, ſuch a faith as was ſometimes ſtronger; For the clearer underſtanding hereof, I conſider three things. 1. The cauſes of this weakneſſe of faith. 2. The ſigns to diſcern it. 3. The remedies.

Cauſes of faith weakened.

There may be divers cauſes or means to weaken ſtrong faith. 1. Loſſe of means. 2. Secret ſins ordinarily committed, not lamented, nor reformed. 3. Preſumptuouſly to uſe ill means to get out of adverſity. 4. Relapſe to the love of the World.

Signs of faith weakened.

The ſigns to diſcerne it, are 1. The ſleepineſſe of the heart. 2. Feare of death. 3. Conſtant neglect or ſecret contempt of fellowſhip with the godly. 4. The ceaſing of the ſenſible working of Gods Spirit within. 5. Raigning diſcontentment. 6. Security under known ſin.

Remedies for faith weakned.

The remedies are, 1. A ſerious and ſound examination of the wants and faults, which by this weakneſſe they are faln into. 2. A conſtant and daily judging of themſelves for their corruptions, till they recover tenderneſſe of heart, and ſome meaſure of godly ſorrow for them. 3. It will be expedient that they plant themſelves under the droppings of a daily powerfull Miniſtery. 4. The meditation of their former feelings. 5. The uſe of the Sacrament of the Lords Supper; this is a means to confirm faith both weak and weakened. Laſtly, they muſt hold a moſt ſtrict watch over their hearts and lives, till they be re-eſtabliſhed in a ſound courſe of reformed life.

Thus of faith weakened.

3. Stedfaſtneſſe may be loſt; note that I ſay ſtedfaſtneſſe of faith may be loſt, I ſay not that faith may be loſt that is true Faith; this ſtedfaſtnes was loſt in *David*, *Salomon*, and it is likely in *Iob* too.

Cauſes of the loſſe of ſtedfaſtnes.

The cauſes of this loſs of ſtedfaſtneſs are divers: in ſome it is the inundation of afflictions, violently and unreſiſtibly breaking in upon them, eſpecially raiſing the fierce perturbation of impatience; thus it was in *Iob*. 2. In ſome, it is ſome horrible ſin. I ſay horrible ſin, either becauſe it is ſome foule tranſgreſſion, as in *David* and *Salomon*; or made horrible by long continuance in it.

Steps in falling away.

Now into this evill eſtate, ſome fall ſuddenly, ſome by degrees, commonly it begins at ſpirituall pride, and proceeds after from the careleſſe uſe of the means, to the neglect of them, and from thence to a ſecure diſregard of the inward daily corruptions of the heart, joyned with a bold preſumption of ſome infolded mercy of God, till at length they fall into ſome ſpeciall ſin or wilfull relapſe.

The effects.

The effects and concomitants of this relapſe, and loſſe of ſtedfaſtnes are divers, and fearfull: as 1. The ceaſing of the comforts of the Spirit, the Spirit being aſleep, and in a manner quenched. 2. The heart is excommunicated from the power of Gods Ordinances, as they may feele when they come to uſe them. 3. Spirituall boldneſſe or encouragement to come unto God is loſt with it. 4. They are ſecretly delivered to Satan to be whipped and buffeted with tentations many times of blaſphemy or Atheiſme, or otherwiſe through his ſpirituall wickedneſſe, held in internall vaſſallage. 5. Moſt an end the outward providence of God is changed towards them, yea, ſometimes they are ſcourged with horrible croſſes. 6. Many times they are given over to be puniſhed with other ſins.

Yet

Yet for the more full underſtanding hereof, it will be profitable to conſider of ſome diſtinctions, both of the perſons, and the cauſe, and the effects. For of theſe that fall from their ſtedfaſtnes, ſome are ſenſible of it, ſome are inſenſible: Thoſe that have their hearts wakened after this loſſe, doe uſually feele a ſtrong conflict of terrours, the conſcience being wearied with the tortures that their wounded ſpirit is tormented withall, under the ſenſe of Gods fierce angor, and in many of theſe, their terrour is renued upon every croſſe, yea, almoſt at every Word of God, ſo doth the conceit of Gods fighting againſt them prevaile with them.

Diſtinctions about apoſtaſie.

Now in the inſenſible, the ſpeciall effect is a ſpirituall ſlumber or lethargy, with the reſt of the ill effects before in common propounded.

Secondly, a diſtinction muſt be made of the cauſe, for the ſinne is ſometimes ſecret, ſometimes open: now the conſequents or fruits of open falling, by open ſinne is divers, uſually *the fall thereof is great*, it makes a wonderfull noyſe in the Church; beſides, it wounds the hearts of Gods Children, and breeds exceeding great diſtaſte in them. Further, their falls make them wonderfull vile before the World, the mouth of every beaſt will be open to raile againſt them: Wicked men will keep the aſſiſe for them, yea the bankes of blaſphemy in wicked men will be broken downe, ſo as they will with full mouth ſpeake evill of the good way of God; beſides, it cannot be avoided but many will be defiled by it, and wonderfully fired and confirmed in ſinning.

Againe, we muſt diſtinguiſh of effects or conſequents, for ſome are ordinary, ſome extraordinary: for ſometimes beſides the ordinary events, the Lord ſcourgeth thoſe fals with Satanicall moleſtations, either of their perſons or houſes, yea, ſometimes they are ſmitten with death.

1. *Queſt.* But doe all theſe come alwayes for ſinne?

Anſw. Not alwayes, but where ſinne is preſumptuous they doe.

2. *Queſt.* But doe all theſe things befall all ſuch as fall into preſumptuous ſinne? *Anſw.* The judgements of God are like a great depth, and he afflicts how he will, but theſe are his rods, he may uſe all of them, or any of them as pleaſeth him.

3. *Queſt.* But are theſe things found in thoſe that loſe their ſtedfaſtneſſe by the violence of croſſes? *Anſw.* Though many of them are, when the croſſe hath a mixture with any ſpeciall impatiency, as in *Iobs* caſe: yet properly they are rods for preſumptuous ſinnes.

Object. But is it not better, may ſome ſay, to continue as we are, then to acknowledge and make profeſſion, and be in this danger to fall into ſo evill an eſtate? *Solut.* Is it beſt to live and dye a Begger, becauſe ſome one great Heire through his owne default hath ruined for a time his Houſe? Or is the condition of a Begger better then of a Prince, becauſe *Nebuchadnezzar* was ſeven years like a beaſt?

4. *Queſt.* But if his loſſes be thus many and miſerable, is there any thing left in him? *Anſw.* There is. 1. His ſeed abides in him, the holy ſeed of the Word can never be rooted out of him wholly. 2. He hath faith though it be in a trance. 3. Grace is alive in him, though he be in the ſtate of a paſſie man, or as one that hath a dead palſie, and yet is alive. 4. He hath the Spirit of God in him, but he is locked up and taken priſoner.

Remedies for the loſſe of ſtedfaſtneſſe.

Now for the remedies of this loſſe of ſtedfaſtneſſe, they muſt know that there is required of them, a ſpeciall humiliation; note that I ſay a ſpeciall humiliation: For they muſt in private afflict their ſoules before the view of their ſpeciall ſinnes, and Gods fierce wrath, with ſtrong cries and ſighes unſpeakable making their moane before God; They muſt *cry unto God out of the deep*, as the *Pſalmiſt* ſaith. Beſides, they muſt ſhame themſelves openly by making them

themselves vile before the people of God, so did *David*, & *Salomon*, & *Paul*; yea, they must voluntarily resigne over themselves unto Gods scourging hand, being so desirous to be cleansed of their sins, as to be contented God should wash them throughly though it were with many crosses. And further, they must be revenged of their owne flesh, by straitning and curbing themselves in their lawfull desires and delights. Thus of their speciall humiliation: Now secondly, they must take speciall paines to recover their faith in God, and to get pardon of their sinnes. They must cry daily unto God, they must search againe and againe in the Records of Gods promises, especially waiting upon the preaching of the Gospell, to see when the Lord will returne and have mercy by reviving of their hearts with the comforts of his presence. And for this they must be wonderfull careful of the spirit of grace, to stir it up by daily Prayer, and to observe with all watchfulnesse the stirring of it, resolving with all thankfulnesse to acknowledge any measure of the reviving of the spirit.

Lastly, when they are in any measure recovered, they must looke to two things. 1. They must forsake all appearance of evill. 2. They must use a continuall watchfulnesse, and with feare and jealousie looke to their hearts, even in their best actions: lest Satan beguile them, and they revolt againe, and then their case of recidivation be worse then the former, *Blessed is the man that feareth alwayes.*

Thus of the losse of stedfastnes, especially, as it is in the cureable, for there is a losse of stedfastnesse, and the joy of Gods salvation even in the Elect, which in this life is incureable; Of this I can say little, because the Scripture is in this point exceeding sparing, and because the judgements of God especially of this kind are exceeding deep, who can wade into them? only a Word or two of it. This losse is incureable two wayes, sometimes in the crosse or judgement it brought upon the offender, sometimes in the unstedfastnesse it selfe; for sometimes though the Lord restore inward joy and assurance, yet he will not remove the outward signe of his wrath, sometimes he drawes back the outward affliction, but doth not restore the inward comfort, or not in so great a measure, so as some of Gods children may die without the sense of the joy of Gods salvation till they come to Heaven; yea they may die in great terrour and despaire: yet the Lord may be reconciled, and they may truely repent, though these terrours or judgements be not released: because God many times will thereby purge the publique scandall and cleere his own justice: Besides, such spectacles doe give warning to a careless World, to let them know that God hath treasures of wrath for sinne if they repent not. Thus of the doctrine of stedfastnesse of faith, and unstedfastnesse also; now briefly for some uses of it.

Vses. It may serve for great reproofe, of the great neglect of seeking this stedfastnesse of faith. We may complaine aswell of the common Protestants as of the Papists herein, for they are alike adversaries to the assurance of faith; let such as are touched with feare of God and desire to beleeve, travell more and more for attainment hereof, and to this end cleave to the sure Word of the Prophets and Apostles, and labour in the practise and exercise of all holy and Christian graces.

And for particular consideration of the troubles and losses of Gods Children, we may note; 1. That it is a wonderfull fearfull thing to fall into Gods hands, and that the promises of God yeeld no protection to a wilfull offender: woe unto prophane beasts, if sinne make God angry towards his owne Children, and make them also vile before men, then where shall those beasts that wallow in sinne appeare? if they be justly abased that fall once into one sinne, what shall be the confusion of face and heart in those men, when all the sinnes they ever committed, shall be revealed before Gods Angels, and men

at

at the last day? 2. They that stand have great reason to take heed lest they *fall from their stedfastnesse*, and be carried away with the *errour of the wicked*. 3. We should be wonderfull thankefull, if God hath kept us from falling, it is his singular grace to *keepe the feet of his Saints*.

Psal. 56. 9. & 116. 7.

VERS. 6. *As yee have therefore received Christ Iesus the Lord, so walke yee in him.*

7. *Rooted and built up in him, and stablished in the faith, as yee have been taught, abounding with thankesgiving.*

IN these two verses the Apostle concludes the exhortation begun in the 23. verse of the former Chapter; for whereas after all these Reasons and the answer of sundry Objections, they might finally have said, tell us then at once what it is you would have us to doe? the Apostle answeres summarily, that concerning holy life, hee would have them walke as they have received the Lord Iesus Christ: and concerning faith, he would have them to be rooted and soundly edified and established in the faith, especially to abound in thankfulnesse to God for their happy estate in Christ Iesus.

The 6. verse containes a precept concerning holy life: *viz.* to walk on in Christ, and a rule by which that precept is to be squared, and determined, *viz.* as they have received Christ Iesus the Lord.

As ye have received Christ Iesus the Lord &c.]

These words may be diversly urged upon them, according to the divers senses may be conceived of them. For,

1. To walke as we have received Christ, may beare this sense, namely, to frame our obedience according to the measure of the knowledge of Christ we have received, it shall be to us according to what we have: to whom God hath given much, of them he requireth much; and judgement certainly abideth for him that hath received the knowledge of his Masters will, and doth it not; if our practice be according to the knowledge we have, this may be our comfort; God will accept of us: and otherwise they are but in a miserable case that are barren and unfruitfull in the knowledge of our Lord Iesus Christ[a].

[a] 2 *Pet.* 1. 9.

2. Such a sense as this may be gathered, *viz.* So live with care of a godly life, as ye neglect not to preserve the doctrine, concerning Christ, ye have received. Certainly it ought to be the care of every godly mind, to doe his best to preserve the purity of the doctrine he received together with Iesus Christ; great is the generall neglect of many sorts of people herein.

3. Or thus, Let the doctrine you have received from Christ Iesus be your onely rule both for life and manners: So live and walke as you have received; The Apostle commandeth to *separate from every brother that walketh inordinately, and not after the traditions which they had received of the Apostle* [b]. By tradition he meaneth the holy word of God delivered by lively voice unto the Churches, while yet it was not written, even the same which now is written: The elect Lady and her children are commended *for walking in the truth, as they had received commandement of the Father* [c]. Yea so must we sticke unto the Word received, as if any man teach otherwise he should be *accounted accursed* [d]. For the Apostles received it *not of men, but by the revelation of Iesus Christ* [e]. And *as they have received of the Lord, so have they delivered unto us* [f]. Therefore we must conclude with the Apostle, *These things which wee have learned and received, and heard and seen in the holy Word, those things we must do* [g].

[b] 2 *Thes.* 3. 6.
[c] 2 *Iohn* 4.
[d] *Gal.* 1. 9.
1 *Cor.* 15. 1. 2.
[e] *Gal.* 1. 12.
[f] 1 *Cor.* 11. 23.
[g] *Phil.* 4. 9.

4. The sense may be thus; As yee were affected when yee first received Christ, so walke on and continue: at first men receive Christ with singlenesse of heart, with great estimation of the truth, with wonderfull joy, with fervent

vent love to Gods children, with a longing desire after spirituall things, with endeavour to beare fruit, and without the mixtures of mens traditions and inventions.

Now then they are exhorted to take heed that they *lose not what they have wrought* [h], but preserve those holy affections and desires still; striving against the witchcrafts of Satan and the world, that they be not *beguiled from the simplicitie that is in Christ Iesus.*

The doctrines hence to be noted are:

1. That Christians doe receive Christ, and that not onely publickely into their countries and Churches (which yet is a great priviledge, for Christ bringeth with him many blessings, and stayes many judgements, brings a publike light to men that sit in darknes and shadow of death, and raiseth immortality as it were to light and life againe) but privately and particularly into their hearts and soules. This is the happiest receiving of Christ [i]. Oh the glory of a Christian in receiving Christ! for he that receiveth Christ into his heart, receiveth excellent illumination, *unspeakeable joy* [k], sure *atonement* [l], *hid Manna* [m], eternall graces [n], yea, the *very spirit of Christ* [o], to make him *know the things given of God*, to set the soule *at liberty* [p], to *mortifie the deedes of the flesh* [q], to be a *spirit of prayer* [r], to give answer concerning our adoption [s], to furnish the soule with gifts [t], to *seale us up to the day of our redemption* [u], to be an eternall *comforter* [*], to be *life for righteousnesse sake* [x], to *help our infirmities* [y], and to *raise up our dead bodies at the last day* [z]. Lastly, he that receiveth Christ, receiveth with him the *promise of an eternall inheritance* [a], into which he is presently acknowledged an *heire*, yea, *a Coheire with Christ Iesus* [b].

2. The second doctrine. It is not enough to receive Christ, but we must walk in him; to walke in Christ, is not only so to live, as we be sure that *Christ liveth in us* [c], or to walke after the appointment of his will expressed in his word, but it is chiefly to continue a daily care of holy perseverance in the graces and duties of holy life, holding fast our communion with Christ: this the Apostle thinks wonderfull needfull to be often urged and pressed by all meanes upon us, so shamefully doe many fall away, and so cursedly is the sincerity that is in Christ Iesus pursued by the devill & the flesh & the world, & so necessarie is the endeavour to preserve the glory of perseverance in all well-doing to the end. Oh this perseverance, it is a wonderfull thing, and where is the man that doth not lose something of what he had? Oh that we could be soundly awakened to the care of it, or that we had minds that would be willing to doe any thing we could to further it: but alas there is not a heart in us, there are divers excellent directions in the word to confirme us herein, if we were not overcome with sluggishnesse.

There are divers things which if they were looked to at our first setting out, we were sure to hold out and continue walking in Christ. As,

If men did at first put their hearts to these questions of abnegation, so as they would be throughly advised, if thou haddest asked thine owne heart these questions; Canst thou take up thy crosse and follow Christ? Canst thou suffer adversity with the righteous? Canst thou professe Christ amidst the different opinions of multitudes of men? Canst thou be content to denie profit and reason, and thy desires, and pleasures, and credit, and all for Christs sake? if not, thou wilt certainely fall away, and therefore better never beginne.

2. At mens first setting out they must take heed they be not sleightly in their reformation and mortification: but doe it throughly, not sparing to afflict their soules with sensible and sound godly sorrow: for else they will afterward repent of their repentance: whereas if it were done with sound advice and serious humiliation, this would be an unmoveable foundation of rest

[h] 2 *Iohn* 9.

The priviledges of such as receive Christ.

[i] *Phil.* 3. 9.
[k] 1 *Pet.* 8.
[l] *Rom.* 5. 11. & 3. 25.
[m] *Rev.* 2. 17.
[n] 1 *Cor.* 1, 6. & 4. 7.
[o] *Rom.* 8. 9.
[p] 2 *Cor.* 3. 17.
[q] *Rom.* 8. 13.
[r] *Zach.* 12. 12.
[s] *Rom.* 8. 15.
[t] *Gal.* 5. 22.
[u] *Eph.* 1. 14.
[*] *Iob.* 14.
[x] *Rom.* 8. 10.
[y] *Rom.* 8. 26.
[z] *Rom.* 8. 11.
[a] *Heb.* 9. 15.
[b] *Rom.* 8. 17.
[c] *Gal* 2. 20.

Rules for perseverance to be observed in our first conversion.

rest and encouragement to faith and well-doing. It is a great question, whether such will hold out that come in without sorrow for sinnes.

3. Men must at first looke to their kind of faith: we see many are grossely deceived: temporary faith maketh such a shew, that unlesse it be throughly tried, it will deceive many: and there is a marvellous lothnesse in our nature to abide the triall, though we know it be plainly here required [d]; whereas if we did get a continuing faith at first, we might have the more assurance of holding our.

[d] 2 Cor.13.5.

4. It would much further perseverance, if we did at first endevour, that knowledge and affection might be inseparable twinnes: not to be much proud of knowledge without affection, nor to trust much to zeale without knowledge: either of these may be alone in men that wil fal away shamefully.

5. When men goe about reformation, they should doe it throughly, and be sure their hearts are renewed: for the old heart will not hold out long to endure the hardship of a reformed life: and if some sinnes have been favoured and spared, though they lye still for a time, yet afterwards they wil revive and shew themselves. We see in some, what a doe there is to leave some corruptions and faults; they are seven years many times before they can be perswaded to forgoe them, resting in the reformation of other faults: whereas there is no assurance that they walke with a right foot in the Gospell, till they make conscience of a ready reformation of every known sinne; and till they reforme throughly they are like to fall away, whatsoever faire shew of zeale and forwardnesse they make.

6. In particular divers men are to be warned of passion and violent affections; if thou mean to prosper in thy perswasion of reformation, then speedily *cease from anger, and leave off wrath*, else there will be little hope that thou wilt not returne *to doe evill*[e]: the promise of constant protection is with such as are sheep [f], and are so farre humbled, as they have left their woolvish qualities and passions.

[e] Psal.37.8,39.
[f] Iohn 10.28.

7. To make thy standing more sure, acquaint thy selfe with such as feare God, and joyne thy selfe to them by all engagements of a profitable fellowship in the Gospell: there is a secret tye unto constancy in the communion of Saints; he is not like to walke long that walketh alone, especially if he might walke with good company; and this is a cleere marke of a temporary faith in such as for many things goe farre, when men see they shunne society with the godly.

Ier.32.39,40.

8. It is an excellent helpe also, at first, to strive by all meanes to get the testimony of Jesus confirmed in us [g]: Christ gives testimony especially three wayes: 1. By the promise of the Word. 2. By the graces of his spirit. 3. By the witnesse of the spirit of adoption. Now if we did study the promises diligently, especially recording such as we had interest in upon our conversion to God, and did withall trie our selves diligently and particularly concerning those saving graces, which are markes and signes of regeneration and salvation, and did also beg the witnesse of the spirit, wayting for those unspeakable and glorious joyes of the holy Ghost, and with all thankfulnesse acknowledging Gods seale for our confirmation, when he is pleased so to set it to; me thinkes this threefold cord could never be broken. Oh the heavy slumber and sluggishnesse of our natures: how wonderfull *rich* is God in *compassion*? how ready is he to forgive and *multiply pardon*? how willingly doth he lift up the *light of his countenance* upon us; and yet men have not the heart answerably to wait upon him, or to be at the labour of this confirmation? How are many that *seeme somewhat* unto many, how are they, I say, bewitched with security, so as they cannot be fired out of it, but live at a venture, and neither seeke nor esteeme the testimony of Jesus?

[g] 1 Cor.1.6. 1 Tim.2.6.

Would we be set in a safe condition, and stablished? then we must strive for a free spirit, remembring *Davids* prayer, *stablish me with thy free spirit*[h]. Now if any aske what a free and ingenuous spirit is: I answer, 1. It is a mind that will not be in bondage to the corruptions of the times, it acknowledgeth no such bonds or relations to any, as to sinne for their sakes. 2. It is a mind that apprehends liberty in Christ, a mind that will not be in bondage to legall perfection, but discernes his release from the rigour and curse of the Law: it will not be subject, neither to a corrupt conscience, nor yet to a conscience erring or over-busie, but sees his prerogatives he enjoyes in Christ, either in the hope of glory, or sense of grace, or use of outward things, or his liberty in things indifferent; there is a kind of servilenesse or spirit of bondage in many, that wonderfully holds them downe, and if they be not better lightned of their daily feares and burdens, the flesh will lighten it selfe by Rebellion and Apostasie. 3. It is a mind not chained down to the love of or lust after earthly things. 4. It a mind ready prest to doe good, full of incitations to good things, and carefull to preserve it selfe from the occasions of evill: as resolved so to stand upon the sincerity of his heart, as rather to lose his life then his integrity: as neither caring for those things which the common sort seek after, as praise, profits, outward shewes, &c. nor fearing their feares.

10. Men must at first labour to get a sound and hearty love of the truth, desirous to store and furnish themselves with the treasures of holy knowledge: if *the Law be written in the hearts and bowels*[i] of men, they will hold out to the end.

Lastly, men must be sure that they be *good and true in their hearts*[k], as the Psalmist saith, for then *they shall be as the Mount Sion that cannot be moved*, and the Lord will alwayes doe well unto them.

Now the signes of a good and true heart are such as these: 1. A *true heart* is *a new heart*, that must be taken for granted, else in vaine to enquire any further, if there be not a newnesse of the heart to God. 2. It loves God with unfained and undivided love, though it cannot accomplish all it would; yet it hath holy desires without hypocrisie, after God, above all things. 3. It labours for inward holinesse as well as outward, both seeking the graces that should be within, and mourning for inward sinnes as well as outward. 4. It will smite for small sinnes, as well for numbring the people, as for Murther and Whordome: he hath not a good and true heart, that is vexed onely for great evils and offences. 5. A true heart is a constant heart, it is not fickle and mutable, as many are in all their wayes, but that it is once, it desires to be alwayes. 6. It desireth the power of Godlinesse more then the shew of it: and is more affected with the praise of God then of men. 7. It quickly findes the absence of Christ, and cannot be at rest till he returne. 8. It constantly pronounceth evill of sinne and sinners, and well of godlinesse and good men.

Now on the other side, the reason why many fall away, was because they were not true in their hearts at first: they set up a profession of repentance with carnall ends, and through hypocrisie beguiled themselves and others.

Secondly, if men find that they have been rightly formed in the wombe and birth of their change, then there are other directions for them to observe throughout their lives, that they might continue in this holy walking with God and his Saints. Wouldest thou be sure not to fall away? Then looke to these things.

1. Be sure thou continue in the carefull use of the meanes, as the Word, Prayer, conference and Sacraments, else know that when once thou giveit way to a customarie hardnesse of heart in the use of the meanes, or neglect of them, thou art neer either some great sinne or temptation, or some great judge-

[h] *Psal.* 51.12. What a free spirit is.

[i] *Ier.* 31.33. *Psal.* 37.31.

[k] *Psal.* 125. 1.2.4.

Signes of a true heart.

Rules to bee looked unto after our calling.

judgement and Apoſtaſie; and therefore concerning the meanes principally looke to two things. 1. Preſerve appetite. 2. Practiſe that thou heareſt, without omiſſion or delay.

2. If thou diſcerne any ſpirituall weakneſſe or decay, or feele any combat with the fleſh, or the tentations of Satan, be ſure thou complaine betimes, and reſiſt at the firſt, for then *the grace of God will be ſufficient*, and the weapons of our warfare mighty through God: Prayer will eaſily maſter ſinne at the firſt through the victory in Jeſus Chriſt.

3. Reſolve with thy ſelfe not to let goe thy aſſurance, or caſt away the confidence of thy hope whatſoever befall thee: or at leaſt, not till thou mayeſt ſee wonderfull evident Reaſon. It is a marvellous great fault to call the love of God into queſtion upon every occaſion, whereas men cannot glorifie God more then to live by faith, and to be unmoveable in it: God takes little delight in a ſoule that will withdraw it ſelfe upon every occaſion by unbeliefe. Are they not ſtrangely fooliſh, that wil weare their Helmets when there is no ſtirre, and as ſoone as they ſee an adverſary, or any blowes towards, then to caſt away their Helmet, and do it ſo uſually? Such are we & worſe, that ſtand bragging of our Faith and hope in proſperity and eaſe, and when affliction and temptation comes, then moſt childiſhly we caſt away both Faith and Hope, and till reaſon and ſenſe are ſatisfied, we will not be perſwaded. *Heb.* 10. 36.

4. Set perfection before thine eyes, to ſtrive after it; and to this end acquaint thy ſelfe with the Rules of holy life, and conſider the examples of ſuch as have walked therein, and the wofull events that befall the contrary minded, eſpecially thinke much of the great recompence of reward, even the price of our high calling in Jeſus Chriſt. *Phil.* 3.

5. Take heed of the occaſions of falling, ſuch as are ſpirituall pride, known hypocriſie, deſire to be rich, diſcord with the godly, and vaine janglings, without diſcretion, neglect of our particular callings, and ungodly company.

Hitherto of perſeverance in life. Now in the next verſe he intreateth of perſeverance in faith.

VERS. 7. *Rooted and built up in him, and ſtabliſhed in the faith, as you have been taught.*

IN theſe words is both a precept and a rule; a precept, to be rooted, built, ſtabliſhed: a rule, *as ye have been taught*. The ſubſtance of the precept is but to counſell them to increaſe more and more, that they might be ſtedfaſt in the aſſurance of Gods favour in Jeſus Chriſt. Of this ſtedfaſtneſſe I have at large intreated in the 5. verſe. Onely we may here againe be inſtructed and informed,

1. Of the neceſſity and excellency of ſtedfaſtnes: The Apoſtle would not thus often peale upon it, but that he knew it to be of ſingular worth in the life of man, and of great neceſſity unto our conſolation; beſides, it implies that people are for the moſt part ſlow-hearted herein, and hardly drawn to the unfained and diligent labour after the eſtabliſhing of their faith & aſſurance.

2. That all this ſtedfaſtneſſe of aſſurance is not the work of a day; a great tree is not grown or rooted but ſucceſſively; a great houſe is not built all at once; we muſt be every day adding ſomething to Gods worke, that the building of grace may be in due time finiſhed: none are ſo eſtabliſhed, but they may grow in Faith; none have ſuch great roots, but they may take root yet more: many men ſtrive hard to make their trees ſhew in branches and leaves, I meane in outward profeſſion in the world, but alas what ſhould this great bulke and ſo many branches and leaves doe, unleſſe there were more rootes within? Yea many deare children of God miſtake wonderfully; they every

day carry together heapes of precepts for life, but alas, poore ſoules, ſo great a building will not ſtand, unleſſe they lay their foundation ſure. I meane that they get their faith in Chriſt (the only ſure foundation) more confirmed and eſtabliſhed.

As you have been taught.

Note here the Apoſtles candor, he doth not arrogate the glory of their eſtabliſhment to himſelfe, but ſendeth them to their Miniſter, and teacheth them to depend upon him, to waite upon the bleſſing of God upon his labour, and to acknowledge the good they have, to have received by his Miniſtery.

Here divers things may be noted.

1. That the people ſhould labour for a reverend eſtimation of the doctrine they receive from their faithfull Teachers.

2. That as faith commeth by hearing, ſo doth the eſtabliſhment of Faith alſo.

3. That it is wonderfull dangerous to neglect either the charge of our Teachers when they urge us to aſſurance or the rules by which they guide us out of the word of God, for the attainment of it; if we would goe about it when our Teachers call upon us, the Lord would be with his Ordinance to bleſſe it to us: we ſhould be afraid to delay, when we are taught how to confirme our ſoules in Faith and Grace.

4. The faithfull Miniſters doe greatly labour to eſtabliſh their hearers in the aſſurance of Gods favour, and the duties of holy life.

Abounding therein with thankeſgiving.

In theſe words the Apoſtle ſhuts up all, wherein his intent is to ſtirre them up to thankefulneſſe, that as they did thrive in the meane or matter of Faith and holy Life, ſo they ſhould glorifie God by all poſſible thankfulneſſe for it: as he would have them abound in Faith and Holineſſe, ſo alſo in thankfulnes to God. This may wonderfully ſmite our hearts: for if we obſerve our wretched evill diſpoſitions, we may finde that we are wonderfully bent to the very habit of unthankfulneſſe: and therefore it is juſt with God many times, that we doe no more thrive in victory over our corruptions, or in the power of divers graces, or in the progreſſe of duties, becauſe we doe not more tenderly and conſtantly acknowledge the goodneſſe of God we have had experience of. Oh that it were written upon our hearts, and graven deep in our memories, that nothing becomes us more then to abound in thankfulneſſe, no fairer ſight then to ſee the Altar of the Lord covered with the calves of our lips; never can the eſtate of a Child of God be ſuch, but he hath exceeding great cauſe of thankfulneſſe for his happineſſe in Chriſt.

VERS. 18. *Beware leſt there be any man that ſpoyle you through Philoſophy and vaine deceit, through the traditions of men, according to the rudiments of the World, and not after Chriſt.*

The order of the reſt of the Chapter.

HItherto of the exhortation. From this Verſe to the end of this Chapter is contained the dehortation, wherein the Apoſtle labours to diſſwade the *Coloſſians* from receiving any corrupt doctrine, or any vaine obſervations, either borrowed from Philoſophy, or from humane Traditions, or from the abrogated Law of *Moſes*.

The dehortation hath three parts.

1. He ſetteth downe the matter from which he doth dehott, *verſe* 8.

2. He gives ſeven Reaſons to ſtrengthen the dehortation, to *verſe* 16.

3. He concludes againſt the things from which he dehorts, and that ſeverally, from *verſe* 16. to the end.

In this verſe he dehorts from three things.

1. From

1. From Philoſophy, that is, doctrines taken out of the Bookes of Philoſophers, not agreeing to the word of God; which though it had a ſhew of wiſdome, yet indeed was but very deceit.

2. From traditions, *i.* obſervations and externall rites, and vaine ſuperſtitions concerning either ordinary life, or elſe Gods ſervice, deviſed by men, whether learned or unlearned, and impoſed as neceſſary upon the conſciences of men.

3. From the elements of the World, *i.* from the Ceremonies of *Moſes* now abrogated, and ſo from Iudaiſme.

In generall, we ſee in the Church of God, men muſt beare the words of dehortation, as well as of exhortation: men are in a ſtrange caſe, that love to eat poyſon, and yet cannot abide to receive any antidote.

Againe, from the coherence we may note, that the beſt way to be found againſt the hurt of corrupt doctrines or traditions, is, ſo to cleave to the doctrine of the Goſpell, as we grow ſettled in the aſſurance of faith, and experienced in the way of a holy life: he cannot be hurt that minds holineſſe and aſſurance.

Beware.] When we find theſe caveats in the Scripture, we muſt thinke of them as more then bare notes of attention, for they ſhew ſome great evill or deceivings, and withall it imports, that we of our ſelves are inclinable to fall; as in this place, this [*Beware*] imports, that men naturally are inclined to falſhood more then truth, to evill more then good, to wiſemen more then the wiſe God, to traditions more then the written word, to their owne devices more then Gods precepts, to falſe teachers more then the true Apoſtles, to Ceremonies more then the weighty things of the Law.

Any man.] See here the vanity and levity of mans nature: many men either by word or example cannot reduce unto order or unto truth, yet any man may ſeduce unto ſinne and errour. All ſorts of men may be fountaines of evill, but in caſe of returning, an obſtinate ſinner or ſuperſtitious perſon is uſually wiſer then ſeven men that can give a reaſon.

Spoyle you.] This word is various in ſignification; it ſignifieth, as ſome take it, to make bare, or to prey upon, or to circumvent, or to deceive, or to drive away as a prey, or to leade away bond and captive, or as here, to ſpoyle; it is ſo to ſeduce, or to cary away as a ſpoyle: for the matter expreſſed in this word, we may note, συλαγωγῶν.

1. That a Chriſtian ſtands in danger of a combat, and if he looke not to himſelfe, may be ſpoyled and carried captive: for the word ſeemes to be a military word, and ſo imports a battell.

2. That there are worſe loſſes may befall us, then the loſſe of goods or Children: a man is never worſe ſpoyled then when his ſoule ſuffers ſpirituall loſſes. *Iobs* loſſe by the *Sabeans* was great, yet theirs were greater, 1. That loſt the good ſeed ſowne in their hearts[a]. 2. That had thoſe things taken away that ſometimes they had in ſpirituall things[b]. 3. That loſt their firſt love[c]. 4. That loſt the Kingdome of God in loſing the meanes of the Kingdome[d]. 5. That loſt what they had wrought[e]. 6. That loſt the preſence of God[f]. 7. That loſt uprightneſſe and ſincerity. 8. That loſt the taſt of the powers of the life to come[g]. 9. That loſt the joyes of their ſalvation[h]. And laſtly, much more theirs that loſe their Crowne[i].

[a] *Mat.* 13.
[b] *Mat.* 13.
[c] *Revel.* 2.
[d] *Mat.* 21.
[e] 2 *Iohn* 10.
[f] *Hoſ.* 5. *ult.*
[g] *Heb* 6.
[h] *Pſal.* 51.
[i] *Revel.* 3. 11.

3. We may here ſee, that corrupt opinions marre all, and ſpoyle the ſoule, and make it into a miſerable prey to evill men and Angels.

4. That matters, that ſeeme ſmall things and trifles, may ſpoyle the ſoule, and bring it into a miſerable bondage, ſuch as thoſe traditions might ſeeme to be.

You.] This word noteth the perſons ſpoyled, and ſo gives us occaſion to obſerve two things.

1. That we may be in the ſheepfold of Chriſt, and yet not be ſafe, *You*, yea you Chriſtians, The Devill can fetch booties even out of the Temple of Chriſt.

2. When he ſaith you, not yours, it ſhewes howſoever it be true, that moſt an end falſe teachers ſeeke theirs, not them, that is, ſeeke gaine, not the ſoules of the people; yet it ſometimes fals out, that even the moſt dangerous and damned ſeducers may be free from ſeeking great things for themſelves. It is not any Juſtification to the Popiſh Prieſts, nor proofe of the goodneſſe of their cauſe, that they can deny their owne preferments and liberty on earth, to winne Proſelytes to their Religion. There have alwayes been ſome even in the worſt profeſſions of men, that have at leaſt ſeemed outwardly to care for nothing but the ſoules of the people.

Through Philoſophy.] This is the firſt kind of corruption here condemned.

Queſt. But is Philoſophy naught, and here rejected?

Anſ. It is not ſimply condemned, but in ſome reſpects: namely, as it doth not containe it ſelfe within his bounds, or is not to the glory of God: or as it is *vaine deceit*. So that vaine deceit may be here added interpretatively: it explaines the ſenſe.

κενὴ ἀπάτη.

Queſt. But how became philoſophy to be vaine deceit?

Anſ. It is vaine deceit foure wayes. 1. When it propoundeth and teacheth devilliſh things, as the Philoſophy of the Pagans did: As in their Magicke, when they taught the divers kindes of Soothſayings, Conjurings, caſting of Nativities, and a great part of Judiciall Aſtrologie. 2. When the placets and opinions of philoſophers that are falſe, are juſtified as true: As their doctrine of the worlds eternity, or the ſoules mortality, or the worſhip of Angels, or their Stoicall fate and deſtinie, or their vilde opinions about the chiefe good. 3. When the principles of Philoſophy, that in the ordinary courſe of nature are in themſelves true, are abuſed to deny things propounded in the Goſpell above nature: As thoſe maximes, that of nothing, nothing is made: and that of privation to a habit there is no regreſſion: and that a Virgin cannot conceive. The firſt is brought againſt the Creation of God, whereas it is true of the ſecond cauſe only. So the ſecond is brought againſt the Reſurrection, whereas it is true only in the ordinary courſe of nature. 4. When the trueſt and beſt things in Philoſophy are urged, as neceſſary to ſalvation, and impoſed as meete to be joyned with the Goſpell.

How Philoſophy becomes vaine deceit.

Philoſophy may yet be uſed, ſo as ſhe be content to be a ſervant, not a miſtreſſe. If when Gods Word reveales any thing abſurd in her, that then ſhee will humble her ſelfe, and acknowledge her blindneſſe, and be admoniſhed by divine light. And on the other ſide, men may be corrupted with Philoſophy, and that divers wayes. 1. If men uſe any part of Philoſophy that is devilliſh, as too many doe. 2. If men neglect the ſtudy of the Scriptures, and ſpend their time onely in thoſe humane ſtudies. 3. When men meaſure all doctrine by humane reaſon and philoſophicall poſitions. 4. When men depend not upon God, but upon ſecond cauſes. 5. When men ſtrive to yoake mens conſciences with the plauſible words of mens wiſedome. Hence alſo we may note, that falſe doctrine may be ſupported with great appearance of wiſdome and learning, as was the corruption of thoſe falſe teachers. Wee may not thinke that Papiſts are fooles, and can ſay nothing for their Religion: but if the Lord ſhould let us fall into their hands to try us, we muſt expect from divers of them great ſhewes of learning and colours of truth.

When men are corrupted by Philoſophy.

Thus of Philoſophy.

After the traditions of men.] The word *tradition* hath been uſed 3. wayes. Sometimes to expreſſe the doctrine of Gods ſervants by authority from God, delivered to the Church by lively voice, but afterward committed to Scripture:

The divers acceptation of the word *Tradition.*

ture: ſo the doctrine of Chriſt, and the Apoſtles, and of the Patriarchs before the Law, was firſt delivered by tradition. Sometimes to ſignifie ſuch opinions as are in Scripture, but not expreſſed: they are there, but not ſpoken therein, that is, are drawne but by conſequence or impliedly. Sometimes to expreſſe ſuch obſervations, as were never any way written in the Word, but altogether unwritten in the Scripture, as being deviſed meerely by men. So it is taken ordinarily, and ſo traditions are to be condemned.

Not ἔγγραφα, but ἄγραφα.

There is another diſtinction about traditions, and that is this. 1. Some things are founded upon Scripture, and did alwaies tend to further godlines, and are therefore Apoſtolicall, and to be obſerved: as all the doctrines of the word, and the publike aſſemblies of Prayer and Preaching. 2. Some things were founded in Scripture, and were ſometimes profitable, but now are out of all needfull uſe: and therefore though they be Apoſtolicall, yet they bind not, as the tradition of abſtaining from things ſacrificed to Idols, and ſtrangled and bloud. 3. Some things have not foundation in the Word, yet may further pietie, if uſed without ſuperſtition, and therefore not unlawfull, as the obſervation of the Feaſt of the Nativity of Chriſt, and ſuch like. 4. Some things have no foundation in Scripture, nor doe at all further piety, but are either light or unneceſſary, or repugnant to the Word, thoſe are ſimply unlawfull.

A diſtinction about tradition.

Traditions were both in the Church of the *Iewes*, and in the Churches of the Gentiles; the Iewiſh traditions were called the traditions of the Elders, not becauſe they were enjoyned them by their Sanedrin or Colledge of Elders, but becauſe they were brought in by their fathers after the Captivitie, the moſt of them after the riſing of the ſect of the Phariſees. For among them was that diſtinction of the Law written, and the Law by word of mouth: this Law by word of mouth is the *Cabaliſticall Theologie*, a Divinity ſo greatly in requeſt amongſt the Phariſees, but how well our Saviour Chriſt liked thoſe traditions, may appeare *Matth.* 15.

Traditions in the Church of the Iewes.

Cabaliſticall Divinity.

The traditions in the Churches of the Gentiles may be conſidered two wayes. 1. As they were in the times of the Primitive Church. 2. As they were in the times after, under Antichriſt.

Traditions in the Churches of the Gentiles.

In the Primitive Church they had by degrees one after another a great number of traditions: ſuch as theſe; To ſtand and pray every Sabbath from Eaſter to Whitſontide; The ſigne of the Croſſe; to pray towards the Eaſt; the anointing of the baptized with oyle; the canonicall houres; Lent and divers kinds of faſts; the mixing of water with wine; the addition of divers orders in the Church, as Canons, Exorciſts, Oſtiaries &c. Holidaies, to ſing *Hallelujah* at Eaſter, but not in Lent, and ſuch like.

Now if any aske what we are to thinke of thoſe and the like traditions then in uſe, I anſwer: 1. That the Church had power to appoint traditions in indifferent Rites, ſo that the rules of the Apoſtles for indifferent things were obſerved, as that they were not offenſive, nor againſt order, or decencie, or edification. As to appoint the time and place of publike prayer, to ſet downe the forme of it, to tell how often the Sacraments ſhould be adminiſtred &c.

Queſt. *Anſ.*

2. We muſt underſtand that the word *Traditions* uſed by the Fathers, did not alwayes ſignifie theſe and ſuch like things deviſed by men, but ſometimes they did meane thereby ſuch things as were warranted by Scripture, though not expreſſely. As the baptizing of Infants, the obſervation of the Sabbath &c.

Traditions in the times of the Fathers in the Primitive Church.

3. There were ſome Traditions in ſome Churches, in the firſt hundred of yeares, that were directly impious, as the Invocation of Saints, and Images.

4. Some other things were then uſed that were not every way impious in their

their owne nature, and yet not greatly justifiable in their use, and such were divers of the aforenamed observations.

5. That divers things at the first brought into the Church with good intents and to good purpose, afterwards grew into abuse: as for example; In the Primitive Order of Monkes.

6. The worser traditions were brought in by false teachers, and too pertinaciously observed by the people, the Fathers bewayling it, and sometimes complayning of it.

7. The Fathers themselves in some things shewed levity and unconstancie of judgement: sometimes to please the people, approving things; and againe sometimes standing upon the sole perfection of the Scriptures.

Lastly, it cannot well be denyed, but that the liberty taken in the Primitive times to bring in traditions, opened a door to Antichrist.

Traditions in Popery.

Now concerning the traditions in Popery under Antichrist, their doctrine is abominable, for they say that the Word of God is either written or unwritten; and they say their unwritten verities are necessary as well as Scripture, yea, that they are of equall authority with Scripture. And those traditions they would thus exalt, are for number many, for nature childish, unprofitable, impious and idolatrous. But that we may be fully setled against their impious doctrine of traditions, we may profitably record in our memories these Scriptures, *Deut.* 12. 32. *Revelat.* 22, 18. *Matth.* 15. 1 *Pet.* 1. 18. *Galat.* 1. 9. *Isay* 8. 20. 2 *Tim.* 3. 16. *Ier.* 19. 5. *Col.* 1. 28. *Luke* 16. 29. 1 *Cor* 1. 5, 6, 7.

Scriptures against traditions.

Ob. 1. *Ob.* But our Saviour told his Disciples, *I have many things to say unto you, but yee cannot beare them now, but the Spirit when he is come shall lead you into all truth* [a]. *Ergo*, it seemes there are divers truths of Christ which were not revealed in Scripture, but by the Spirit uttered by tradition after.

[a] *Iob.* 16. 12, 13.

Sol. *Sol.* This may be understood of the gifts of the Apostles, and of the effects thereof, and not of doctrine: for of doctrine he had said in the Chapter before, *All things that I have heard of my Father, I have made knowne unto you* [b]. 2. If it were understood of doctrine, yet he doth not promise to leade them into any new truths, but into the old, and those Christ had already opened, which should be brought to their mind, and they made more fully to understand them. For so he saith of the Comforter in the 14. Chapter. *Hee shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* [c]. 3. Be it he had not revealed all as yet, what did he therefore never reveale it? Why; the very text is against it, for he said, *I have yet many things to say unto you* [d], therefore he did say them, namely, after his Resurrection [e]. 4. Let it be noted that he saith, *yee cannot beare them now:* the things he had to say they could not then beare, why should we thinke that they could not then beare these grave traditions, as the anointing and Christening of Bels and such like? Lastly, let them prove it to us that those toyes are the things Christ promised to reveale, and then they say somewhat.

[b] *Iohn* 15. 15.

[c] *Iohn* 14. 26.

[d] *Iohn* 16. 12.

[e] *Acts* 1. 3.

Ob. 2. *Ob.* But in the 20. of *Iohn* he saith [f], *There were many things which were not written which Iesus did. Answ.* He saith that *the things which are written are to this end written, that we might beleeve, and beleeving might have eternall life*, so that what is needfull to faith and eternall life is written. 2. He saith there were other things not written, he saith *other things*, not things differing from these: *other things* in number, not in substance or nature, much lesse contrary things.

Sol.

[f] *Iohn* 21. *ult.* & 20. 30.

Ob. 3. *Ob.* But the *Thessalonians* are charged to *hold the traditions they had been taught. Solut.* The Scriptures were not then all written. 2. The Apostle understands not traditions as the Papists doe. For in the same place he calleth the things written in Scripture, Traditions, as well as those that were not yet written.

To

To conclude this discourse concerning traditions, we must further understand that the traditions in any Church though they be things indifferent in their owne nature, become unlawfull, if they be such as be taxed in these eight Rules.

Eight wayes any tradition growes evill.

1. If they be contrary to the rules of the Apostles concerning such things Ecclesiastically indifferent. 2. If they be urged and used with superstition. 3. Or as any parts of Gods worship. 4. Or with opinion of merit. 5. Or as necessary to salvation. 6. Or if they be equalled with the Law of God, or the weighty things of the Law, neglected, and those more urged. 7. If they be light and childish. Lastly, if by their multitude they darken and obscure the glory of Christ in his Ordinances. Thus of the second thing.

The third thing from which he doth dehort is the Rudiments of the World.

The Rudiments of the world.

What he means by Rudiments.

By the Rudiments of the World he meaneth the Lawes of *Moses*, especially concerning Meates, Washings, Holidayes, Garments, and such like Ceremoniall observations.

Why called Rudiments.

Those Lawes were called Rudiments or Elements, as some thinke, because the *Iewes* and false Apostles held them as needfull as the foure Elements of the World: or else because in their first institution they did signifie the most choice and fundamentall Principles of the Gospell, that were necessary for al to know that would be saved; but it is most likely they are called so by a Grammaticall relation to the Abcedaries, that as little children beginne at the Alphabet, and so goe on to higher studies, so did the Lord give those Lawes as the *A. B. C.* of the *Iewes*, to be their Pædagogy, in the infancy of the Church.

Why of the World.

Now they might be said to be *of the world*, because they were externall Rites, and subject to the sight and sense; and because they consisted of a glory that was more worldly then spirituall, and because worldly men doe most stand upon that which is externall.

Tis the drift of the Apostle to dissuade from the observation of those rites, because now the Law of *Moses* was abrogated. Abrogation is a plausible doctrine in popular estates. Proclamation concerning Immunities from tributes and taxations, or concerning Isonomy, that is, indifferent liberty for all to be Competitors for Honours, or free for profits of a Common-wealth, those were wont to be wonderfull gratefull to the multitude: and such is the doctrine of abrogation in Divinity: yet because it may be abused by Epicures, it is to be more carefully opened.

The Law abrogated 4. wayes.

The Law may be said to be abrogated divers wayes. 1. When it is antiquated or obsolete, so as men are neither bound to duty nor punishment: and thus the Ceremonies are abrogated. 2. When the punishment is changed, onely the obedience still remaining in force, as in the Law of stealth. 3. It is abrogated to the guilty, when the punishment is transferred on another, so as the Law cannot exercise her force upon the guilty person. 4. It is abrogated, when it is weakened and enervated by transgression: to breake the Law is to loose or dissolve the Law; thus wicked men by their lives abrogate it.

Quest. But is the whole Law of *Moses* abrogated? *Answ.* No, for though *Moses* be said to give place to Christ, that doth not import a change of the Law, but of the Law-giver. *Moses* gave three kinds of Lawes, Morall, Judiciall, Ceremoniall.

How the moral Law is abrogated. *Rom.* 8. 1, 2.

For the Morall Law, it may in some sort be said to be abrogated: as, 1. In respect of the curse and malediction, as it did worke anger and made execrable: for so *there is no condemnation to them which are in Christ Iesus*, in as much

much as the *Law of the spirit of life hath freed them from the Law of sinne and death.* 2. In respect of the exorable rigour and perfection of it: for we are not now under the Law, but under Grace. 3. In some sense it is abrogated in respect of justification; for now it is no more required of the godly, that they should seeke justification by the Law, but by Jesus Christ. Againe, we must distinguish of the persons: for the Law still lyeth on the neck of the unregenerate, but in the former respects is abrogated to the faithfull, for against them there is no Law, but the Law is given to the unrighteous.

Rom. 6. 14.

Gal. 5. 23. 1 Tim. 1. 9.

How the Judiciall Lawes are abrogated.

Now for the Judiciall Lawes of *Moses*, they were as it were Civill Lawes, concerning Magistrates, Inheritance, Order and processe of Judgement, Contracts, Marriage, Bondage, Divorce, Vowes, Usury, and Trespasse between man and man.

These Judiciall Lawes must be considered two wayes. 1. As they bind the *Iewes* as they were men, that is, in a common and generall right, and so their Lawes are perpetuall in the nature and equity of them. 2. As they bound the *Iewes* as they were *Iewes*, in a personall, nationall, or singular right: and thus where the reason of a Law is particular, there the law is so, and binds not other people, but as it may fit their Common-wealths.

The Ceremoniall Lawes did concerne Sacrifices, and Sacraments, and other holy things, and rituall observations. Divines have a saying, that *the Iudicials* are *dead*, but *the Ceremonials* are *deadly*. That the Ceremonies are abrogated, was signified by the renting of the vaile of the Temple, yea, the Temple it selfe is destroyed, as will more fully appear when I come to the 5. v.

And thus of the Rudiments of the World. Hitherunto also of the manner of the dehortation. The Reasons follow.

And not after Christ.]

These words containe the first Reason against Philosophy, Traditions and Ceremonies: they are not after Christ, and therefore to be avoided, lest our soules be spoiled. These things were not after Christ, 1. Because they no way tended to the furtherance of Heaven and reconciliation with God, whithin Christ we should principally looke to. 2. Because they were no way warranted, or approved, or commanded by Christ: Christ when he came, impesed no such thing. 3. Because they doe now no way leade us after Christ, but from him rather, in asmuch as we rest in those things done, and neglect the Commandement of God. Lastly, they feed the humours of carnall men, and draw away mens mindes fron the spirituall worship of God in Christ.

Hence we may note an answer to that question, whether the *Gentiles* may not be saved without Christ by Philosophy? The Apostle determines that the soule is spoyled by Philosophy, if it be not after Christ.

Againe, hence we may learne a note of triall concerning the truth of Religions: that Religion which is not after Christ, is a false Religion: for this is a foundation, that everlasting happinesse must be expected from Christ alone.

Lastly, here we may note, that sinnes against Christ will be accounted so, though they were not forbidden in the moral law. We have now another law in the Gospell, so as whatsoever is not after Christ is a great transgression: neither may we think that we sinne not against Christ but only by traditions and Ceremonies; for there are many other wayes of offending against him, as, To live without Christ and communion with him [a]. To be an enemy to the crosse of Christ [b]. To make the doctrine of Redemption an occasion of liberty to the flesh [c]. To live after the lusts of men, and not after the will of Christ [d]. To harden our hearts against the doctrine of Reconciliation [e]. To hold false opinions concerning the person or office of Christ. To pervert the Gospell of Jesus Christ [f]. To persecute or despight Christ in his members [g]. To trust in the merit of our own workes [h]. To deny him before men [i]. To

[a] *Ephes.* 2. 12.
[b] *Phil.* 3. 18.
[c] 1 *Pet.* 2. 16.
[d] 1 *Pet.* 4. 1, 2.
[e] 2 *Cor.* 5, 20.
[f] *Gal.* 1. 7.
[g] *Matth.*
[h] *Rom.* 10. 3, 4.
[i] *Matth.* 10. 33.

re-

reproach the ſervants of Chriſt [s]. Not to believe the report of his meſſengers [t]. Not to imitate his graces [u]. To offend one of Chriſts little ones [x]. To make diviſion or ſchiſme [y]. Not to diſcerne his body in the Sacrament [z]. To build againe things deſtroyed [a]. To breake our vowes [b]. To fall away from the doctrine of Chriſt [c]. To grieve the ſpirit of Chriſt [d]. To be beguiled from the ſimplicity that is in Chriſt Jeſus [e]. To caſt away their confidence [*]. Or to faſhion our ſelves to the luſts of our ignorance [*].

Thus of the firſt reaſon.

VERS. 9. *For in him dwelleth all the fulneſſe of the Godhead bodily.*

THeſe words containe the ſecond reaſon: and it ſtands thus; If in Chriſt there be all divine fulnes & ſufficiency, then there needs no ſupply from humane inventions, either for doctrine, or worſhip, or manners: but in Chriſt there dwels all fulneſſe even from the ocean of all perfection, and therefore let no man ſpoile you through philoſophy, traditions, or ceremonies &c.

For the explication of the Minor, we may conceive of the words of the text thus; There is in Chriſt all fulneſſe of wiſdome as the Prophet of the Church, therefore there needs no philoſophy. 2. There is all fulneſſe of merit in Chriſts ſatisfaction as Prieſt of the Church, therefore there needs no expiating ceremonies. 3. There is all fulneſſe of power and efficacy in Chriſt as King of the Church, therefore there is no need that we ſhould helpe him with inventing traditions to uphold the lives or godlineſſe of Chriſtians, or any way to further the ordinances of Chriſt.

This verſe containes in it ſelfe an excellent propoſition concerning Chriſt, *viz.* That the Godhead is in the body, that is, in the humane nature of Chriſt; and this is amplified, 1. By the manner of preſence, *he dwelleth there.* 2 By the meaſure, *in all fulneſſe.*

The word *Corporally* hath been diverſly interpreted. *Corporally*, that is, truly and in deed. *Corporally*, that is, not in ſhew or ſhadow onely, but compleatly, in compariſon of the ſhadowes of the law, or prefiguring ſignes. He dwelleth not in Chriſt as he did in the Temple. *Corporally*, that is, according to fleſh. *Corporally*, in reſpect of the manner of his preſence, not as he is in all creatures by efficacie or power, nor as he is in the Saints by his grace, nor as he is in the bleſſed by glory, but corporally, that is, by union with the perſon of the Word: but I thinke it is ſafeſt and plaineſt, to take it in the third ſenſe, *viz.* corporally, that is, in his humane nature.

Chriſt is commended in the praiſe of his relation, 1. To the Godhead, in this verſe, 2. To Saints and Angels, verſe 10.

In him, notes his perſon; *Godhead*, expreſſeth his divine nature; *corporally*, imports his humane nature; and *dwels*, tels us of the union of the natures.

The ſumme of all is, that in as much as the Lord hath ſaved us by ſo wonderfull ſalvation in Chriſt, and in that our Saviour was true God as well as man, as being the ſecond perſon in Trinity, therefore we ſhould wholly reſt upon him, and not diſtract our thoughts, or faith, or ſervices, with either philoſophy, or traditions, or ceremonies, as ſuppoſing that our ſalvation ſhould be any wayes furthered by thoſe. Now in that the holy Ghoſt is ſo carefull to teach the divinity of Chriſt, we ſhould alſo learn to be affected with the wiſdome of God, that hath deſigned the ſecond perſon in Trinity to be our Mediator: Thinke of it often, and weigh with your ſelfe the glory of Gods wiſdome herein; who is fitter to reſtore the world then he that made it [a]? Incarnation is a miſſion; now it was not fit he ſhould be ſent by another, that was not of another, as the Father was not. It is wonderfull ſutable that the naturall ſonne ſhould make ſonnes by adoption [b]. Who fitter to reſtore the image of

Why our Saviour was the ſecond perſon in the Trinity, and no other.

[s] *Heb.* 11. 26.
[t] *Eſay* 53. 1. *Rom.* 10. 16.
[u] *Mat.* 11. 20.
[x] *Mark.* 9. 42.
[y] 1 *Cor.* 1. 12.
[z] 1 *Cor.* 11. 28.
[a] *Gal.* 2. 17. 18. 19.
[b] *Pſ.* 5. 11, 12.
[c] 2. *Ioh.* 9.
[d] *Epheſ.* 4. 30.
[e] 2 *Cor.* 11. 3.
[*] *Heb.* 10.
[*] 1 *Pet.* 1. 14.

[a] *Ioh.* 1. 1. *Col.* 1. 15.
[b] *Ioh.* 1. 12.

of the Fathers loſt in us, then he that was the eternall image of the Father [c]? Who was fitter to breake open the fountaine of Gods love, then he that was the ſonne of his love [d]? The perſonall Word became the enunciative Word, to declare unto us his Fathers nature and will: he that is the middle perſon in the Trinity, is fitteſt to be the middle man, or Mediator between God and man.

Is our Saviour God then [e] then he is eternall [f], omnipreſent [g], omniſcient [h], and omnipotent [i].

The conſideration of the divinity of Chriſt, may and ought wonderfully to comfort us againſt the greatneſſe of our ſinnes and Gods wrath, remembring that the Lord Jehovah is he that is our righteouſneſſe [k], and juſtification from all our ſinnes: as alſo againſt the greatneſſe of the enemies and adverſaries of our ſoules, and the truth or true grace of Chriſt in us. Our Saviour is the mighty God [l], and therefore can and will eaſily ſubdue all our enemies under our feet: beſides, hereby we are aſſured of the ſupply of all our wants, ſeeing he that hath all the fulneſſe of God in him, hath undertaken to fill all things in the Church [m]. And as this may comfort, ſo it ſhould inſtruct, why ſhould we not come *willingly at the time of aſſembly* [n], ſeeing we ſerve the God of heaven, and have all our ſervice done in the name of the Son of God, and preſented by his Mediation to the Father? And further ſhall we not account unbeleefe to be a monſtrous ſinne, conſidering how little cauſe we have to feare or doubt? But eſpecially ſhall we not learn humility of him, that being in the forme of God humbled himſelfe for our ſakes to take upon him the forme of a man, and to be ſubject to the very death [o]? Laſtly, ſhall we not learn hence the hatefulneſſe of ſinne, and the odious filth of it? We may commit ſinne, but God muſt remit it, and become a ſufficient propitiation for ſinne.

[c] *Col.* 1. 15. *Heb.* 1. 3.
[d] *Col.* 1. 13.
[e] *Revel.* 1. 7.
[f] *Mat.* 28. 21. *Revel.* 2. 23. *Phil.* 3. 21.
[g] *Ierem.* 23. 6. *Matth.* 1. 21.
[h] *Eſay* 9. 6, 7.
[i] *Epheſ.* 1. *ult.*
[k] *Pſal.* 110. 3.
[l] *Pſal.* 2. *Mat.* 11. 29.

Corporally.]

Queſt. How can the whole divine nature be ſaid to be in the humane, ſeeing the one is infinite, the other finite?

How the divine nature can be in the humane.

Anſw. 1. It is no more then to affirme, that the humane nature is united to the divine in the fulneſſe of it. Or 2. That it is incorporate, or made fleſh incarnate, or hath a body joyned to it. Or elſe, 3. Let it be granted of the inhabitation in the fleſh of Chriſt: yet it followeth not that therefore it is there included. For it is ſo in the fleſh whole, that without the fleſh it is every where. For the divinity is not onely immenſe that it can be every where, but alſo moſt ſimple, that it can be and be every where whole, as the ſoule in the body, and the light is in the Sunne, and yet not included there, yet truly and wholy there.

Queſt. But ſiuce this text plainely affirmes that Chriſt had a body, and ſo by *Synecdoche*, a true humane nature, it may be here enquired whether his humane nature was like ours, and the rather ſince the Godhead did dwell in him bodily.

How Chriſt was like us, and how unlike.

Anſw. That this may be cleerely reſolved, we muſt know that what is ſaid in this verſe notwithſtanding, Chriſt in his humane nature was like unto us. But for evidence, I will ſhew briefly in what he was like, & then in what he was not like. He was like, 1. In that he tooke a true body, not fantaſticall. 2. He tooke a true humane body, and not a celeſtiall body, and he was endued with a reaſonable ſoule. 3. He had the eſſentiall faculties of both. 4. He had the very infirmities of our nature, I meane ſuch as were not ſinfull. Now Chriſt was unlike us in body, in ſoule, in both: *In body*: 1. In his conception there was a difference; for we are of *Adam*, and by *Adam*, but he was of *Adam*, and not by *Adam*, for he was not begotten, but made: and ſo originall ſinne was avoided, and ſome thinke his very body had all the parts at the firſt conception

ception formed. 2. His body was not corruptible, it saw no corruption. In soul he differed two ways. 1. In that it was without sin. 2. In that it was indued with gifts above men and Angels. In both there was difference. For 1. They subsisted from the beginning in the divine nature, and did not make a person of themselves. 2. They are admitted unto the grace of adoration, so as now Christ-man is worshipped, though not properly as he is man.

Thus of the natures of Christ: the union of them follows, in a double consideration, 1. Of the manner, in the word *dwell*. 2. Of the measure, *in all fulnesse*.

Dwell] There are two kinds of unions in Christ. 1. Of the soul and body. 2. Of both those with the person of the word: the latter is here meant.

Distinctions of unions.

There are two questions about union in Theology, that are wonderfull full of difficulty. 1. The union of three persons in one nature. 2. The union of two natures in one person. This latter is in Christ, he is begotten as God, created in respect of his soul, and born in respect of his body.

There are divers unions. 1. Substantiall, in the Trinity. 2. Naturall, in soul and body. 3. Carnall, in man and wife. 4. Mysticall, in Christ and the Church. 5. Personall, in Christ, for in him as soul and body are one man, so God and man are one Christ.

It is much easier to tell how this union in Christ is not, then to tell how it is, Negatively thus.

Things are united three ways; Some things are compounded and made one, yet the things united are not changed, mingled, or confounded, but remain perfect: as many stones united in one building. 2. Some things united are perfect, but yet changed, and not what they were: as the body of a man made of the union of the four elements. 3. Some things remain whole and not changed, but unperfect of themselves, as the soul and body of themselves apart. Now this union of Christ is not after any of these ways. Again, this union in Christ is, 1. Not by bare assistance or presence [o]. 2. Not by habituall union [p], either by affection, as friends are one, or by grace [q], as the Saints are one with God. 3. Not by worthinesse [r], or authority. 4. Not by harmony or consent of will [s] or opinion: as the Angels are one with God, and as the Saints shall. 5. Not by joynt authority [t], as two Consuls are one. 6. Not by homonumy or giving of the same name to each nature. 7. Not of pleasure onely [u], as if it were so onely because God would have it so. Lastly, Not by bare inhabitation, for the Word is made flesh. And therefore though the holy Ghost use the similitude of dwelling here, to note the continuall residence of the divine nature in the humane, yet that similitude doth not expresse this union clearly. For the housholder and the house cannot be fitly called one.

o χτ. παρεσται.
p χτ. χαριν.
q χτ. χαριν.
r χτ. ἀξιαν.
s χτ. ταυτογνωμιαν.
t χτ. ὁμωνυμιαν.
u χτ. ἐυδοκιαν.

The effects of this union may be considered, either as they are in Christ, or to us ward.

In Christ, from this union flows,

1. The predication of the things of each nature, to the person, and that truly and really, as when his bloud is said to be the bloud of the Sonne of God*, &c.

* *Act.* 20.

2. The inriching of the humane nature with admirable gifts, as great as could possibly be in a created nature; In respect of which he came the neerest unto God of any that ever was or could be. Nay if all the goodnesse of man and Angels were conferred on one creature, yet it were not comparable to that that is in one Christ.

Gifts naturall and supernaturall in Christ.

These gifts in Christ they were either naturall or supernaturall, by naturall gifts I mean such as these; in the minde, the best wit or memory, and such like faculties, better then ever were in any man, I except not *Adam* himself.

In the body, most fair form and a divine face: his very countenance did expresse a divinity in him. The very temperament also of his body was such as nothing could be better tempered or more excellent, as being formed by the holy Ghost.

His supernaturall gifts were either in body or minde; in body, as that he could with his eye pierce the heavens and see there what he would: for *Stephen* could see into heaven as is recorded *Act.*7. much more must we beleeve of our Saviour, for in *Stephen* there was but a small parcell of divine light. Now I say, those gifts were above nature in Christ, but yet not against nature, In minde there was in him exceeding holinesse, goodnesse, wisdome, and all the gifts of the spirit.

[a] Κατὰ φύσιν, non παρὰ φύσιν.

But all these supernaturall gifts both in soul and body, must be considered in Christ two ways. 1. In the state of humiliation. 2. In the state of exaltation. Such gifts as he received in the state of humiliation, were properly the effects of this union, the other were given in respect of his obedience unto death.

Of the first sort, I propound these, 1. In the whole soul so great holinesse as can be imagined to befall a creature. 2. In the minde, most exquisite wisdome. 3. In the heart, such bowels of charity, love, and compassion, as was never in any man or Angel; in the whole man, wonderfull power.

A twofold wisdom in Christ. A threefold created wisdom in Christ.

Now amongst all these, I onely consider of his wisdome and power.

There was a twofold wisdome in Christ, *Increate*, and that was onely in his divine nature; and *create*, and that was in his humane. This created wisdom in Christ was threefold. 1. Knowledge by immediate vision [y]. 2. Knowledge by heavenly habits infused [z]. 3. Knowledge gotten by experience [a]. By the first knowledge he knoweth immediately the word of God, to which his humane nature is united, and in God as in a glasse he sees all other things. Thus he sees God face to face, and this is a certain created light in the soul by participation of divine light.

[y] *Mat.*11.27.
[z] *Esay* 11.3.
[a] *Luk.*2.52.

Concerning this first sort of knowledge in Christ, strange things are said by Divines, but the summe of all is this; 1. That the soul of Christ by this created light and vision sees God, and that first, Whole: secondly, Perfectly. 2. That in this vision he sees all things.

Object. Then might some one say, the knowledge of Christ in his humane nature is made equall to his divine.

Solut. Not so. For first, though he see God whole, yet he seeth him not wholly [b], that is, not so much as can be seen by God himselfe, though more then any creature can attain unto. 2. Though he know the things that are and shall be, yet he knows not such things as shall not be, and yet God can doe them. 3. What he doth know by this finite light, he knows not so plainly as the Word doth. 4. It seeth not things at one view or all together, but one thing after another. Thus of his immediate or blessed knowledge.

[b] ὅλον, not ὅλως.

The second kinde of knowledge is habituall or infused knowledge. By this knowledge, he knows all that can be known of man or Angels, yea, of all of them together, of this he speaks, *Esay* 11.3. There are four words to expresse it, *wisdome*, *understanding*, *knowledge*, and *counsell*; by the first, he understandeth celestiall and divine things; by the second, things separate from matter, as the Angels; by the third, things naturall; and by the last, things to be done. But this knowledge is much inferiour to the former, for thus he knows not the divine essence. Of experimentall knowledge the holy Ghost spake, *Luk.*2.52. when he said *Jesus increased in wisdome*, and that must needs be in such knowledge as he got by observation by degrees in the world. Thus of the wisdome of Christ.

Of the power of Christ.

Concerning the power of Christ, many things are controverted in other Churches:

Churches: and I have ſpoken of it before, more then men of wrangling natures and corrupt envious mindes did well take, though no more then what is ordinary in the writings of learned men: I ſhall not need therefore to ſay much of it in this place. The power of Chriſt is twofold, *increate* and *create*. Increated power, is the power of his divine nature, and ſo he is omnipotent. Created power is an admirable force in the humane nature of Chriſt, above man or Angels, to accompliſh that unto which it is directed. By his divine power, Chriſt worketh divine things, and by his humane power, he worketh humane things, thus is he powerfull above all creatures, in underſtanding, memory, will, and in acting whatſoever the Law of God can will.

Hitherto of the power of Chriſt: and ſo of the gifts in the ſtate of humiliation.

In the ſtate of exaltation, there befell Chriſt foure things. 1. A wonderfull excellency of glory. 2. The grace of adoration with the divine nature. 3. The power of adminiſtration of all things in heaven and earth [d]. 4. A judiciary power, *viz.* to be the Judge of the whole world [e].

[d] *Mat.* 28.
[e] *Acts* 17.30.

Thus of the ſecond effect.

The third effect of this union in Chriſt, was his mediatorſhip, as remaining perfect God he became man; ſo without any mutation of himſelfe, he is by this union become perfect mediator between God and man, the true high Prieſt, and the only head of the Church.

The fourth and laſt effect of this union, is the communion of the effects: there are divers operations of both natures, yet they meet in one work done: the worker is the perſon; the fountaines of operation, are the two natures according to their properties: the actions are ſome proper to the divine nature, ſome to the humane, yet the outward fact or thing effected is the worke of both natures. Thus of the effects of this union in Chriſt.

Now the effects that flow to us from hence, are either in Chriſt for us, or in us by Chriſt. In Chriſt for us, there are two effects, expiation and reconeilition to the Father. In us by Chriſt are three effects, juſtification, ſanctification, and glorification.

In all fulneſſe.]

The Ubiquitaries doe abuſe this place, for they alleadge that this place proves, that the eſſentiall properties of the divine nature are communicated really to the humane, and ſo they ſay Chriſt is in his humane nature omnipotent, every where preſent and omniſcient: this they fall upon to eſtabliſh his reall preſence in the Sacrament. But that this place cannot fit their turnes, may appeare by theſe reaſons. 1. He ſaith, *in whom*, that is, in which perſon the Godhead dwels, &c. now it is not doubted by any, but that the perſon of Chriſt is omnipotent, every where preſent, &c. 2. Be it, *in which body* the Godhead dwels, &c. yet this proves nothing for them, for ſo he dwels in the Saints, and yet they doe not ſay, they are every where preſent. 3. When he ſaith, *all fulneſſe*, this *fulneſſe* notes the eſſence as well as the properties: now I hope they will not ſay the eſſence is wholly communicated to the body of Chriſt. 4. *All fulneſſe* imports all attributes as well as ſome, now all attributes are not communicated: as for example, the body of Chriſt was not eternall. Laſtly, the ſame was cleared before, the fulneſſe of the Godhead is there as the light is in the Sunne.

Vſes.

From the conſideration of all which doctrine, we may ſee cauſe to be abaſed and confounded in our ſelves, that we ſhould not more admire the wonderfull glory of the perſon of Chriſt: and for the time to come, we ſhould heartily ſtrive with God by prayer, and the uſe of all good meanes, that he would be pleaſed *to reveale his Son in us*, and ſhew this rich myſtery of *God manifeſted in the fleſh*. Laſtly, this ſhould confirme us in the faith of all the

good things promiſed in the Meſſiah, ſeeing hence we know how infinitely compleat he is in himſelfe. Thus of the ninth verſe.

VERS. 10. *And yee are compleat in him who is the head of all principality and power.*

THe third reaſon of the dehortation is taken from our perfection in Chriſt: we need not goe to traditions, or philoſophy, or ceremonies, ſeeing we are ſo compleat in our ſelves as we are in Chriſt.

Obſerve in the firſt words, 1. the perſons, *yee*; 2. the time, *are*; 3. the benefit communicated, *compleat*; 4. the author, *Chriſt*; 5. the limitation, *in him*: In generall we may obſerve, that Chriſt doth derive of his fulneſſe to his members, *Of his fulneſſe have we all received grace for grace* [a]: *Out of his fulneſſe he filleth all in all* [b]: *He aſcended farre above all heavens that he might fill all things* [c].

Now if any aske, wherein Chriſtians are compleat, or what it is Chriſt doth derive unto Chriſtians out of his fulneſſe? I anſwer, he maketh them compleat, or filleth them out of his fulneſſe, with *knowledge* [d], *grace and truth* [e], *peace, power* [f], *joy and righteouſneſſe* [g], ſtrength againſt temptations and death [h], *abundance of bleſſings* in the Goſpell [i], and he *ſupplieth all their neceſſities out of the riches of his glory*, but eſpecially they are compleat in the imputation of his moſt perfect righteouſneſſe.

Thus of the Author and the benefit. Where he ſaith, *yee are compleat*, he teacheth them that there muſt be a particular application of this fulneſſe of Chriſt: Though there be water enough in the Sea, or in the river or fountain, yet it helpes not us, unleſſe it be derived to us by conduits, &c. though there be food enough in the market, yet we are not filled with it, unleſſe it be bought and dreſt and taken by us.

Now for the time, when he ſaith, *yee are compleat*, he ſhewes that it is not enough that mens hearts have been full of Chriſt, but they muſt be ſo ſtill.

Queſt. How can they be ſaid to be already filled and compleat in Chriſt, ſeeing many things for their perfection are not yet given, and there is a difference of fulneſſe in the children of God? *Anſw.* That this point may be more clearely underſtood, I conſider of this compleatneſſe more exactly, both in what it is, and what it ought to be, for they may be ſaid to be compleat, in that they ought to labour after it.

Chriſtians are compleat both comparatively and poſitively.

The faithfull are compleat or impleat rather, either comparatively or poſitively: comparatively in this ſenſe, becauſe they are in the abſoluteſt eſtate that any kinde of people are in, and farre more happy then all the world beſide, for the earth is curſed to all other men, the felicity they would deſire cannot be had, or if it were, yet the wrath of God for their ſinnes, lyeth like fire in the midſt of all, and who knowes when it will burne? how can there be any compleatnes in their eſtate, ſeeing the unregenerate heart cannot be filled, and the things they can get, ſerve but for the fleſh and bodily life? thus they are comparatively compleat. Now poſitively they are ſo foure wayes. 1. In reſpect of the fulneſſe of the body myſticall, it is a glorious well compacted compleat body [k], and ſo the *Church is the fulneſſe of Chriſt*. 2. In reſpect of juſtification, and that two wayes: for every child of God hath whole Chriſt given him, and his whole righteouſneſſe imputed: and beſides he hath forgiveneſſe of all ſorts of ſinnes, originall, actuall, of infirmity or preſumption, &c. 3. In reſpect of ſanctification. 4. In reſpect of glorification.

Now for glory, we muſt underſtand, that though they are not yet in heaven yet they have it in reſpect of promiſe [l], and in hope [m], and in the meanes [n], and in the beginning of it [o]: and for ſanctification and grace, it muſt be conſidered

[a] *Ioh.* 1. 16.
[b] *Epheſ.* 1. 23.
[c] *Epheſ.* 4. 10.
[d] *Matth.* 11. 25. *Rom.* 15. 14.
[e] *Ioh.* 1. 16.
[f] *Act.* 6. 1.
[g] *Rom.* 14. 17.
[h] *Heb.* 2.
[i] *Rom.* 15. 29.
[k] *Epheſ.* 1. 23. & 4. 16.
[l] *Heb.* 19. 15.
[m] *Heb.* 6. 14.
[n] 2 *Tim.* 3. 16.
[o] *Ioh.* 17. 3.

dered according to the threefold degrees of it. 1. In inchoation. 2. In ripe age. 3. In perfect consummation in heaven.

Now for the first, even the weakest babes and infants in grace are compleat foure waies. 1. They have compleat and perfect promises even of compleatnesse it selfe [p]. 2. They are compleat in respect of the meanes of sanctification; for first they have full liberty to use them as they have opportunity, and they may make their best profit of them: besides the respect of the efficacy of the meanes, their God is *the holy one of Israel, Christ is the head in all fulnesse* of vertue, &c. they may *pray for what they will* and be heard, and the Word is *the arme and power of God to salvation*. 3. They are compleat in respect of the parts sanctified, they have grace in every part though not in every degree. 4. They are compleat in their desire and *respect to all Gods commandements*.

Thus of weake Christians and their compleatnesse.

Now the strong Christians compleatnesse may be considered negatively: and so they are not compleat, that are not *full of knowledge*, that cannot beare *hard sayings*, that hath not a plerophory of assurance, that is not filled with contentation, that cannot live by faith, or is not filled with the fruits of righteousnesse.

The last thing is the limitation, *in him*.

In him] Nothing will be had by Christ till we be in Christ; 1 *Ioh.* 5. 20. Things are said to be in Christ, 1. In respect of creation, all things were *created in him* [q]. 2. In respect of preservation, all things *consist in him* [r]. 3. In respect of the mysticall union, and so the Church onely is in him.

In him we are elected [s], in him the righteousnesse of God is *revealed from heaven* [t], *in him all promises are yea and amen* [u], *in him we are made rich* [x], *in him Iewes and Gentiles are made one* [y], *in him the building is coupled together and growes* [y], *in him we have life* [z].

Now men may know whether they be *in Christ*, if they examine themselves whether they be *new creatures* [a] or no, and whether they have *the spirit of Christ* [b], and whether they *love the appearing of Christ* [c]; whether the *world hate them* [d]; whether they *love the brethren* [e]; and whether they *walke in the light* in all desire of holy conversation [f].

Who is the head of all principality and power] It is true that Magistrates be in great place on earth, and have principality and power, and may be so called justly, but that is not meant here. These *principalities and powers* are the Angels, and so these words containe the fourth reason: Christ is the head of Angels, therefore whatsoever they have they have it from Christ, and therfore what should we doe to goe to Angels to helpe us, when Christ the head is given to be our Mediator?

The Angels are diversly called in Scripture: they are called *spirits* to expresse their nature, and *Angels* to expresse their office, as messengers sent of God: they are called *sonnes of God* [g]: they are called *Cherubims* [h] from the forme they appeared in, *viz.* like youths: they are called *Seraphims* [i] for their order and fierceneesse in the execution of Gods anger: they be called *starres of the morning* [k] from their brightnesse of nature: they are called *watchmen* [l], they are in heaven as a watch-tower, and they keep the world: they are called *flaming fire* [m], because God useth their help to destroy the wicked: here they be called *principalities and powers*, which are words of greatest excellency amongst men, & are used here to shadow out the glory of those heavenly creatures. Angels are most spirituall creatures without bodies: they move like the wind unresistibly, easily without molestation, and in an unperceivable time: and for their number, I am not of their fond opinion that think the are meant in the parable of the ninety & nine sheep, as if they were so infinite beyond the number of mankinde: yet without question, their number is exceeding

The compleatnesse of the weake Christian.

[p] *Ezek.* 36. *Ier.* 42. 39.

The compleatnesse of strong Christians.

[q] *Col.* 1. 16.
[r] *Col.* 1. 17.
[s] *Eph.* 1. 4.
[t] *Rom.* 1. 17. 1 *Cor.* 5. 21.
[u] 2 *Cor.* 1. 20.
[x] 1 *Cor.* 1. 5. *Ephes.* 2. 6.
[y] *Ephe.* 2. 20.
[z] 1 *Ioh.* 5. 11. 2 *Cor.* 5. 17.
[a] *Rom.* 8. 9.
[b] 2 *Tim.* 4. 8.
[c] 2 *Thes.* 3. 5. 2 *Pet.* 3. 12.
[d] *Ioh.* 15. 18. 20.
[e] 1 *Ioh.* 3. 14. *Eph.* 4. 16. 17.
[f] 1 *Ioh.* 1. 6. *Heb.* 9. 14. 1 *Ioh.* 3. 6.

[g] *Iob* 38.
[h] *Genes.* 3.
[i] *Esay* 6.
[k] *Iob.* 38. 7.
[l] *Dan.* 4. 10.
[m] *Psal.* 104.

great and almost incomprehensible, and cannot be known of us in this world [n]. They wonderfully excell in knowledge, and that naturall, and supernaturall, and experimentall. But to speake a little more expresly, I consider in the Angels; 1. What they are in themselves, here called *principalities* and *powers*. 2. What they are in relation to Christ, who is said here to be their *head*. 3. What they be in reference to the body of Christ.

*Dan.*7.10. *Hosea* 12.24. *Matth.*26.53.

The Angels in themselves are principalities, for their excellency of nature and estate. They are called powers, for their wonderfull force they have over other creatures at Gods appointment. The words doe not import any hierarchy among the Angels, for howsoever we are not to thinke there is any Anarchie among those glorious creatures; so it hath been bold presumption in those either Jewes, or Schoolemen, or Papists that have travelled in it to describe a fantasticall number of orders amongst them. For their excellency of nature, as they are here called principalities, so elsewhere they are called *sons of the morning*, *sonnes of God*, yea *Gods* [o]. And for their power, it is exceeding great over the creatures: as when an Angell could destroy all the first born of Egypt, and to overthrow so many thousand in *Senacheribs* army: an Angell set *Peter* out of prison, an Angel carried *Philip* in an instant; they can strangely wind themselves into mens imaginations, so as they can appeare to men in their dreames [p]. As evill Angels can suggest tentations, so doe good Angels holy motions. They have powes over the Devils to restraine them, but work miracles they cannot but by the power of God; the Angell in the eight of *John* could move the waters, but he could not of himselfe cure the sicke.

[o] *Elohim.*

[p] *Matth.*1.

Thus of Angels in themselves.

In relation to Christ so they are implied to be of the body, and Christ to be their head. Now we may not marvell at it, that Christ should be the head of Angels, for there be divers distinct benefits, which Angels from thence do receive, which by naturall creation they had not. It is a benefit that they are vouchsafed a place in the mysticall body under Christ, that they might be received, as it were into the new order in Christ. 2. A peace is made between them and man in Christ. 3. The roomes of Angels falne are supplied by the elect, the society of Angels being much maimed by their fall. 4. They are refreshed with singular joy for the conversion of the elect; besides the inlarging of their knowledge, that they are vouchsafed the understanding of the secrets of the Gospell. 5. They receive from Christ confirming grace, and so assurance that they shall never fall: which is their chiefe benefit. 6. Their obedience in its own nature is unperfect [q], though not sinfull, and therefore may need to be covered by Christs perfections.

The benefits Angels have by Christ.

[q] *Iob.* 4.

Thus of the relation to Christ. Now if any aske what relation they have to the body of Christ, and what they doe unto it: I answer, by propounding both what service they do to the body, and in what manner. For the first, they are like Masters and Tutors, to whom the great King of heaven sends out his children to nurse. God out of the rabble of best men doth adopt children to himselfe, and after commit them to be kept by those most noble citizens of heaven [r]; Besides, they execute judgement upon the enemies of the Church. They attend us at the houre of death, and carry our soules to heaven [s]. They shall gather our bodies together at the last day [t]. Lastly, for the accomplishment of all designments for our good, they stand alwayes looking on the face of God to receive commandements [u]. Now for the manner in the old Testament, they are reported to have sometimes appeared unto men, sometimes in their dreames, sometimes in visions, the Prophets being ravished into an extasie, without true bodies, but not without the forme of bodies. Sometimes they appeared in true bodies, either such as were for the time created of nothing, or else formed for the service of some preexisting matter, or else they

What the angels doe for the body of Christ.

[r] *Psal.*34.
[s] *Luk.*16. *Matth.*24.
[t] *Mat.*18.10.

they used the bodies of some living creatures: for if the Devill could speake in the Serpent, why might not some good Angell use other Creatures: as some think the Angell spake in Balaams Asse. But for this kind of declaring themselves to men in the new Testament it is ceased, especially since the primitive times, so as now we cannot describe how the Angels doe performe their service to the Church.

Now for the use of the whole, in as much as Christ is the head of principalities and powers, we may comfort our selves divers wayes. If Christ fill the Angels, how much more can he out of his fulnesse fil us in the supply of all our wants? Againe, shall we not rejoyce in the grace here is done to us, in that we are united into communion with Angels under one head? yea, and that such glorious creatures are appointed to be our attendants, why should we fear when Christ and his Angels will be so ready about us? Further this may also instruct us, we need not be ashamed of Christs service, seeing the very Angels follow him and depend upon him. A Prince that kept great Princes to be his domesticall servants, were like to be much sought to for preferment of such as would follow him: Oh! how should we long after Christ who is head over such glorious creatures as the Angels are?

VERS. 11. *In whom also yee are circumcised, with the circumcision made without hands, in putting off the body of the sinnes of the flesh, by the circumcision of Christ.*

HEre is the fifth reason, and is peculiarly addressed against those Christians of the Jewes, which joyned the Law with the Gospell, as necessary to salvation. By circumcision they were initiated to the Law of Moses: and if circumcision can adde nothing to us nor perfect us any way in Christ, then neither can the Law it selfe. We have that in Christ, of which circumcision and the Law were signes, we are circumcised in the spirit, and therefore need not to be circumcised in the flesh, and in Christ we have the accomplishment of what was shadowed in the Law.

Object. Might some one say the consequence is strange: we are circumcised in spirit, therefore we need not be circumcised in the flesh. Why, *Abraham* was circumcised in spirit as well as we, yet he needed to be circumcised also in the flesh. *Solut.* For answer hereunto, we must know that in the time of the old Testament, this consequence was of no force: yet now in the new it is exceeding strong. For now we have not onely accomplished what was signified by circumcision, but Christ hath appointed another signe in stead of it, *viz.* Baptisme, especially this is cleare amongst the Gentiles, which never were circumcised in the flesh.

A twofold circumcision. There is imported unto us in this verse a twofold circumcision. 1. The circumcision made with hands[a]. 2. The circumcision made without hands[b]. The one externall, in the flesh by *Moses*; the other internall, in the spirit by Christ.

[a] χειροποίητος. [b] ἀχειροποίητος.

Of circumcision in the flesh. Concerning circumcision made in the flesh, there is an observation of a fourefold time. 1. There was a time wherein it was not, *viz.* from the creation till *Abrahams* daies. 2. There was a time wherein it was necessary, *viz.* from *Abraham* till Christ. 3. There was a time wherein it was tolerable, *viz.* for some few yeares after Christ. 4. There was a time wherein it was intolerable, and utterly unlawfull, *viz.* since the Apostles times to the end of the world[c].

[c] *Gal.* 5. 2. What circumcision signified. Circumcision had a double signification, for partly it looked to Christ, and partly to the members of Christ. As it looked to Christ, it signified, 1. That they should have a Saviour that was circumcised, that is, free from all sinne.

2. That

2. That he should come of the seed of *Abraham*. 3. That he should satisfie for sinne by effusion of bloud, for all bloud in the old Testament was typicall. Now as it looked to man, it signified, 1. That by carnall generation we were unclean, and out of covenant with God. 2. That the faithfull have interest in the blessed seed. 3. That our hearts must be circumcised, by the painfull mortification of sin, and the painfull casting away of sinne, as a wretched fore-skin: and that we should suffer affliction of spirit for sinne, till our hearts were as sore as the *Shechemites* bodies. 4. That we are adopted into Gods favour and communion with Saints, and distinguished from all other men. 5. That all holinesse of life and forgivenesse of sinne must be had in society with the seed of *Abraham*. 6. That through bearing the Crosse the first fruits of our bloud should be ready to be offered for him that died for us.

The end of circumcision.

The ends why circumcision was appointed were, 1. To teach them by signification the things before mentioned. 2. To be as a Sacrament initiatory to let them into the Church. 3. To be a partition wall between them and the Gentiles, and as fetters to restraine them from society with them. 4. To bind them to keep the whole Law [d]. 5. To be a seale both of the righteousnesse of faith [c], and of their right and possession of the Land of *Canaan* as a type of heaven [f].

[d] *Gal.* 5. 3.
[c] *Rom.* 4. 11.
[f] *Gen.* 17. 7.

There were three sorts of Citizens in the old Church of the Jewes, Israelites, Proselytes and Religious men. Israelites were of the seed of *Abraham*, those were bound to circumcision necessarily [g]. Proselytes were Gentiles converted to the Iewish religion, those for the strengthning of their faith did subject themselves also to circumcision and the ceremoniall law. Now there were certain religious men of the Gentiles converted, and embraced the covenant of God, but were not subject to circumcision: such were *Naaman*, and the *Eunuch* and others.

[g] *Gen.* 17. 12, 14.

Why it was abolished.

Now this circumcision after the comming of Christ was abolished. 1. Because all effusion of bloud must cease when Christs bloud was shed. 2. The partition wall was now taken down, and therefore there needed no Signe of difference. 3. The priesthood was changed, and therefore the rites belonging to it also. *Object.* But Christ himselfe is said to be the Minister of circumcision [i]. *Solut.* That was true, 1. As he was given to the Iewes by expiation to performe what was promised to their fathers. 2. He was a Minister not of the Law (which he abolished and fulfilled in his comming) but of the Iewes among whom he was conversant: for he preached not to the Gentiles. He was a minister of circumcision, that is, he was a Preacher among the Iewes, as *Peter* was the Apostle of circumcision. Thus of circumcision made with hands.

[i] *Rom.* 15.

Now concerning circumcision made without hands, five things in this verse may be noted. 1. The persons circumcised, *ye*. 2. The time, *are*. 3. The manner negatively set downe, *without hands*. 4. The forme of it, *putting off the body of sinnes of the flesh*. 5. The efficient cause, *the circumcision of Christ*.

Note.

In generall we may note that the case of the Gentiles is not worse then the Iewes, we want sacrifices, types, oracles, circumcision, &c. but we have the thing signified; before the Law they had the shadow, under the Law they had the Image, after the Law we have the body.

Eight reasons why there be such hard phrases and kindes of speech in Scripture.

Quest. But what should be the reason that the holy Ghost in this place and in divers others useth such hard phrases and darke kinds of speech?

Answ. The Lord of himselfe in many places of Scripture doth use allegories or darke sayings. 1. Thereby to execute upon wicked men a strange and secret curse: *He speakes to them in parables* [k]. 2. The majesty of the matter sometimes denieth to be expresst in more ordinary termes. 3. In allegories

[k] *Matth.* 13. *Esay* 6.

gories the holy Ghoſt doth not only tell the thing, but explicate it by compariſon, as here. 4. The hard places of Scripture are Gods cheſts, wherein he hides his treaſure from wicked men. 5. God hereby provides for the conſtant nouriſhment of the faithfull, that though now they find a ſweet reliſh in the word, yet if they come againe to the ſame word, there is ſuch depths in it, they may find more food in it. 6. God ſomewhat aimes at the humbling of the proud heart of man, and will hereby make him ſee his wants, and many wayes buffet him. 7. To excite in us ſo much the more diligence. 8. Some parts of Scripture are for *an appointed time* [l], and till then *they are ſealed up*. So a vaile is yet drawn over ſome parts of the Revelation in things not yet accompliſhed: ſo it was in *Daniels* time [m]. Thus in generall.

[l] *Heb.* 2. 3.
[m] *Dan.* 12. 8.

Circumciſion without hands is a wonderfull worke of the ſpirit of grace, wrought by the word upon the members of Chriſt, upon their receiving into the myſticall body, by which corruption of nature is wounded, beloved ſins caſt away with ſorrow, and the Sinner received into an everlaſting cõmunion with God and his Saints. Now that there is ſuch a work as this in every child of God, is apparent by theſe places of Scripture, *Deut.* 10. 16. and 36. *Ier.* 4. 4. *Rom.* 2. 26. and this text.

What circumciſion without hands is.

The firſt thing here to be conſidered is the perſons both in themſelves, *yee*, and in their relation to Chriſt, *in whom*, and to other gifts mentioned before, and imported in the word *alſo*.

Ye.] What graces we heare to be in Chriſts members, we muſt looke to it, that they be in us: it was no comfort to the Coloſſians that others were circumciſed with circumciſion without hands, unleſſe it might be truely ſo ſaid of them alſo. Which ſerves for great reproofe of many that neglect the power of all doctrine, which is the application of it to themſelves, but this comes to paſſe either for want of faith [n], or through prejudice [o], or the ſlumbring of the ſpirit, or the love of ſecret ſinne; yea many loſe the power of the doctrine by wandring obſervation how it may ſute unto others.

[n] *Heb.* 2. 1.
[o] *Pſal.* 2. 3. 2 *King.* 9. 11. *Ier.* 29. 26.

In whom.] Circumciſion without hands is onely found in ſuch as are actually in Chriſt, they only wound corruption of nature, and caſt away beloved ſins with ſorrow, this is the difference between temporary faith and juſtifying faith. There are three ſorts of hearers in the City: Some wholly prophane, ſuch as will mend nothing, nor like to heare of mending. Some openly ſincere, profeſſing conſtantly this circcumciſion without hands. A third ſort, partaking of the properties of both the former: for they agree with the beſt in theſe things: 1. In the love of the Miniſtery and Miniſters that preach faithfully. 2. In the taſte of the powers of the life to come, finding the word often of ſingular power, ſo as they receive it with joy and great admiration. 3. In the defence of the truth they ſeeme as forward as any: theſe are neere the Kingdome of God, as the *Scribe* was; theſe are more then halfe perſwaded, as *Agrippa* was; theſe are fired with deſire many times to know what to do to be ſaved, as the *young man* in the Goſpell was; but alas all this brings them within the compaſſe of none of Gods promiſes: and if they looke not to it, fearfull apoſtaſie will be the end of all this, and they may prove moſt ſpiteſull adverſaries of the ſame miniſtery they admired, and proud contemners of the ſame remorſe, with which themſelves were often ſmitten, and ſo their latter end be oftentimes worſe then their beginning.

Queſt. But what doe theſe men want, or what are their defects, that they ſhould be right for all this, having ſuch great affection to the word, yea, even when it is moſt ſincerely taught?

Anſw. Alas there are divers things too apparent in their eſtate. For firſt, they joine not themſelves with ſuch as fear God in fellowſhip in the Goſpel. 2. They ſhunne by all meanes the croſſe for righteouſneſſe ſake. 3. They reſpect

ſpect not all Gods commandements: there are ſome ſinnes they will not leave: there are ſome corruptions they are ſo engaged unto, that they will at no hand leave them. 4. Some of them forſake not the very ſins they ſeeme to deteſt, and ſometimes to cry out againſt, they cry out upon ſwearing, and yet (vile beaſts as they are) they will ſweare ſtill, yea, and that moſt fearefully, yea after many remorſes of conſcience for it. 5. They will not be perſwaded to uſe all Gods ordinances: indeed they heare conſtantly, and to any mans thinking, with great attention, but they pray not in their families, they will not uſe the help of conference, they read not the Scriptures with any order or conſcience, &c. 6. You ſee they are not carefull of their company, they neither ſhun the appearance nor the occaſions of evill, they give not over their going, nor their reſort unto ungodly company. They have not been truely humbled by godly ſorrow for their ſinne. Laſtly, they have ſincerity in reſpect of perſons; in ſome they like it, in others they doe not like it. They *love not all the Saints.*

Alſo] This *alſo* leads us to the former priviledges in Chriſt, and imports that the circumciſion without hands here mentioned is to be accounted a marvellous grace of God, and worthily; for our *judging of our ſelves*, frees us *from the condemnation of the world*; and our dayes of mortification, are as it were the wedding dayes of the ſoule; and godly ſorrow is accompanied *with the ſpirit of prayer*, and *a fountaine of grace is opened*, when our hearts are opened with true contrition. Thus of the perſons.

Are.] This word deſignes the time of this ſpirituall circumciſion; the time for the putting away and cutting off of our beloved ſinnes is in this life, it muſt be now done or never done, beſides till this be done, we can feele no profit or benefit from Chriſt.

The time of circumciſion without hands.

Queſt. The Jewes in the Law did know directly when they ſhould be circumciſed in the fleſh: may not we alſo gueſſe at the time of the circumciſion without hands, when God would have us goe about it, beyond which time it may not be deferred without ſingular danger? *Anſw.* There is a time and it may be known; and it is wonderfull dangerous to ſtand out that time: in generall, the time to humble our ſelves by mortification for our ſins, and ſo to ſet about this ſpirituall circumciſion, is, when God grants us the meanes of ſalvation [o]: more ſpecially when we are preſſed with Gods judgements [p]: or when the mouthes of Gods ſervants are in a ſpeciall manner opened unto us, and *their hearts made large* [q]: or when God diſpenſeth other graces, as temporary faith, love to the word, and joy [r] &c. or when we are ſmitten with the axe of Gods word, and remorſe for ſinne is wrought in us [s]: or when hearing hath kindled in us a deſire and thirſt after the beſt things [t]: or laſtly, when we firſt ſet out to make profeſſion of our being in Chriſt [u].

[o] *Luk.* 14. 17.
[p] *Ioel* 2. 12.
[q] 2 *Cor.* 6. 2.
[r] 2 *Cor.* 6. 2.
[s] *Mat.* 3. 10.
[t] *Eſay* 55. 1. 6.
[u] *Iob.* 15. 2.

Queſt. But may not any man repent at any time? *Anſw.* No. 1. A man may tarry ſo long till he commit the ſinne againſt the holy Ghoſt. 2. Men that goe not ſo far, may yet by obſtinate impenitency provoke God to caſt them into a reprobate ſenſe *. We ſee by experience that the moſt men that pretend to mend afterwards, yet do not, but troopes of men that *forget God go into hell* [x].

**Rom.* 1. & 11. 8, 9, 10. *Eſay* 6. *Matth.* 13. 13.
[x] *Pſal.* 9.

Obiect. But the Scripture ſaith, At what time ſoever a ſinner repenteth him of his ſinne from the bottome of his heart, God will forgive him, &c. *Sol.* 1. Mark the words, they have a limitation, thou muſt repent from the bottome of thy heart, or elſe they comfort not thee. 2. For the extent of the time, in ſo many preciſe words: the text in *Ezekiel* is not at what time ſoever, but in the day that a ſinner repenteth, which is not ſo univerſall, but that it may admit the exceptions before, and though ſome men may and doe repent at their latter end, yet neither all nor the moſt.

Ob. But

Obiect. But yet the Theef repented on the croſſe. *Sol.* Shall one example make thee preſume? why, thou maiſt know that worlds of people when they came to die, did not repent as he did, why ſhouldeſt not thou more fear the example of ſo many not repenting? what is one to thouſands? 2. Thou readeſt that the other Theef upon the ſame croſſe died without repentance. 3. Thou muſt know that an ordinary rule cannot be drawn from an extraordinary inſtance: his converſion was miraculous, one of the ſeven wonders wrought by Chriſt in his death. Chriſt made *Peter* walk on the Sea, will he make thee do ſo too? will he for thy pleaſure darken the Sun, or ſhake the earth, or cleave the rocks? &c. Thus of the time.

Without hands] Two things may here be noted.

1. That that is not circumciſion which is outward, made with the hands of man, but that is true circumciſion which is inward. Hence there is two ſorts of Iſraelites: the one is a carnall Iſraelite, *out outward*; the other is a true Iſraelite, for he is *one inward in his ſpirit*. As it was then, ſo it is now, the carnal Iſraelite hath the name of Iſrael, and the ſign of true circumciſion; as then the circumciſion in the fleſh, ſo now baptiſme: and beſides they profeſſe to be the ſeed of *Abraham*, and they ſpeak fair of God and heaven. *Q.* But what are the principall defects of the carnall Iſraelite? *Anſw.* 1. He reſts in the work done, he leans himſelf upon the externall work of holineſſe: he ſerved God, for he was at Church: he is regenerated, for he was baptized; he hath prayed to God, for he ſtretched out his hands. 2. His praiſe is of men and not of God. 3. He wholly neglects the power of godlineſſe, and the exerciſes thereof. 4. He is diſordered in his life, laden with iniquity. 5. He is ſenſeleſſe or incorrigible under publick judgements. 6. He uſually oppoſeth and perſueth him that is *born after the ſpirit*.

The defects of the carnall Iſraelite.

2. We may note here that God is not tied to means, he can work without hands. What is then the eſtate of wicked men? no hands of men or Angels can make them happy, it is a work done without hands. Oh how honourable is the work of mortification of a ſinner? it was a glorious work to make theſe huge heavens, and this mighty earth without hands: ſuch is the glory of our ſpiritvall circumciſion; we ſee alſo here how little beholding the Kingdome of Chriſt is to this world: their hands will not be gotten to ſet it up. God muſt doe it without hands. Laſtly, we ſhould learn in all eſtates to live by faith and reſt upon God, whether in affliction or tentation, or mortification of ſin, though we ſee not means, yet let this comfort us, God can help us without hands. And thus of the inſtrument of circumciſion, as it is here ſet down negatively.

Putting off the body of the ſins of the fleſh] Here is the form of this circumciſion without hands: it lies in the mortification of the body of ſins that are in the fleſh. Where note 1. the matter to be mortified, *the body of ſins*. 2. The manner, it muſt be *put off*.

The fleſh]

The practices of the fleſh.

The fleſh is one of the three great enemies of God and mans ſalvation, it is a trecherous domeſticall enemy: as it is trecherous, ſo it is tyrannicall, it will not be pleaſed unleſſe it raign. A moſt ſecret enemy, for ſhe ſits at the fountain and poiſoneth all: moſt faithfully ſhe lets the Devil, and permits him to ſet up his holds and fortifications in the mindes of men: and is never quiet till it bring the ſoul into actuall high treaſon againſt God. It is the fleſh that cauſeth whoredomes, murder, drunkenneſſe, and all diſorders. She oppoſeth all the ways of goodneſſe, both by objecting againſt them, and by making *evill preſent*, ſhe *favours not the things of God*, nor *can underſtand them*. It is ſhe that makes the *Law unpoſſible to us*? what with her *vaile of ignorance*, and the *ſtoutneſſe and hardneſſe* ſhe diffuſeth upon our hearts and ſpirits, ſhe makes the ſervice

vice of God to ſeem *almoſt* always *evill* unto us. Yea if ſhe get into her throne ſhe dare exalt her ſelf againſt God, and judge even God himſelf, and his will, counſell, providence, and people; her very *wiſdome is enmity againſt God.* And ſo infectiouſly vile is ſhe, that ſhe diffuſeth her poiſon to our very poſterity, ſo as we beget a very race of rebels: and in all this ſhe fortifies her ſelf by all advantages, from evil example, or by riches, and worldly greatneſſe, or carnall wiſdome, or ſucceſſe in ſinning, yea rather then ſhe will be ſubdued or much purſued, ſhe will entrench her ſelf under the very colours of Chriſt, making her pretence of following him in words, that ſhee may more ſecurely follow her own luſts in deed. This ſhe doth, and thus ſpoils the image of God in us, and makes us moſt filthy and loathſom, and ſo opens the doore of our ſoul unto Satan, that our hearts are made a very ſtie for unclean ſpirits to dwell in, and thus ſhe will do if ſhe be not mortified, till ſhe bring men to hell and eternall condemnation there.

Courſes for taming the fleſh. *Eſay* 40.6. 1 *Pet.* 1.2,4. 1 *Cor.* 1.

Now for the taming of the fleſh, God hath taken many excellent courſes: 1. He hath laid a neceſſity of mortality upon it, all fleſh muſt know it is but graſſe. 2. To croſſe the glory of the fleſhly, the Lord of purpoſe when he chooſeth heirs of ſalvation, will not take many of thoſe the fleſh commends for mightineſſe, or nobleneſſe, or wiſdom, or the like. 3. God hath ſet a ſtanding curſe upon the chief things deſired by the fleſh, ſo as they cannot be uſed, but with a kind of experience of their vanity, and loathing, and vexation of the ſpirit. 4. He hath enacted terrible decrees againſt ſuch as walk after the fleſh, and gives proclamation that he will certainly judge men for all the practiſes of the fleſh. 5. He placeth his Spirit within us to luſt againſt the fleſh. 6. He ſent his Son to take the ſimilitude of ſinfull fleſh, that in the fleſh he might ſubdue the fleſh. Laſtly, he hath ſhewed us ways, what we muſt do that we might tame and ſubdue the fleſh: as when he telleth us, firſt, that we muſt be ſober, that is, moderate in meat and drink, and recreation and apparell, and what elſe may hamper the fleſh. 2. That we muſt put no confidence in the fleſh. 3. That we muſt mortifie it, by confeſſion of ſin, and godly ſorrow, with ſtrong cries calling upon God for help againſt it. 4. That we muſt ſearch the records of Gods promiſes, and by faith lay hold upon him. For till we can ſhew a better draught of happineſſe then the fleſh doth, we doe in vain goe about to charm it. 5. We muſt ſilence it: not ſuffer it to object, or excuſe, or extenuate, or deny.

Eccleſ.

2 *Pet.* 2.9,10. *Eccleſ.* 11.9.

Rom. 8.3.

Hitherto in generall of the fleſh and the mortification of it. Now more ſpecially we muſt conſider here, 1. the matter to be mortified, viz. the *body of ſins.* 2. The manner, in the words *put off.*

Sinnes] Two things may be here noted; the one is implied, the other is expreſt: that which is implied is, that God doth not require this circumciſion in other things but only in ſins. 1. Regeneration doth not oppoſe the fleſh in the ſubſtance of it: we are not required to cut off any parts of the body, nor to deſtroy any faculties of the ſoul; and the ſame I ſay of the complexion or conſtitution of the body, it doth not require the melancholy man ſhould be made ſanguine. 2. This circumciſion reacheth not to the naturall deſires of the fleſh, I mean ſuch as are needful to the being of nature, as to eat, ſleep, &c. 3. Nor to the morall projects. 4. Nor to the remainders of ſpirituall light, as ſparkles of Gods Image. 5. Nor to the outward neceſſary helps of life, as horſe, land, friends, &c. onely it reſtrains thoſe when they are hinderances to godlineſſe. The uſe is therefore wiſely to diſcern between the meere naturall defects ariſing from the conſtitution of our bodies, and the ſins and diſorders of our ſouls: for this ſpirituall circumciſion will not cure mens bodies, but onely ſanctifies mens minds.

Again, we ſhould learn of God here how to deal with our enemies: he diſtin-

diſtinguiſheth between nature and the ſin of nature: ſo ſhould we; we ſhould oppoſe their ſins, but love their perſons.

The ſecond thing here to be noted, is, that our ſins are from the fleſh; yea if the fleſh did not by defect, action, approbation or conſent, give way to ſin, the Devil and the world could faſten no ſin upon us. Divers perſons ſhould be informed herein: when they fall into grievous evill, they cry out of their ill luck, or of ill counſell, or ill company, or of the Devill; but they ſhould indeed cry out of their own ill nature, for the reſt could not have hurt them, but by the wickedneſſe of their own diſpoſition: and we ſhould all grow ſuſpitious of the fleſh and his motions, reaſons, deſires, &c. and in time to mortifie her with all her luſts.

Body of ſins] He ſaith not onely that there are ſins in the fleſh, but a body of ſins: that is, a huge maſſe or lump of ſins, linked together as the members of our body are. The ſins of the fleſhly may be called a body in divers reſpects.

1. In reſpect of that harmony and union of ſins one with another in practiſe, ſo as if one ſin be practiſed, many will accompany it: as in *Adams* ſin, the ſin was to eat the forbidden fruit; but that would not be alone, but was attended with doubting of Gods Word, with faith in the Devil, with moſt inordinate pride or deſire to be like God, with diſcontentment with their preſent condition, with vile ingratitude, with apoſtaſie from all righteouſneſſe, with profanation of the Sacrament, with wilfull murther of all their poſterity, and evil concupiſcence. *Cain* was angry that God did not accept his prophane ſacrifice, but would this Sin be alone? no, for there follows it the hatred of his brother, the falling of his countenance, the rejecting of Gods admonition, coloured hypocriſie, murther, and blaſphemy. When deſire of gain infects the hearts of Trades-men, we ſee by experience, it will not be alone, a number of tranſgreſſions grows with it, as love of the world more then God, neglect of ſincerity in the uſe of Gods ordinances, ſwearing, breach of Sabbath, rigorous dealing with inferiours, unmercifulneſſe to the poore, ſelling by falſe weights and meaſures, uſury, if not otherwiſe yet in ſelling time, deceit, lying, oppreſſion by ingroſſing of wares or incroaching upon the trades of others.

2. In reſpect of union in continuance after they are committed, thy ſins committed vaniſh not, but by adding ſin unto ſin, thou makeſt up a very body of ſin, and ſo in Gods ſight they ſtand compacted together as the very limbs of a monſter.

3. Theſe ſins may be called a body, becauſe they are committed by the body, as the externall means of them.

4. The maſſe of ſin in the fleſhly man may be called a body of ſins, for that it hath many things like unto the body of man: or many compariſons may be taken from the body of a man to expreſſe the ſins of the fleſh. As the body of man is a fair ſubſtance made of baſe matter: ſo ſin in it ſelf is moſt vile, though it be coloured over by the devil or the world with the fair proportion of profit or pleaſure. And as there be many members in the body, ſo there are in the ſin of the fleſhly man: as ſome members in the body are outward, ſome inward, ſo are our ſins. As men would be aſhamed of their bodies, were it not for their clothing, eſpecially if there be any deformity: ſo would men of their ſins, were it not for their great places, or fair excuſes, and wretched ſhifts they have to hide their deformities. And as the body of the priſoner in a dungeon is alike a true body, with his that ſitteth on the throne: ſo ſins that are ſecret, that are never ſo cloſely committed, are ſins, as well as ſuch as are openly done. As his body is a true body, that yet wants a legge or an arm: ſo it is in ſome, though they be not mur- *Simile's.*

therers or adulterers, yet they may have a body of ſin in them. As the naturall body cannot live, if you take away food and clothing: ſo neither would ſin, if we did not love it, approve it, defend it, excuſe it, and if we take away carnall reaſon, and ill company. And as the body of Princes is better clad then the bodies of poor men, yet it is alike, a body of clay and corruption: ſo are the ſins of great men, though men do not ſpeak ſo openly of them.

Vſes. Now for uſe of all. Firſt, here we may ſee a difference between the ſins of the regenerate, and the ſins of the unregenerate: in the godly after calling there is not a body of ſins, the neſt of ſin is ſcattered, ſin is not in his full ſtrength, he doth not *give his members as ſervants to unrighteouſneſſe.*

Secondly, here men may try the truth of their repentance; that is not true repentance, that mortifies ſome one or few ſins, but that which mortifieth a whole body of ſins.

Thirdly, this ſhews the greatneſſe of Gods mercies, that can forgive or take away a whole body of ſins and tranſgreſſions.

Laſtly, this may be a great comfort to afflicted conſciences, that cry out of the multitude of their ſins: if thy ſins were as many as the ioynts of thy body, and as ſtrong as the body of *Goliah*, yet the Lord can forgive, and true repentance will pull them down. This is the matter to be mortified, the manner follows.

How ſin muſt be put off.

Put off] Sin muſt be put off as the begger puts off his ragges, and as the Maſter puts off his falſe ſervant, and as the Porter puts off his burden, and as the Husband puts off his vitious Wife, and as the Serpent puts off his skin.

Four things in mortification.

There are four things in mortification diſtinct. The firſt is the diſlike of ſin: the ſecond is the confeſſion of ſin: the third is the godly ſorrow for ſin: the fourth is forſaking of ſin; this laſt is here meant, by putting off of ſin: and this the Lord ſtands upon, as a thing he will never diſpenſe with the want of it: as theſe places ſhew, *Prov.* 28.13. *Eſay* 55.8. *Jerem.* 7.3,4. *Eſay* 1.16,17. *Pſal.* 119.9. *Epheſ.* 4.22, *&c.* 1 *Pet.* 4. 1,2,3,4. *Ezech.* 18. 33. and there are exceeding comfortable promiſes made to ſuch as are upright in the deſire and indevour hereof, *Prov.* 28.13. *Eſay* 55. 8, *&* 27.9. *Ioel* 2.12,13. *Eſay* 1.18.

What the fleſh doth in the godly.

Queſt. But can the fleſh be ſo mortified, and ſin ſo put off, that it ſhall ceaſe to be any more in this life? *Anſw.* No, for even in the children of God, the fleſh will raiſe infirmities, it will let the underſtanding, it will be framing evil thoughts, it will luſt againſt the ſpirit, it will not always allow what good is done, or to be done; it will preſent evill, when good is to be done; it will rebell againſt the law of the minde; yea, ſometimes the ſoul of the poor ſinner is led captive for a time, by his imperious fleſh.

When ſin is put off.

Queſt. But how can it then be ſaid to be put away? *Anſw.* Sin is put away, firſt, if it *reign not*, nor hold a conſtant *dominion* over us: it may be put away even when it leads us captive, if it be an unwilling captivity, if the power of it ſeem unto us, as a moſt baſe ſervitude. It is put away, if men take *no care to fulfill the luſts of it.* Secondly, if there be a conſtant combat in ſome degree againſt it: if we finde a ſtriving, and a conſtant fighting againſt the corruptions of our nature: if we pray againſt it, judge our ſelves for it, and mourn over it, with an unfeigned deſire to forſake it: this deſire to be put off, is one true degree of forſaking of ſin.

Sin is put off five ways.

That this may yet be better underſtood, we muſt know that ſin is put off five ways even in this life. 1. *Sacramentally*, in the ſign, covenant, and ſeal, that is in Baptiſme. 2. *In the guilt of it*, though not in the act of it; thus God puts off, by not imputing. 3. *In act too, by inchoation*, though not perfectly. 4. *Perfectly*, though not in us, yet *in Chriſt* our head it is already put away, in his

his perſon, though not in ours. 5. It is put away *in hope*, in that we doe by hope wait for an abſolute and full redemption from all ſinne and miſery. Thus of the forme of this circumciſion: the efficient cauſe followes.

By the circumciſion of Chriſt] There is a twofold circumciſion of Chriſt. Firſt, that which he ſuffered in himſelfe. Secondly, that which he workes in us; the vertue of the firſt is a great cauſe of the ſecond.

A twofold circumciſion of Chriſt.

Queſt. But why was Chriſt circumciſed, ſeeing there was no cauſe of circumciſion in Chriſt: for nothing could be ſignified by it, ſeeing he was the Meſſias himſelfe, perfect God and man, nor was there any impurity in him, the amputation whereof ſhould thereby be ſignified; he was a Lamb without ſpot, a high Prieſt ſeparate from ſinners, the covenant of the promiſed ſeed was in him fulfilled, and he came to aboliſh circumciſion: and laſtly, tis he that circumciſeth the hearts of others.

Why Chriſt was circumciſed.

Anſw. 1. Chriſt was circumciſed, thereby to ſhew himſelfe to be true man. 2. Thereby to honour the inſtitution of circumciſion, as he had done other parts of the Law. 3. That the Iewes might not cavill, and ſay, they would not receive an uncircumciſed Chriſt. 4. To commend the vertue of obedience by his example. 5. That he might beare the burthens of them, that being under the Law, were not able to beare the burthens of the Law: God by this ſigne as by an initiating rite, did ſubject himſelfe to the Law, he hereby profeſſing himſelfe a ſervant to the Law to make us free. 6. He was circumciſed and baptized, to ſignifie his union with both Churches, both of the old and new Teſtament, and that he came *of twaine to make one*. 7. To ratifie and ſanctifie the circumciſion of the Fathers, as his Baptiſme now ſanctifieth ours. 8. To ſignifie the cleanſing of our nature, eſpecially by bearing of the imputation of our impurities. 9. He did in his circumciſion begin to ſatisfie God, by thoſe firſt fruits of his bloud, it was as an earneſt or pledge of his bloud, to be more plentifully powred out: it was a part of his humiliation, and of the price of our ſinnes. Laſtly, he was circumciſed, that our hearts by the vertue of it, might be circumciſed: for as his death killeth ſinne in us, and his reſurrection raiſeth us up to newneſſe of life, ſo doth his circumciſion circumciſe our hearts.

Hence we may gather comfort againſt the difficulties of mortification, for Chriſt will be pleaſed to derive vertue from his owne circumciſion: yea it is a pledge to aſſure us, that as certainly as he was circumciſed himſelfe, ſo he will ſee to it, that our hearts be circumciſed: if we will caſt our ſelves upon him, and by faith come unto him, there is no ſinne ſo lincked, but in Chriſt we may have ſome deliverance from it. On the other ſide, it ſhewes the miſery of all ſuch as live in the love of their ſinnes, and mind not mortification: this ſhewes they are not in Chriſt yet, for they cannot be in Chriſt, except they be circumciſed. Laſtly, it may ſerve for inſtruction at once to all that hope for freedome in Ieſus Chriſt, to ſhew the proofe of their intereſt by their circumciſion ſpiritually; and to ſpeake diſtinctly of it, we muſt underſtand that the Lord that requires this circumciſion of us, extends his precept, both to the heart *, and the eares ˣ, and the tongue: and contrariwiſe complaineth of uncircumciſed both heart, and eares, and lips ʸ: in the heart we muſt eſpecially looke to the circumciſion, or mortification, 1. of ignorance; 2. of wicked thoughts; 3. immoderate care; 4. prophaneneſſe of Gods ſervice in a wretched ſecurity, or a neglect of inward worſhip; 5. diſordered affections, as luſt, anger, ſuſpition; 6. diſcontent with our eſtate; 7. unbeleefe. Now for our eares, they muſt be circumciſed, 1. in the unpreparedneſſe, or want of attention in hearing the word; 2. in receiving tales; 3. in communicating with the ſinnes of others, by a willing hearing of their wickedneſſe. Laſtly, looke to the circumciſion of the tongue, and that in the care to avoide, 1. the polluting of

* *Ieremi.* 4. 4.
ˣ *Ierm.* 6. 10. & 7. 51.
ʸ *Exod.* 6.

The ſinnes in the heart to be circumciſed. Sinnes in the eares to be circumciſed. Sinnes in the tongue to be circumciſed.

Gods name, either by ſwearing or blaſphemie; 2. raſh cenſuring; 3. rotten ſpeech; 4. lying; 5. bitter and furious words, and the ſpirit of contradiction; 6. flattery; 7. tale-bearing; 8. idle and vaine words. And thus much now of the ſpirituall Circumciſion, and of the 11. verſ.

VERS. 12. *In that ye are buried with him through baptiſme, in whom ye are alſo raiſed up together through the faith of the operation of God, which raiſed him from the dead.*

IN the former verſe the Apoſtle hath laid down the firſt reaſon, & directed it principally againſt Iudaiſme: we have ſpirituall circumciſion in Chriſt, and therefore we need not carnall circumciſion, and ſo by conſequent none of the Ceremoniall Law. Now in this verſe he meeteth with objections.

Ob. 1. The reaſon ſeemeth not to follow, they were ſpiritually circumciſed, therefore needed not the outward, for ſo was *Abraham*, yet he received outward circumciſion. *Anſw.* The reaſon is of no force now in the New Teſtament, becauſe Chriſt hath appointed another Sacrament in ſtead of it, for *we are buried with Chriſt by Baptiſme.*

Ob. 2. But was not Circumciſion a more lively ſigne? *Anſw.* It was not; which he ſheweth to be true, both in reſpect of mortification, and in reſpect of vivification, Baptiſme lively repreſenting and ſealing unto both.

Queſt. But have all that are baptized, theſe things ſignified by Baptiſme? *Anſw.* They are offered to all, but they are enjoyed onely by ſuch as have faith in the operation of God.

Queſt. But how may our faith be ſupported in beleeving thoſe things ſhadowed out in Baptiſme? *Anſw.* Two wayes: Firſt, if we conſider *Gods operation*: ſecondly, if we conſider *Chriſts reſurrection.* This is the briefe order and dependence of this verſe; ſo that here he intreates of Baptiſme, both by the effects, and by the cauſes: the effects are ſpirituall buriall, and ſpirituall reſurrection: the cauſes are three, faith, the operation of God, and the reſurrection of Ieſus Chriſt.

Buried together with him,] Three things may be here noted: 1. the buriall of Chriſt: 2. the buriall of the Chriſtian: 3. the union of both. For the firſt, that Chriſt was buried, was ſtoried by the Evangeliſt [a], and fore-ſignified by *Ionas* as a type [b], & fore-prophecied of by *Eſay* the Prophet [c]: he was buried in *Ieruſalem*, the place where the dying Sacrifices had given warning of his death, but it was without the Citie, both to anſwer the type, *Levit.* 16. and to ſignifie that his ſufferings belonged to *Gentiles*, as well as to *Iewes*: Hee was buried in *Calvarie*, the place commonly appointed for condemned men (and not in *Hebron*, where ſome thinke *Adam* was buried:) to note that his death was to be availeable for the condemned men of *Adam*, as well as for *Adam* himſelfe: He was buried in another mans grave, to ſignifie that he dyed for other mens ſinnes.

[a] *Iohn* 19.
[b] *Mat.* 12. 39, 40.
[c] *Eſay* 53. 9.

Now for the ſecond, *viz.* the buriall of Chriſtians; they may be ſaid to be buried even whiles they live (for the buriall of the body he cannot meane here) in divers reſpects.

1. In reſpect of diſgrace and reproach: the throats of wicked men are often *an open ſepulchre* [d], into which if the names of the godly fall, they are buried for the extremity of diſgrace and reproach with which they cover them.

[d] *Pſal.* 5.

2. In reſpect of *abnegation*, or the deniall of the love and care for earthly things: and ſo we are buried to the World, when like dead men we care not for it, but devote our ſelves to the contemplation of heavenly things.

3. In reſpect of *mortification* of our ſinnes: the Scripture by divers metaphors expreſſeth the divers degrees of mortification. For, firſt, there is the woun-

wounding of ſinne, when the ſinner is pricked with remorſe by the Law. Secondly, the condemning of ſinne, when the ſinner keeping a ſpirituall aſſiſe, doth examine, confeſſe, and judge himſelfe guilty before the Lord. Thirdly, the crucifying of ſinnes, when the ſinner racks his own ſoule by godly ſorrow, driving in the nayles of Gods threatnings, with acknowledgment of his own deſerts, and reſtraining his fleſh through a ſpirituall revenge, not caring to expoſe himſelfe to the ſhame of the World, ſo that in Chriſt he may find atonement for his ſinnes. Fourthly, the killing of ſinne, when the ſinner puts off the body of ſinnes, and forſaketh his evill ways. Now then after this followeth the laſt degree, and that is here the *buriall of ſinnes*. Certainly there remaines even after true repentance in the very godly, a great deal of hidden corruption of nature, inward wandrings, and diſtractions after the world, ſudden evill propoſitions againſt God, or his Word, or providence, or preſence, or promiſes, or people, impatience, ſecret pride, and ſometimes hypocriſie; a frequent rebellion within againſt good duties, unthankfulneſſe, frequent omiſſions, either of holy duties, or the care of the power of them, haſtineſſe, or anger, impure deſires, thoughts of revenge, beſides a great deale of diſorder, he may find in himſelfe both at home and abroad. Now it is not enough nor may he reſt in the former repentance, but he muſt proceed even to the removing of theſe remainders of corruption: death commonly ariſeth out of the diſeaſe of ſome one part, but buriall covers all. The worke of reformation & repentance, many times begins at the care of ſome few principall ſins: but we muſt never be quiet, till we bury the whole old man with his workes; ſo that in one ſenſe, the buriall of ſins, is nothing elſe, but the progreſſe of mortification. Again, after we have forſaken our ſinnes, to bury them, is to keep a diligent watch over our nature, and to take down our fleſh, yea, ſometimes with refraining of lawfull delights or pleaſures. Further the buriall of ſinne, it may import our care, after we have left our ſinnes, to remove them out of ſight; both out of Gods ſight, by ſuing out our pardon, and out of the ſight of our conſciences, by quieting them in the application of the bloud of Chriſt, and the promiſes of grace, and out of the ſight of others (ſo farre as our ſins were ſcandalous alſo) by ſhewing forth our repentance, and care to avoyd all appearance and occaſions of like ſinning. Great is the glory and happineſſe of Chriſtians, that have attained to this buriall of ſinne, for theſe ſerve God in a neer acquaintance with him, theſe have *overcome the World*, theſe can *ſtand* before *death* and *judgement* unappalled, theſe are mighty in the *power* of Gods Ordinance, theſe know *the ſecrets of the Kingdome of God*, theſe are without the reach of the *Law*, and feele not the ſting of croſſes, theſe are had in ſingular honour with God, and the holy Angels of Heaven, and the providence of God is uſually eminent towards theſe. Now for the third, might ſome one ſay, what hath the Chriſtians buriall to doe with Chriſt, how is there any relation between them? *Anſw.* Our ſpirituall buriall in the progreſſe of mortification depends upon Chriſt divers ways. 1. In that he hath required and made gracious promiſes to it. 2. In that the efficacie of the meanes by which it is wrought, comes from Chriſt. 3. In that it is accepted of God onely for Chriſt and through his intereeſſion. 4. In reſpect of example, he was buried as well as we. But chiefly in reſpect of vertue, our buriall of ſin is wrought by a vertue ariſing from Chriſts buriall in the grave.

Of the buriall of ſinne.

Their priviledges that have attained to the buriall of ſinne.

How our ſpirituall burial depends upon Chriſt.

The Uſes of all this followes. Firſt, for information; here we may ſee how God ſtands upon mortification: and that men muſt not think always they have done enough, when they have left their faults; and withall we may ſee how dangerous a courſe they take, that ſo ſoone give over the exerciſes of mortification: for by this meanes we cauſe the old ſinnes many times to breake out again, and their conſolations are ſmall, and ſeldome; croſſes daily

Vſes.

The ſtate of ſuch as neglect mortification.

trouble them, and the heart is often grieved and griped with feare and terrible doubts, or elſe they are quickly over-grown with a ſpirit of ſlumber.

Diſſimilitude in two things.

Secondly, for inſtruction, to be carefull to bury our ſinnes: but here take heed of the diſſimilitude, for in ſome things the compariſon cannot hold: as here in two things; for firſt when we bury the bodies of our friends, we bury them in hope they ſhall riſe again. And ſecondly, we mourne becauſe we muſt part with them; but both theſe muſt be denied here. It is the property of the wicked, to part with their ſinnes with ſorrow, becauſe they muſt leave them: or elſe with hope that at length they may return to them againe. But let all ſuch as feare God be otherwiſe minded: eſpecially let us learne from this compariſon of buriall to advantage our ſelves in what we may in mortification: if the Maſter be buried, we know all his ſervants will attend the funerall: ſo is it with us in the mortification of ſinnes, if we light upon the maſter ſins and drag them to the grave, we ſhall be ſure of all the attendants, they will follow to the funerall. The *Iews* manner was to bury with Odours, ſo ſhould we, our Odours and ſweet ſmelling Prayers offered up in the mediation of Chriſt. And howſoever this worke may ſeeme difficult, yet God many times ſtrangely relieves our infirmities. After *Iezabel* was caſt downe and dead, they had not been long within, but ſending out to bury her, they found nothing but the ſkull, and her feet, and the palmes of her hands: ſo many times would it be with us, if we caſt downe the *Iezabels* our ſinnes, when we come to finiſh our mortification, we may by the ſtrange help of God find the body of the Maſter gone we know not how, ſo as we ſhall not be troubled, unleſſe it be with ſome ſkull, or feet, or palme of ſinne. But certainly though this kind of buriall be ſomewhat difficult, yet it is the true buriall place of Kings: the moſt noble funerall that can be.

Note this rule.

Similitudes.

Thus of the firſt effect. The ſecond is in the next words.

How many wayes Chriſt raiſeth men up.

In whom yee are raiſed up together] Chriſt is ſaid to raiſe men up divers wayes. 1. When he awaketh men out of their naturall Lithargy, or ſpirituall ſleepineſſe and ſecurity in matters of religion, thus *Epheſ.* 5. 14. 2. When he brings forth the minde of man out of the dungeons of ignorance, and ſhewes them the light, *Eſay* 60. 1, 2. 3. When he cures men of diſcouragements and diſcomforts under their croſſes, *Pſal.* 41. 10. 6. 4. When he recovers the Church from ſecurity or relapſes either ordinary or extraordinary, *Cant.* 1. 10, 11. *&c.* and 5. 3. 5. *Prov.* 24. 15, 16. 5. When he incourageth men to holy duties, *Cant.* 7. 12. but principally there is a foure-fold Reſurrection. The firſt, is out of deſperate croſſes, *Eſay* 26. 19. The ſecond, is the lifting of men up to ſome ſpeciall callings in the Church, *Matth.* 11. The third, is the reſurrection of our bodies at the laſt day. And the laſt is the reſurrection of the ſoule unto holy graces and duties: this is called the firſt reſurrection, and is meant here in this place, and *Rom.* 6. 4. but moſt uſually we ſay there is a twofold reſurrection: the one from the corruption of the fleſh, the other from the corruption of ſinne; this latter is here meant, and this belongeth to vivification.

A fourefold reſurrection.

Now this firſt reſurrection muſt be conſidered, either in it ſelfe, or in the union or relation of it. In it ſelfe, and ſo there is a double reſurrection. Firſt, *the reſurrection of graces*: ſecondly, *the reſurrection of duties*. For the firſt, there are certaine graces, which are not in heart of man by nature, which by the mighty power of Chriſt, are wrought in the hearts of ſuch as are truly converted, and are actually the members of Chriſt: As firſt a holy inquiry after God, *Hoſea* 2. 5. *Ier.* 50. 4. Secondly, a holy wiſedome in ſpirituall things, *Iames* 3. 17. Thirdly, a lively faith in the favour of God in Chriſt. Fourthly, a holy delight, and meditation in the Word of God, *Pſalme* 119. 10, 11. 128. and 27. 4. Fiftly, a lively hope of an eternall inheritance, 1 *Peter* 1. 3. Sixtly, a holy

The reſurrection of graces.

A reſurrection of 13. graces in a child of God.

a holy love of Gods children, 1 *Ioh.* 3.14. ſuch as is required *Ro.* 12. 9, 10, 11. Seventhly, godly ſorrow for ſinne, 2 *Cor.* 7. 10. Eightly, unſpeakable and glorious joy even in affliction, *Rom.* 5.2. 1 *Pet.* 1. 7, 8. Ninthly, a holy contempt of the World, and ſinne, and ſinfull perſons, *Pſal.* 15. 4. 1 *Iohn* 2. 19. Tenthly, a holy reverence and feare of God and his goodneſſe, *Hoſ.* 3.5. Eleventhly, a holy zeale and fervency of affections, eſpecially in the ſervice and worſhip of God. Twelfthly, a holy love even of enemies. And laſtly, a holy deſire to be diſſolved, and to be with Chriſt. Now for the effecting of theſe the ſpirit of Chriſt is called in reſpect of wonderfull working, the ſpirit of God, and of glory [g], the ſpirit of power, of love, and of a ſound mind [h]. The ſpirit of Prayer or deprecation [i]. And the ſpirit of revelation [k]. Thus of reſurrection of graces. Now concerning reſurrection of duties.

We muſt know that there are divers duties which the naturall man wil never be brought unto, in which lieth the very power of godlineſſe, and the experience of all ſound and ſaving conſolation. Now theſe duties may be three wayes conſidered. 1. As they reſpect holy life in generall. 2. As they reſpect piety to God. 3. As they reſpect righteouſneſſe to men. For the firſt, there are foure things wherein the lives of Gods children differ from all others. 1. In the manner. 2. In the matter. 3. In the meanes. 4. In the ends of holy life. For the manner, three things are eminent. 1. That they are devoted and conſecrated to holineſſe [l]. 2. That they delight and *love to be Gods ſervants* [m]. 3. That they have their converſation in *ſimplicity and godly pureneſſe* [n].

For the matter, they *have reſpect to all Gods Commandements* *, and doe indevour after inward holineſſe [o], as well as outward: beſides they *live by faith* [p] in ſome meaſure, which is a way of holineſſe altogether unknown in the practiſe of wicked men. And for the meanes of holineſſe the godly have a recourſe to a threefold fountaine of ſanctity with ſuch a ſincerity and conſtancy, as no wicked man can attain it: *viz.* the *Word* [q], *Prayer* [r], and the *Sabbath* [ſ]. And for the end of their obedience, their *praiſe is of God, and not of men*; having a maine reſpect alwayes to exerciſe themſelves, ſo as they may have a conſcience void of offence, towards God, or towards men [t]. Thus of holineſſe of life in generall.

Now in reſpect of piety to God, it is a very reſurrection through the power of Chriſt, to bring a man to acknowledge God, and his truth, and glory, againſt reaſon, profit, or pleaſure: to make a man *walke with God, ſetting the Lord alwayes before him*: to bring the will of man to a holy ſubjection to Gods will, in croſſes, temptations, wants, &c. but eſpecially to *create* in man that ſincerity of *worſhipping God in ſpirit and truth* without hypocriſie.

And as for righteouſneſſe, in that part of it, that concernes either mens owne ſoules, or the ſoules of others, how is all the unregenerate mankinde dead? It is the worke of a godly man only *to ſerve the brethren by love*: onely the members of Chriſt, can in their calling deny profit and pleaſure, and make the particular calling ſerve the generall: but eſpecially in the combat againſt concupiſcence, onely the godly doe make conſcience of it.

And howſoever in the matter of holy duties, there are ſtrange imperfections in the very godly, yet their deſire, Prayer, purpoſe, and indeavour, is to approve themſelves to God herein, and they do attain to it in ſome comfortable beginnings; and they goe on with a holy increaſe, both of ſtrength and deſire. Whereas it is evident by divers Scriptures, that wicked men are dead men in the former reſpects, as would appear if we ſhould examin particularly: for they *ſeeke not God* *. They reſpect not the Word of God aright [x]: nor can they *love the brethren* [y]. Though they *be ſmitten, yet they will not ſorrow* after God [z]. And for the moſt part, they are *lukewarme* without true *zeale* [a]. Their mindes

[g] 1 *Pet.* 4.14.
[h] 2 *Tim.* 1.7.
[i] *Zach.* 12.12.
[k] *Epheſ.* 1.18. The reſurrection of duties in a Child of God of divers ſorts, in which he differs from the wicked.
[l] *Revel.* 12.1.
[m] *Eſay* 56.
[n] 2 *Cor.* 1.12. & 11.3.
* *Pſal.* 119. 31.
[o] *Mat.* 5.6.
[p] *Rom.* 1.16.
[q] *Pſal.* 1.2. *Luke* 8.15.
[r] *Gal.* 4.6.
[ſ] *Eſay* 56.
[t] *Rom.* 2.26.
[u] *Acts* 24.16.
* *Pſal.* 14.1.
[x] *Ier.* 6.10.
[y] *Ioh.* 15.19.
[z] *Ier.* 5.2.
[a] *Revel.* 3.

mindes are covered with a *vaile* [b]. They are without *hope* [c]. Neither have all theſe men *faith* [d]. And for the want of holy duties, it uſually ſeemes evill unto them to ſerve the Lord. They are *ſtrangers from the life of God* [e]. They *call not upon the name of God* [f] *with a pure heart*: neither take *they heed of Gods Sabbaths*. But it were too long to run to particulars in matter of duty, ſeeing the Scripture every where paints out the ill lives of all wicked men.

[b] *Eſay* 52.8.
[c] *Epheſ.* 2.12.
[d] 2 *Theſ.* 3.2.
[e] *Epheſ.* 4.17.
[f] *Pſal.* 14.4.

In whom] *Doct.* The vertue by which Chriſtians are raiſed is from Chriſt.

Queſt. But what is there in Chriſt which diſtinctly cauſeth this reſurrection in the Chriſtian, or plucketh up his heart to the care of holy graces or duties?

Anſw. 1. The vertue of Chriſt. 2. The ſpirit of Chriſt. 3. The example of Chriſt. 4. The interceſſion of Chriſt. 5. The loving invitations and allurements of Chriſt. And 6. the reſurrection of Chriſt. And laſtly, the ſecond comming of Chriſt is like a Load-ſtone to plucke up the deſires and affections of Chriſtians unto the ſtudy of heavenly things.

Thus of the doctrine of the Chriſtians reſurrection.

Vſe. For terrour.

1. Hence may preſumptuous ſecure wilfull ſinners gather ſecret terror and anguiſh: where is thy ſpirituall buriall in this life? where is the firſt reſurrection? It is moſt certain, if this worke, this ſtrange worke, be not wrought in thee, thou art in the power of the ſecond death, without God, without Chriſt, without hope. And here thou mayeſt ſee the vanity of all thy ſhifts: for doſt thou ſay, thou ſeeſt no ſuch wretchedneſſe in thy ſinfull courſe? why, this doctrine tels thou art dead whiles thou liveſt, and how canſt thou diſcerne thine own wretchedneſſe? doſt thou thinke that this will ſerve thy turne, that thou intendeſt to mend hereafter? conſider what is here implied, the worke of true amendment, is a true, but ſpirituall reſurrection. Tis then like that reſurrection, that ſhall be of our bodies: and thou knoweſt when God ſhall raiſe our bodies, at the laſt day, when the trumpe ſhall blow, it will be a ſilly pretence to ſay, Oh let me alone now, I will riſe hereafter. So is it with thee; the Trumpet of grace now bloweth, Chriſt is now comming in the Spirit, the dead in ſinne muſt now be raiſed, Chriſts voice ſtill reacheth unto thee, now if thou confirme thy ſelfe in that ſpirituall grave of ſinne, doeſt thou think thou haſt reaſon to beleeve, that Chriſt will tarry thy leaſure, and to put off till thou appoint the time?

For comfort to afflicted conſciences.

2. Here is ſingular comfort for ſuch of Gods children as are afflicted in ſpirit, eſpecially about the greatneſſe of the power of ſinne, and the difficulties of well-doing: they ſhould here conſider, not onely that it is Chriſts worke to make them holy, but that he is pleaſed to reſemble it to the reſurrection of the body: and can it be a harder thing to put down thy ſinne, or to quicken thee in all well-doing, then to raiſe thy body out of the duſt of the earth? Neither ought their terrors to amaze them: for it is Chriſts manner, to bring us down to the grave, that he may raiſe us up: the feare of Hell now afflicteth thee, that thou maiſt not be hurt hereafter. Beſides, ſinne doth ſo cleave to us, that it will almoſt kill us, before we kill it. *Object.* But I doe not ſee, either the graces or duties mentioned, to be wrought in this reſurrection. *Anſw.* 1. There may be grace, though thou ſee it not. 2. If one ſaving grace be in a mans heart, it is a ſigne the reſt be there; though not ſo eaſily diſcerned. 3. The ſpirituall age of a Chriſtian muſt be diſtinguiſhed, thou muſt not think that the graces of Gods Spirit, or the power of holy duties, will appear ſo freſhly, or ſo ſtrongly in thee, whiles thou art but an infant in grace, as they will doe when thou commeſt to be of riper years. Laſtly, thy indevour in Chriſt and deſire, is accepted and taken for the deed: what graces thou unfeignedly deſireſt, and conſtantly uſeſt the meanes to attain, thou haſt; ſo the ſinne thou ſtriveſt againſt, thou haſt not.

Thus

Thus of theſe effects, as they are in themſelves: now as they are in their ſigne, which is here called Baptiſme.

By Baptiſme.] Baptiſme is a holy memoriall of Chriſt baptized in the Seas of Gods wrath for us. It is a badge of diſtinction from unbeleevers. It is a certaine initiating rite by which we enter into the viſible Church. It is a ſeale of the righteouſneſſe of faith. It is a ſigne to teach us by repreſentation, both our deliverance and ſanctification.

The ends of Baptiſme.

Queſt. But what hath Baptiſme to doe here with our mortification, and vivification, or ſpirituall buriall and reſurrection? *Anſw.* Baptiſme ſtands in a threefold relation, or reſpect unto them. 1. *In ſignification*, Baptiſme doth repreſent them unto us, ſetting out our dying to ſinne, and riſing to newneſſe of life. 2. *By ſeale*, for Baptiſme is a ſeale of Gods covenant, aſſuring us that in Chriſt we ſhall be buried to our ſinnes, and raiſed up with him. 3. *It is a band*, it ties us to the deſires, and indeavours after the beginning and finiſhing of theſe.

Three wayes Baptiſme reſpecteth mortification, and vivification.

There are many other benefits ſignified and aſſured unto us by Baptiſme, then theſe here mentioned: for baptiſme doth ſignifie & ſeale unto us, 1. Our deliverance from the Seas of Gods wrath [g]. 2. The reſurrection of our bodies [h]. 3. Our communion with the whole Trinity [i]. 4. Our adoption [k]. 5. Our communion with the Saints [l]. 6. Remiſſion of all ſinnes [m].

The benefits ſignified in Baptiſme.

[g] *Mat.* 3.8.
[h] 1 *Pet.* 3. 21.
[i] 1 *Cor.* 15.
[k] *Mat.* 28.
[l] *Gal.* 3.27.
[m] 1 *Cor.* 12. 13.
[m] *Act.* 2. 38, 39.

Baptiſme is availeable for theſe reſpects, when we amend our lives and confeſſe our ſinnes [n], and gladly receive the Word [o], and lay hold upon the promiſes of grace [p], eſpecially when the *conſcience maketh requeſt unto God* [q], for the application and fruition of the things ſignified by Baptiſme. Hitherto of the effects. The cauſes follow. 1. Faith. 2. The operation of God. 3. Chriſt Reſurrection.

[n] *Mat.* 3. 38.
[o] *Cant.* 2. 41.
[p] *Marke* 16, 16.
[q] 1 *Pet.* 3. 21.

Through the faith of the operation of God.] The faith that is mighty through God, to make baptiſme effectuall, and to raiſe us up after the buriall of ſinne, is neither hiſtoricall, nor temporary, nor of Miracles, but that which is in Scriptures called the faith of *Gods elect*, and by Divines *juſtifying faith*. Nor is it enough to bring hither the perſwaſion of Gods mercy in Chriſt, which is the firſt and chiefe act of juſtifying faith: but we muſt beleeve the power of God in the particular ſucceſſe of the meanes for effecting both of mortification and vivification, which as I ſuppoſe is here meant, where he calleth it *the faith of the operation of God*. *Queſt.* But ſhew us how faith hath to doe in baptiſme or in ſanctification. *Anſw.* In baptiſme faith is needfull, not onely the *faith of explication*, but alſo the *faith of application*: for we are bound not onely to beleeve that thoſe things there ſhadowed out, are ſo as they import, but that alſo they are fulfilled, not onely to the faithfull in generall, but to my owne ſoule in particular.

What faith doth in Baptiſme.

And for ſanctification, faith muſt needs be of great uſe; for *without faith*, nothing we doe *can pleaſe God* [r]. And *by faith Chriſt lives in us* [s]. It *quencheth the fierie darts of the Devill* [t]. It *lightneth our darkeneſſe* [u]. It *puriſieth the heart* [x]. It *overcomes the world* [y]. It breeds *joy and conſolation* [z]. And *love to Gods children* [a]. It maketh the *Scripture* available *to ſalvation* [b]. And laſtly, our Prayers to be ſuch, as God cannot deny [c]. *Queſt.* How may we attaine to it, to beleeeve that Baptiſme doth ſignifie and aſſure theſe things to us?

The uſe of faith about ſanctification.

[r] *Heb.* 11. 6.
[s] *Gal.* 5. 20.
[t] *Epheſ.* 6. 16.
[u] *Iohn* 12. 46.
[x] *Acts* 15. 9.
[y] 1 *Iohn* 5. 4.
[z] *Rom.* 5. 2.
[a] *Gal.* 6.
[b] 2 *Tim.* 3. 15.
[c] *Mat.* 21. 22.

Anſw. 1. Labour to expreſſe that which on thy part is required, that is, ſet up the confeſſion of thy ſinnes and amendment of thy life. 2. Then go unto God and let thy *conſcience make requeſt* for the anſwer of the ſpirit of adoption, by which the Lord may aſſure thee, that in the mediation of Jeſus Chriſt thy Baptiſme is given to thee, as a particular ſeale of Gods covenant and grace.

How we may come to beleeve the effects of Baptiſme.

Queſt. But how may I doe to be aſſured, that my ſinnes ſhall be ſubdued, and

and that I ſhall be raiſed up in holy graces and duties? *Anſw.* 1. Acquaint thy ſelfe with Gods promiſes of this kinde, and grow skilfull in them. 2. Crie ſtrongly to God for *the teſtimony of Ieſus* in thy heart, that by his ſpirit he would ſettle thee in this perſwaſion. 3. Waite upon the word and prayer till God doe effect it. 4. Strengthen thy ſelfe, both by the experience of others, as alſo with due obſervation of ſucceſſe in the ſubduing of any ſinne, or the exerciſe of any graces or duties.

Vſes.

The uſes may be divers: firſt, for information; we may here ſee how vaine the common faith of the common Proteſtant is: ſhew me thy faith by thy fruits; how canſt thou beleeve aright, and yet thy ſinnes not mortified; and thy heart and life unſanctified? Againe, we ſee we have not comfort of our baptiſme, till the power of holineſſe in ſome meaſure appeare in our lives.

Secondly, for inſtruction: we ſhould all examine our ſelves whether we have faith or no; and whiles we have meanes of aſſurance, make uſe of all advantages to ſettle our hearts in the faith: and to this end we ſhould deliver up our ſoules to be nurſed up in the words of faith and wholeſome doctrine.

Laſtly, we might here be greatly comforted, if we had true faith, we ſee God can deny nothing unto faith: it ſhould be to us, in the Sacraments, in mortification, and in graces and duties, according to our faith.

Of the operation of God.] The doctrine of Gods power and working, is of ſingular uſe in the Church; great is the intereſt of Gods ſervants in his power, and therefore great cauſe they have to reſt upon it. The elect only can reaſon from Gods power to the effect: he is able to doe it; therefore he will doe it: but then theſe three things muſt be noted.

Three rules if we would reaſon from Gods power to the effect.

1. They muſt be beleevers, that looke for this priviledge. 2. They muſt bring a particular faith, to draw out this power of God into operation. 3. It will not be ſet aworke about every thing, but ſuch things for which there is promiſe or meet examples in the Scriptures.

* Now it is a matter of ſingular weight, to know in what things we may have warrant to beare our ſelves upon the power of God. The power of God is engaged for operation in foure things for the benefit of the faithfull. Firſt, in their afflictions. Secondly, in their temptations. Thirdly, in the difficulties of holy life. Fourthly, in his ordinances.

* In what things we may beare our ſelves upon Gods power.

In afflictions, God hath bound himſelfe to ſhew his power, 1. In giving ſtrength to endure them [c]. 2. In moderating the afflictions to their ſtrength [d]. 3. In guiding them to the right ends [e]. 4. In deliverance out of them [f]. If we looke upon the enemies of the godly in particular, God ſhewes his power, 1. In reſtraining or diſappointing them [g]. 2. In rewarding and overthrowing them [h].

So likewiſe in temptations, the power of God though it be ſecret, yet it is wonderfull in diſſolving the workes of the devill, and in upholding his ſervants, and deſtroying the ſtrong holds, and fortifications of Satan [i].

Thirdly, in the difficulties of holy life, the Lord uſeth his power, 1. In making his ſervants able to walk in his waies, both by giving them power and ſtrength [k], and by relieving and reviving their ſtrength daily, and renewing it [l]. 2. In keeping them from evill [m]. 3. In eſtabliſhing them that they may perſevere and hold out [n].

Laſtly, Gods operation is wonderfull in the uſe of his ordinances; and this is that is meant in this place. In reſpect of this the Pſalmiſt ſaith, *God is greatly to be reverenced in the aſſembly, by all them that are round about him; O Lord God of hoſts, who is a ſtrong God like unto thee* [o]? Thus the Lord is mighty through the miniſtery of his ſervants [p]. Thus the Lord performeth the counſell of his meſſengers [q], his word returneth not to him in vaine [r]: yea his ordinances are his power unto ſalvation [s]: they are all mighty through God [t]. Thus it

[a] *Phil.* 4. 13. *Eſay* 41. 10.
[d] *Eſay* 27 7.
[e] *Iob* 16. 22. *Eſay* 27. 11. *Zach.* 13. 9.
[f] *Pſal.* 71. 20. *Eſay* 43.
[g] *Iob* 12. 16. *Eſay* 54. 16, 17
[h] *Exo.* 15 6, 7. *Eſay* 42. 13. & 41. 15.
[i] 1 *Cor.* 10. 12. 2 *Cor.* 12. 9. *Eſay* 27. 1.
[k] *Ezek.* 36. 28. *Eſay* 26. 12.
[l] *Eſay* 40. 19. *ult.* &c. *Eſay* 57. 15.
[m] 2 *Tim.* 4. 18.
[n] *Phil.* 5. 6. *Iudg.* 24. 1 *Pet.* 1. 5. 1 *Sam.* 2. 9.
[o] *Pſal.* 89. 7, 8.
[p] *Galat.* 2. 8. *Col.* 1. *ult.*
[q] *Eſay* 44. 26.
[r] *Eſay* 55. 11.
[s] *Rom.* 1. 16. 1 *Cor.* 1. 18.
[t] 2 *Cor.* 10. 4.

it is in particular in the Sacraments: though for their outward shew they do not promise much, yet by the marvellous operation of God, they are available in effect for all that is promised in them, onely if we could get this faith in this operation of God here mentioned.

Vses.

The use of all is; First for information: we may here take notice of the difference between hypocrites and the godly: in matter of godlinesse, they can know nothing but the form of it, the other have experience of the singular power of God in all the passages of holy life, both in the use of the means, and in his preservation.

Secondly, for instruction, we should observe and seek out *the working of the Lord* [u] and *daily ascribe power unto God*, and pray for the experience of it, and that he would *establish that which he hath wrought in us* [*].

[u] *Psal.*111.2.
[*] *Psal.*68.28. 33.45.

Again, it may teach us not to despise the weak Christian, for the *Lord is able* through his operation *to make him stand.* And it should incourage us all to the works of righteousnesse [x], seeing Gods operation is so ready to be found, and for hereafter in the use of all the means our *faith should be in the power of God* [y]. Thus of the operation of God.

[x] *Heb.*11.35.
[y] 1 *Cor.*2.5.

Through the resurrection of Jesus Christ] Many are the benefits which we reap from the resurrection of Jesus Christ. As first, the resurrection of our bodies [z]. Secondly, the accomplishment of the promises made unto the Fathers [a]. Thirdly, justification and forgivenesse of sins [b]. Fourthly, a secret vertue unto the ordinances of God [c]. Fifthly, regeneration. Sixthly, lively hope of an immortall inheritance [d]. Seventhly, the power of vivification and raising of us up to new obedience. And this last is acknowledged in this place.

[z] 1 *Cor.*15.16, 20.
[a] *Act.*13.33.
[b] *Rom.*4. *ult.*
[c] 1 *Pet.*3.21.
[d] 1 *Cor.*15.14. 1 *Pet.*1.34.

VERS. 13. *And you being dead in your sinnes, and the uncircumcision of the flesh, hath he quickned together with him, forgiving you all your trespasses.*

THE sixt reason of the dehortation is contained in this verse, and it stands thus: That which cannot help us when we are in misery, nor further us to happinesse when we want it, is not to be followed nor rested upon; but such things are philosophy, traditions, and ceremonies, they cannot heal the corruption of our natures, nor raise us out of the graves of sin, nor any way procure us the pardon of our transgressions: or thus, If in Christ we be delivered from the power of our sins by his quickning grace, and from the guilt of them, by the free pardon which is to be had by his means, then we need not go any whither else, neither to philosophy nor traditions, &c. but so it is, and so the very Colossians found it in their case, as the words of the Text expresse, *Ergo.*

The words in themselves expresse the twofold estate of Christians in this world, what they are by nature in their unregenerate estate, and what they are by grace in the state of grace.

In the state of corruption two things are true of them, and are true of all men. 1. They were dead in actuall sins. 2. They were then in the uncircumcision of the flesh, and likewise dead in it. In their estate of grace he puts them in minde of two benefits, 1. Regeneration, 2. Remission of sins.

Thus of the coherence and order of the words.

Divers things may be noted in the generall.

1. We may from hence be informed of the fruitlesnesse of philosophy, traditions or ceremonies of *Moses*, they cannot make a miserable man happy, they cannot infuse the least spark of spirituall life into any.

2. We see the Apostle thinks it meet to put men often in minde of their misery

miſery by nature, and great reaſon, for it exalts the praiſe of the *riches of Gods grace in Chriſt*: And it may ſerve to humble men for their fals after calling, and to keep them ſtill ſuſpitious, and watchfull over a nature that hath been ſo prone to ſin and ſecurity in ſinning; it may ſerve to eat down the proneneſſe of our nature to vain boaſting, and confidence in the fleſh; and it ſhould much excite men to the love and care of godlineſſe and piety, with all life and power, ſeeing they have been ſo long ſlaves to ſin.

And laſtly, the Apoſtle rips up this matter of purpoſe to withdraw their minds from traditions, and philoſophicall dreams.

Dead in ſins] They were dead in ſins, both if you reſpected their publike eſtate, or each particular perſon. If you look upon publike ſtates before they are framed and reformed by the Word, what are they but heaps of men dead in the graves of ſin, and ſenſleſſe in their ſinfull courſes? and thus it is with every particular perſon, the words import that he is guilty of many ſins, and he is dead in them alſo. Naturally every man is guilty of ſecret atheiſticall conceits, of unbeleef, of ignorance, of hardneſſe of heart, of ſwarms of evill thoughts and affections, of hurtfull paſſions and luſts, beſides his defects of the knowledge of God, and that warmth of the holy affections of love, feat, truſt and joy in God. Who can ſufficiently rip open the unthankfulneſſe, lukewarmneſſe, hypocriſie, inconſtancy, and preſumptuous profaneneſſe, that is in our hearts by nature, in matters of Gods ſervice? how doe men daily offend, either by not calling upon the name of God, or by taking it up in vain? who can number the oaths, lies, reproaches, curſes, flatteries, and filthy communication, hath and doth daily infect the mouths of men? Oh the world of ſins we are actually guilty of againſt God, or men, or our own ſelves, publike, private, ſecret, open, inward, outward, in proſperity and adverſity, in the Church or family, or abroad in mens converſation. Alas we can diſcern but a glimpſe of that ſin and guiltineſſe that is in us by nature, and this is the increaſe of their miſery in all their ſins, they are dead in them.

The ſwarms of ſins in unregenerate men.

A fourfold death. [a] *Eſay* 26.19.

Dead] There is a fourfold death; *temporall*, *corporall*, *ſpirituall*, *eternall*: The ſtate of man being in miſery, he is dead *temporally* [a]: The body of man being in the grave, he is dead *corporally*: The ſoul of man lying in ſin, is dead *ſpiritually*: And both ſoul and body being caſt into hell, are dead *eternally*.

Death to ſin, for ſin, and in ſin.

The Coloſſians were dead ſpiritually: there is a *death to ſin*, and a *death for ſin*, and a *death in ſin*: a *death to ſin*, and ſo the godly die by mortification: a *death for ſin*, and ſo malefactors die by execution: and *a death in ſinne*, and ſo every naturall man kils himſelf by enliving his ſin.

What ſpirituall death in ſin is.

The ſpirituall death in ſin is an unutterable loſſe of the life of God, by which the ſinner is ſenſleſſe, and careleſſe in extremity of miſery, unto his own everlaſting ruine, if the Lord prevent it not by regeneration. Now that men are in this caſe by nature, theſe Scriptures prove, *Eph.*2.1,2. *Matth.*8.22. *Ioh.*8.25. *Rom.* 8.10. *Luk.*15.32. *Rev.*3.2. *Iud.*12. 1 *Tim.*5.6. Neither let any deceive themſelves about their eſtate, for a man may be dead in ſin, and yet be alive in the fleſh: yea thou maiſt be a *wiſe man* in the fleſh [b], or *a prince of this world* [c]; yea thou maiſt have *a name that thou liveſt* ſpiritually, [d], and yet be ſtarke dead.

[b] *Rom.*8.7.
[c] 1 *Cor.*2.9,14.
[d] *Rev.*3.2.

Now this ſpiritnall ſenſleſneſſe is called a death, becauſe it is a privation of ſpirituall life from the ſoul, as the naturall death is from the body; 2. becauſe it tends to eternall death.

The uſe may be fourfold. 1. For information: No wonder wicked men can come and goe from the word of God, and not be touched, alas they are dead men: and ſo is it with them in reſpect of the judgements of God; alas if thou couldeſt rowl a mountain upon a dead man, he would not feel, ſo is

is it with a man dead in ſinne; and further we may here obſerve, that to live, yea, to die quietly, is no ſigne of a man in a happy caſe: for if this death in ſin be not cured, thouſands of people may die quietly, becauſe they die ſenſeleſly; they feele no more of the feare of Hell, or Judgement, or Gods anger, then if they were already dead in their bodies, they would feele outward extremities: I know that God many times can lay terrour upon the fleſh of wicked men, and make their ſpirits drink in, of the bitter anguiſh ariſing from the fervency of Gods burning diſpleaſure; but I ſay if God let them alone, uſually the moſt would die in a wretched ſenſeleſneſſe, and inconſideration, being neither able nor willing to entertain the thoughts of what muſt preſently and neceſſarily befall them.

2. This may ſerve for confutation; and ſo 1. of the Papiſts about their free will. How can there be this free will in a dead ſoule? we are dead in ſin, and therefore of our ſelves move not unto life, till God quicken us by his Word and Spirit. 2. Of the carnall Proteſtant, that beares himſelfe ſo ſtrongly upon his ſuppoſed *covenant with Death and Hell*, his *agreement muſt bee diſannulled*, nay his very ſecurity imports his unavoydable deſtruction, if it be not removed by the power of Chriſt.

3. For inſtruction; art thou a man that heareſt this, that haſt lived all thy time without remorſe for thy ſinnes and never yet entertained the care of reformation of thy life, be here warned of thy miſery, let it be enough thou haſt been dead in ſinne, doe not lie ſtill rotting in the graves of iniquity, but riſe ſo ſoone as thou heareſt the Trumpet of the Goſpell, the voyce of Chriſt ſounding in thine eares, and piercing thy heart.

4. Laſtly, here is conſolation implyed unto weake Chriſtians; If thou canſt feele thy miſery, and ſtruggle in any meaſure, of true conſtancy, againſt the corruption of nature, and the tranſgreſſions of thy heart and life, thou art not dead: there is ſome breath of life in thee, there is motion and therefore life.

Thus of their actuall ſinnes.

Their miſery in reſpect of originall ſinne, is expreſt in theſe words,

And in the uncircumciſion of the fleſh.]

Theſe words be diverſly interpreted; ſome thus. In the uncircumciſion of the fleſh, that is, in the fleſh which is uncircumciſion, that is a thing hatefull unto God. Some make theſe words to be the ſigne of their death in ſinne: as if he would ſay, your very uncircumciſion, that is, in your fleſh (which are *Gentiles*) is a token that you are ſtrangers from the life of God. Some thus; And you hath he quickned, which were dead in reſpect of your ſinnes and carnall life, which ye live in the uncircumciſion, that is, in your eſtate of Gentiliſme. Some make theſe words expreſſe, the cauſe of their death in ſinne, thus: in the uncircumciſion of the fleſh, that is, for your fleſhly vices which cauſed that death in ſinne. But I thinke with thoſe that underſtand by the fleſh originall ſinne, and by the uncircumciſion, their miſery in reſpect of it, implyed in the alluſion to the circumciſion literally taken.

Originall ſinne is called fleſh, becauſe the fleſh is the inſtrument by which it is propagated. 2. Becauſe it is the ſubject in which it is. 3. Becauſe it is the end it drives us to, *viz.* to ſatisfie the fleſh, and to ſeek fleſhly things. Why originall ſinne is called fleſh.

This originall ſinne here called fleſh, is a ſpirituall kind of diſeaſe, Gall, Leaven and Poyſon, which daily diffuſeth it ſelfe throughout the whole man, and ſtill infecteth it: though this be not the whole nature of the ſinne; for to ſpeake diſtinctly in originall ſinne there are three things. 1. The guiltines of *Adams* fact derived untous by juſt imputation. 2. The want of that originall Juſtice was in us in the Creation. 3. The depravation and corrupt diſpoſition of our natures. What originall ſinne is. Three things in originall ſin.

Here the word uncircumciſion imports our miſery in reſpect of our very cor- Our miſery in reſpect of originall ſinne.

corruption of nature, for it imports, 1. That we are hatefull to God, children of wrath. 2. That we have no portion in the heavenly *Canaan*. 3. That we have no fellowſhip in the communion of Saints. 4. That we have no part in the promiſed *Meſſias*, for all theſe were ſhadowed out by the want of Circumciſion in the time of the Law.

Vſes.

The uſes follow; Firſt, from hence we may inform our ſelves in divers things; as firſt we may ſee, why the faire workes of wicked men, as their almes, prayers, teares, ſacrifices, propheceyings, preaching, faſting, and profeſſing, are not accepted of God: for the Fountain is poyſoned, the fleſh infects all, it puts to either ill ends, or ill effects, or ill meanes, beſides that, it keeps the perſon ſtill lothſome to God. Oh what cauſe have civill honeſt men to know, that though they come to Church, and pay every man his own, and be no Drunkards nor Adulterers, &c. yet their caſe cannot be good, for though they lived never ſo honeſtly outwardly, yet the very uncircumciſion of the fleſh, makes them miſerable; the inward corruption of nature is an abomination to God, who *ſearcheth the heart and reines*: yea, what cauſe have all men to be humbled and abaſed in themſelves, conſidering how uncleane a beginning they have? how can men be ſo quiet, and yet be ſo diſeaſed, with ſo filthy a Leproſie, as is originall ſinne? if this diſeaſe were in the body as it is in the ſoul, how would men lament their diſtreſſe?

Hence alſo we may ſee what a wofull eſtate all wicked men are in, that take *care for the luſts* of this leprous *fleſh*, and *ſow to it*. What ſhould I ſay? may we not ſee hence the neceſſity of regeneration? aſſuredly *except we be borne againe, we can never enter into the Kingdome of Heaven*: this impure poyſoned nature of ours, may not enter into Gods holy place.

Secondly, we may here diſcerne the fountain of all actuall tranſgreſſions: when we fall into evill courſes we muſt not cry out of our ill fortune, or of ill company, or of the Devill only, but eſpecially we muſt lay the fault upon our ill natures, twas thy wicked diſpoſition made thee ſo to ſinne.

Laſtly, from hence we may learn to know our ſelves, and accordingly to keep a narrow watch over our wretched natures, and daily ſtrive and ſtruggle againſt this infectious corruption and diſeaſe that hangs ſo faſt upon us [e]: yea, we ſhould by confeſſion and contrition endeavour the daily *crucifying* of our wicked *fleſh*, with the *luſts thereof* [f], *condemning our ſelves* by a daily verdict and ſentence, as we are *men according to the fleſh* [g], ſo *ſuffering in the fleſh* that *we may ceaſe from ſin* [h]: yea, we ſhould learn conſtantly to *deny our ſelves*, and not to give way to the reaſons, or objections, or deſires, or excuſes, or delays of the fleſh: yea, and to this end we ſhould be willing to *ſuffer afflictions*, and to endure any *hardſhip*, rather then the fleſh ſhould prevaile in us.

[e] *Heb.* 12. 1.
[f] *Gal.* 5.
[g] 1 *Pet.* 4. 6.
[h] 1 *Pet.* 4. 1.

You hath he quickned] Hitherto of mans miſery and the ſtate of corruption: now of Gods mercy in the ſtate of grace. In two things is their happineſſe here deſcribed. 1. In their quickning. 2. In their forgiveneſſe.

We are three ways quickned.

We are quickned two wayes. 1. In Chriſt. 2. In our ſelves. When our Head Chriſt Jeſus was raiſed from the grave, we were quickned in him. In our ſelves we were quickned three ways. 1. Sacramentally, in Baptiſme. 2. By inchoation, in our converſion. 3. Perfectly, by hope of perfection in Heaven; by Baptiſme by Converſion, by Hope. The quickning he here ſpeaketh of, is the quickning of converſion, when we are begotten to God.

[i] *Eph.* 4. 17.
[k] 2 *Cor.* 4. 16.
[l] *Iſay* 42.
[m] *Heb.* 7. 16.
[n] *Iohn* 6.

This life is called, *the life of God* [i], the *life of grace*, the *life of Jeſus* [k], the *life of immortality*.

It is begotten in us by the whole Trinity; the Father *calleth up thoſe generations* [l], *the Sonne giveth this life* [m], ſo doth the *Spirit quicken* alſo [n].

* The author, meanes, neceſſity, titles, and priviledges of ſpirituall quickning.

* The meanes by which we are quickned is ordinarily onely the word, and that preached alſo, which is therefore called the *word of life*, *Pſal.* 19. 8. 1 *Peter* 1. 22. *Phil.* 2. 15. *Iohn* 5.

The

The neceſſity of this quickning is ſuch as without it we cannot poſſibly enter into the Kingdome of Heaven, *Iohn* 3. 5.

They that are thus quickned and converted, are ſtiled by divers names or titles, they are called the *holy ſeed* [o], the *called of Ieſus* [p], the *children of the moſt high* [q], the *brood of immortality*, they that *follow Chriſt in the Regeneration* [r], and the *heires of eternall life* [s].

Many are the ſingular prerogatives of ſuch as are converted and quickned in Jeſus Chriſt; *godlineſſe* in generall hath *the promiſes of this life and the life to come*. In ſpeciall, firſt, great is the honour of their birth, greater then if they were born of the greateſt *bloods of men* [t]. Theſe *prolong the dayes of Chriſt upon earth*, being begotten *by the travell of his ſoul* [u]. 2. They are ſweetly comforted and tenderly uſed in the healing of all their ſorrowes, *Ier.* 31. 25. *Hoſ.* 14. 5. *Eſay* 57. 15, 16. & 61. 1, 2, 3. *Micah* 7. 18. *Ezech.* 11. 19. *Eſay* 50. 4. *Acts* 3. 19. 3. All their ſinnes are forgiven, as the coherence ſhewes, and theſe Scriptures further confirme, *Eſay* 44. 22. *Epheſians* 1. 6, 7. *Rom.* 3. 25. 1 *Cor.* 6. 11. *Heb.* 8. 12. 1 *Iohn* 1. 7. 4. They are in great account with God *. 5. They are *delivered from this preſent evill world* [x]: even from bondage under the cuſtome of it; from the practiſe of the vices of it, from the fellowſhip with the men of it, and from the plagues that belong unto it. 6. They *are bleſſed* with the ſeeds of all *ſpirituall bleſſings in heavenly things* [y]. 7. They are happy in their heavenly relations, to God, to *Ieſus the mediator*, to the Angels of God, to the ſpirits of *the juſt*, and to the faithfull every where [z]. 8. They are aſſured of the ſucceſſe of all the meanes of ſalvation, *Eſay* 12. 3. & 65. 15. 23. and 56. 1 *Cor.* 3. 21, 22, 23. *Eſay* 55. 6, 9. They have great promiſes of comfort, audience, protection, and deliverance out of all their troubles, *Eſay* 4. 5, 6. *Rom.* 8. 17. &c. 2 *Cor.* 1. 3, 4. *Eſay* 41. 12. & 42. 13. & 49. 14. 10. The ſpirit of God is powred upon them, to aſſure them of Gods loving preſence [a]. To bring them forth into liberty [b]. To enlighten them [c]. To ſanctifie them [d]. To make interceſſion, and that by making them pray [e]. And by producing mighty ſucceſſe in prayer [f]. And to make them fruitfull both in graces and duties [g]. And to be their ſeale, and earneſt of the inheritance purchaſed [i]. Laſtly, they have an aſſurance of a moſt glorious inheritance, reſerved for them in Heaven, prepared from the foundation of the World [k].

Now if any enamoured with theſe priviledges aske how we may know whether we be converted and quickned or not? I anſwer, it may be known by divers ſignes: of theſe ſignes ſome agree to the weak Chriſtian, and ſome to the ſtrong Chriſtian. The firſt ſigne, that uſually breaks out in a Converr, is affliction of conſcience, which is ſuch an inward *pricking in the heart* [l], as cauſeth him volunterily to *remember his evill wayes* [m], & *judge himſelfe* daily for it [n], *mourning* for his ſinfull life [o], and *confounded in himſelf for his ways, which were not good*. The ſecond is, affection to the word; ſuch an affection it is as *eſteemeth the word above all treaſure* [p], and longs daily after it [q]: it makes them flie as the Dove to Gods houſe, and *as doves to the windowes* [r]: yea, their affections to it are ſuch as *heaven ſuffers violence* [s]. They feel a *ſavour of life* in the word [t]. Chriſts words to them *are ſpirit and life* [u]. Yea, ſuch is their affection to the Word, they can be content to receive it with *patience, and much afflictions* *. And if they obtain a *ſanctuary* of God, they will endeavour their own daily *ſanctification* by it [x]. They will practiſe the Word and be exerciſed by it. The third ſigne that diſcovers it ſelfe in them, is their *love to ſuch as feare God* [y], which they ſhew by their *admiration* of them [z], and by their *delight* in their fellowſhip [a], and by a willing [b] *communicating* to them in all ready ſervice, and *well-doing*.

The fourth ſigne is their *ceaſing from ſinne*, even their daily endeavour to ſub-

o *Eſay* 6.
p *Rom.* 1. 6.
q *Luke* 6.
r *Mat.* 19.
s *Titus* 3. 7.
11. Prerogatives.
t *Iohn* 1. 13.
u *Eſay* 53.
* *Eſay* 43. 4. *Rom.* 1. 7.
x *Gal.* 1. 4.
y *Epheſ.* 1. 3. *Eſay* 61. 10.
z *Heb.* 12. 22.
a *Ezec.* 39. *ult.*
b 2 *Cor.* 3. 1.
c 2 *Cor.* 3. 18.
d *Rom.* 1. 3.
e *Gal.* 4. 6.
f *Rom.* 8. 26. *Hoſ.* 12. 5, 6.
g *Gal.* 5. 22.
h *Ezech.* 36. 27.
i 2 *Cor.* 1. 22. *Epheſ.* 1. 14, 15.
k 1 *Pet.* 1. 3, 4.
Signes of the new birth.
l *Acts* 2. 41.
m *Ezec.* 20. 43.
n *Eſay* 44.
o *Eſay* 61. 2, 3.
p *Mat.* 13.
q *Iob* 23.
r *Eſay* 60. 8.
s *Mat.* 11.
t 2 *Cor.* 2. 14.
u *Iohn* 6.
* 1 *Theſ.* 1. 6.
x *Ezec.* 37. *ult.*
y 1 *Iohn* 3. 14.
z *Eſay* 61. 7.
a *Phil.* 2. 5.
b *Act.* 16. 14, 15 *Heb.* 6. 9, 10. *Eſay* 23. *ult.*

subdue and forsake all sorts of sinnes, inward aswell as outward, secret aswell as open, lesser aswell as greater; yea, not sparing their most pleasing, gainfull or beloved sinnes [c]. The fift signe is a holy constant desire after Gods favour and remission of sinnes, as the greatest happinesse, rejoycing in all the hopes and signes of it. The sixt is, that they can love and forgive their enemies [d].

[c] 2 Tim. 2. 19. Psal. 14. 4, 6. Esay 55. 8. Mat. 18. 8.
[d] Esay 55. 8.
[e] Mat. 5. 6.

Now there are other signes in stronger Christians, such as these. 1. A full assurance of Faith in Iesus Christ. 2. A longing and constant desire of death, and love to the appearing of Iesus Christ, in a sensible and ardent measure, and that in prosperity. 3. A great conquest and victory in overcomming the World and the Flesh. 4. The spirit of Prayer, and such like.

Vses.

The use of this point concerning the quickning of the godly, by true conversion to God, is divers: First, since this is the first and common worke, without which we can never get out of our naturall misery, here may the cursed and damnable waywardnesse of the most be reproved, who live snorting in sinne, as if they needed no conversion to God. How hath a very *spirit of* spirituall *fornication* intoxicated men, and befotted them that they cannot *mind to returne* [f]?

[f] Hos. 5. 4.

Three sorts of men grievously transgresse against this doctrine.

1. The careless that *freeze in their dregges*, and consider not whether *God will doe good or evill*. 2. The inconstant, whose *righteousnesse is as the morning dew*, that by fashes and fits only thinke of turning to God. 3. The prophane scoffer, that speakes evill of the good way of God, and reproacheth by consequent the very blood of Christ, without which he can never be saved.

Note.

2. Here is an excellent comfort to weake Christians; note that the Text saith quickned, not borne: to assure the weake, that though their strength be but as the childs when it lyeth in the wombe, and is first quickened, and not so much as the strength of a child new borne, yet they are accepted with God. The first springings in the wombe of grace, is precious before God, though every thing be not yet so clearely performed, yet if grace be but conceived in them, God knowes them, and owes them, and will not deny his owne workes, but annexeth here forgivenesse of sinnes, even to this first sprowting and forming of true grace.

3. How should the consideration of this worke and the glorious priviledges belonging to it, even compell all men to *awake and stand up from the dead*, and never give over till *Christ be formed in them?* labouring above all things to be made *new creatures*; resolving to begge this quickning at Gods hands, till by his word he be pleased to beget it in them.

Lastly, how should they walke in newnesse of life that are borne againe of God? there is *a path and it is called holy*, and they must walke in it [g], seeing this *grace hath appeared*, how should they *deny ungodlinesse and worldly lusts*, for ever resolving to live *soberly*, and *godly*, and *righteously in this present world* [h]. And they should *give all diligence to make up their assurance* of their holy calling and *election* [i]; *Girding up the loynes of their minds*, that they might *trust perfectly on the grace that is brought unto them, in the revelation of Iesus Christ* [j]. And since they are in so happy an estate, they should *alwaies rejoyce* and let *their moderation of mind be knowne to all men; being in nothing carefull, but in all things making request unto God, with Prayers and Supplications, and giving of thankes*; so should the *peace of God that passeth all understanding, keepe their hearts and minds* [m].

[g] Esay 35. 8.
[h] Titus 2. 12.
[i] 2 Pet. 1. 10. Heb. 6. 12.
[j] 1 Pet. 1. 13.
[m] Phil. 4. 6, 7.

And for our carriage towards others; first, we should for ever in all places, acknowledge such as are borne againe of God [n]. Secondly, we should *exhort one another and provoke one another to love and good workes*, and not *forsake the fellowship of the Saints* [o]; praying one for another, that God would *fulfil the*

[n] 1 Cor. 16. 20. 2 Cor 1. 14.
[o] Heb. 10. 24, 25, 26.

good

good pleaſure of his will, and the worke of our faith with power, that we might *abound in love*, and be *eſtabliſhed in holineſſe before God, in the comming of our Lord Ieſus Chriſt with all the Saints* p.

p 1 Theſ. 3. 12, 13.

Thus of our quickning; only we may obſerve, that he ſaith, we are quickned together with him; which is true divers ways: men are quickned together with Chriſt, 1. Becauſe we are quickned as well as he. 2. Becauſe being quickned we are united unto him. 3. Becauſe we are quickned by the ſame ſpirit, and power, that raiſed him from the dead. All which may increaſe our conſolation in this gracious work, and confirm us unto the end.

Forgiving you all your treſpaſſes.

χαριζόμενος.

First, for the meaning of the words; the word forgiving as it is in the originall, ſignifieth to acquit them *gratis*, and as a free gift of his grace, to ſend them the newes of their pardon: the word rendred treſpaſſes, uſually is underſtood of actuall ſins. But yet we muſt not think that originall ſin is not forgiven, for either it is a *Synecdoche*, and ſo one ſort of ſins is named in ſtead of all; or elſe he ſpeakes according to the feeling of many of the godly, who even after forgiveneſſe are marvellouſly troubled with the fleſh, and the wicked proneneſſe to daily ſinnes.

παραπτώματα.

But for the matter it ſelfe, we may here note,

1. That God doth certainly forgive men their ſins, when he gives them repentance, and converts them by his Word.

2. That where God forgives our ſinnes, he heales our natures too, therefore quickning and forgiving are here joined together; and herein Gods pardons differ from all the pardons of Kings. Men may forgive the treaſon or felony, but they cannot give a nature that will offend no more, but now if God forgive a man, he will certainly give his good ſpirit to mend his nature, and cleanſe him from his ſinne.

3. That howſoever Juſtification goe before Sanctification, yet it is Sanctification firſt appeares, therefore quickning firſt named.

4. That it is a ſingular happineſſe to obtain of God the forgiveneſſe of our ſinnes.

5. That if we were uſed according to our deſerts, God muſt never forgive us, it is his free grace.

Vſes.

The uſe of all may be, firſt for great reproofe of the generall careleſneſſe of the moſt men, that will take no paines at all to get the pardon of their ſins, but wholly neglect the ſeeking of the aſſurance of it. Now this monſtrous neglect of ſo admirable a benefit comes firſt from ignorance: men know not their wofull miſery in reſpect of their ſinnes. 2. From the hardneſſe of mans heart, and their hearts in this point of neglect of remiſſion of ſinnes are hardened both by the effectuall working of Satan, and by the example of the careleſſe multitude, and by the entertainment of falſe opinions about it, as that it need not be ſought, or cannot be known, or hereafter will be time enough to inquire: or elſe men are conceited in falſe acquittances; either they reſt in this, that Chriſt dyed for them, or that God makes promiſes of forgiveneſſe in Scripture, or that their civill courſe of life, or their workes of Mercy, or Piety, will make God amends, &c. Again, this neglect ariſeth from the forgetfulneſſe of mans latter end, if men knew the time of the day of the Lord, they would get their pardon confirmed if it were poſſible, leſt it ſhould come upon them unawares. Laſtly, this comes from the love of ſinne, men are loath to leave their ſinnes, and therefore not carefull to ſeek forgiveneſſe of them.

2. Here is a confutation of merit of workes, for if we pay the debt, then it is not forgiven us; and if it be forgiven us, then certainly we pay it not: beſides the word notes that it is freely done, as hath been ſhewed before.

3. Shall we not be ſtirred up to ſeek forgiveneſſe of ſinnes? *Queſt.* What ſhould we do that we might be confirmed in the aſſurance to obtain forgiveneſſe of ſinnes? *Anſw.* 1. Thou muſt forgive men their treſpaſſes [q]. 2. Thou muſt acknowledge thy ſinnes [r]. 3. Thou muſt pray, and get others to pray for the forgiveneſſe of thy ſinnes [s]. 4. Thou muſt often receive the Sacrament of the Lords ſupper, for this is Gods ſeale of forgiveneſſe of ſinnes [t]. 5. Thou muſt bewaile thy ſinnes [u], and begge the witneſſe of the ſpirit of adoption in the interceſſion of Ieſus Chriſt, till thoſe unſpeakable joyes of the Holy Ghoſt fall upon thee, and ſeale thee up unto the day of Redemption.

What we muſt doe to obtaine forgiveneſſe of ſinnes.
[q] *Matth.6.16.*
[r] 1 *Iohn 1.9.*
[s] *Iames 5.16.*
[t] *Matth.26.*
[u] *Zach.12.12, 13.* & 13.1.

And thus farre of the thirteenth Verſe.

VERS. 14. *Blotting out the hand-writing of Ordinances, that was againſt us, which was contrary to us and tooke it out of the way, nailing it to his Croſſe.*

THis verſe and the next contain the ſeventh reaſon of the dehortation, it is laid down in this verſe and amplified in the next. The argument may ſtand thus: If the ceremonies were a *Chirographe* or hand-writing againſt us, when they were in force, and if now Chriſt have cancelled that writing, then we ought not to uſe them again; but ſuch they were, for they were a hand-writing againſt us, and Chriſt hath removed them by faſtening them upon the Croſſe, therefore we ought not to revive them again: or thus, if the debt be paid and the Obligation cancelled, then is it a fond courſe to cauſe the Obligation wilfully to be of force againe.

Hand-writing.] This hand-writing is by divers diverſly referred, for ſome think it is to be referred to the covenant with *Adam*; all mankind in him was bound to God, this Obligation he brake, and ſo the forfeiture lay ſtill upon our neckes till Chriſt paid the debt, and cancelled the Obligation. Some referre it to the Law of *Moſes* in generall, and ſay the people did bind themſelves unto it, *Exod.* 14. by the Rites there uſed. This bond was forfeited by the *Iewes* and lay upon them. Some referre it to the morall Law in ſpeciall, and therein we did enter into bond, which was called the covenant of workes: the rigour and curſe of this Law lieth upon all mankind, and when God ſues out this bond, men are carried to priſon, even to the priſon of Hell. Some referre it to the conſcience of men, and ſay that an evill conſcience is a *Chirographe*, a bill of debt, and it accuſeth by Ordinances, that is, it taketh concluſions from the Law of God to arreſt, or condemne the ſinner. But moſt uſually it is referred to the ceremonial law, by ſome of them men did enter into bond as by Circumciſion, ſo ſaith the Apoſtle, he *that is circumciſed is bound to keep the whole Law, Gal.* 5.3. By others of them men made bils of debt, Circumciſion confeſſeth corruption of nature by propagation. The waſhings were open confeſſions of the foulneſſe of our lives; in the Sacrifices men ſubſcribed to their own death and damnation: for they confeſſed they had deſerved to die in ſtead of the beaſt.

The words may be true of all, but moſt principally of the Ceremoniall Law. In generall he here intreateth of deliverance from the Ceremonies of *Moſes*: then, two things may in particular be noted, 1. What the Ceremonies were in themſelves. 2. The manner or meanes how the Church was diſcharged of them. For the firſt, if we require what they were: They were; 1. for honour, *ordinances* of God; 2. for uſe, *hand-writings*; 3. for effect, they were *againſt us*, or contrary to us.

Ordinances.] Some read *for ordinances*, ſome read *by ordinances*, ſome *with ordinances*, and ſome *of ordinances*. They that read *for ordinances*, ſay the hand-writing was for ordinances, that is, either in favour of the Decrees that were

were againſt us, or for the better aſſuring of the keeping of the Ordinances; it was *by ordinances, viz.* Evangelicall, for they ſay the Decrees of Chriſt did evacuate the Lawes of *Moſes*. They that read *with ordinances*, ſay that the hand-writing was the debt of death which Chriſt tooke away with the Ordinances: that is, the externall Rites and Rudiments of *Moſes*. But I think the ſenſe is cleare as it is here rendred *of ordinances*.

And ſo the point to be obſerved is, that the Ceremonies impoſed upon the *Iewes* were Gods Ordinances, which may ſhew us that God did take upon him the right to bind the conſcience of men, by Ceremonies. 2. Seeing Chriſtians are freed from them by God himſelfe, therefore the Apoſtle would have them ſtand to their liberty. 3. This ſhould exalt the praiſe of the morall Law; if they were bound to obſerve the very Ceremonies becauſe they were Gods Ordinances, then much more ſhould we be carefull to keep the morall.

Hand-writings] This word notes their uſe, becauſe men are by nature wonderfull ſlow to acknowledge their miſery, therefore the Lord in all ages did drive men under their hands, as it were, openly to make profeſſion of their own ſin-guiltineſſe and fall, that ſo Gods Juſtice might be cleared: Therefore were the Sacrifices required preſently after the Fall, and Baptiſme now is of like nature to ſhew us our naturall uncleanneſſe, that need to be waſhed.

Againſt us] In effect they were againſt us. The Ceremonies were againſt us, that is, againſt the *Iewes* foure ways, 1. As they were bils of debt. 2. As they told the longing wife that her husband was long after to come. 3. As they proclaimed God infinitely hating ſinne, ſo as he muſt have atonement in bloud, and that daily. 4. As they were tranſgreſſed in reſpect of the right manner of obſerving them.

Now though theſe Ceremonies belong not to us Chriſtians, yet we are in the ſame debt by nature, that they were, though we have not that way of expreſſing our debt.

Queſt. But how could that which God commanded them to do be againſt them? *Anſw.* Many ways. 1. When they failed in the matter, as when they offered ſtrange fire, or ſacrificed their ſonnes. 2. When they did anger God by omiſſions, or delayes, as when *Moſes* trifled out the Circumciſion of his Sonne. 3. When they did it for wrong ends, as when the Whore would ſacrifice to colour her whoredomes, *Prov.* 5. or when men did think thereby to make amends for their ſinnes, *Ier.* 7. or when they uſed them for the hurt of Gods Children, as *Baalam* uſed his Sacrifice. 4. When they mingled their own inventions with Gods Ordinances; and their feare towards God was taught by the precepts of men. 5. When they did uſe them, as a burthen, and it was a wearineſſe to them. Laſtly, when they that uſed them were wicked men, and did uſe them without Knowledge, or Faith, or Repentance for their ſinnes, or the care of the due manner, as many places of Scripture ſhew. And thus may the very Law of God be againſt us ſtill, aſwell as againſt them.

The uſe of all this chiefly may be to ſhew the miſery of every impenitent Sinner, his ſinnes are upon Record, there is the hand-writing againſt him, let him look upon ſacrificing *Iewes*, and there he may behold man daily in effect ſaying thus. Thus muſt it be done to the man that repenteth not of his ſins, the Obligation lies forfeited, and the Lord may call upon him for his debt of ten thouſand talents when he hath not a farthing to pay, and then he will be caſt into priſon.

Again, when he ſaith [*us*] he ſhewes that this is the eſtate of all men by nature, there was a hand-writing againſt the very Apoſtle himſelf, and ſuch as were in the viſible Church, therefore he ſaith *againſt us*. Thus of what the Cere-

Ceremonies were in themſelves. Now of the diſcharge from them, there two things may be noted. 1. The manner, *Chriſt put them out, tooke them away, faſtned them.* 2. The meanes, *viz. the Croſſe.* The ſumme is, that Chriſt Jeſus by his ſufferings on the Croſſe, paid our debt, and freed us from the hand-writing that was againſt us; the anger of God conceived againſt us, for the forfeiture, was thereon by the bloud of Chriſt appeaſed [a], and forgiveneſſe of ſinnes and debts, therein merited [b]; And by the bloud of Jeſus, the faithfull overcome the Devill [c], that had power to deſtroy, by reaſon of the forfeiture; and becauſe none of the former agreements would ſerve by reaſon of mans weakneſſe, therefore God makes a new covenant, and ſeales it by the bloud of Chriſt upon the Croſſe [d]; and if we would be aſſured of our releaſe, in particular, Firſt, for the forfeiture in Paradiſe, we receive an atonement in the bloud of Chriſt [e]; And he that from the curſe in Paradiſe had power over death, was now by Chriſt deſtroyed [f]. And for the Law of *Moſes*, we are by Chriſt delivered both from the rigour of it, and from the curſe of it, his own Sacrifice being the propitiatory, to ſtill the cry of the Law, and to hide it from the eyes of Gods Juſtice; and as for the writing of the conſcience, the bloud of Chriſt cleanſeth it from dead workes [i], and quieteth it in the declaration of forgiveneſſe [k], and it maketh interceſſion for ſinne [l] after calling to keep it quiet; and as for the ceremoniall hand-writings they were both fulfilled [m] and aboliſhed in the ſacrifice of Chriſt on the Croſſe, he himſelfe ſaying, *It was finiſhed.* And the more to aſſure us of our ſafety, from theſe forfeitures, he uſeth thoſe divers phraſes, of *putting out, taking out of the way, and faſtning it to the Croſſe.*

[a] *Rom.* 5.9.
[b] 1 *Iohn* 1.7.
[c] *Revel.* 12. 11. *Heb.* 11.28.
[d] *Zach.* 9.11. *Heb.* 9. 18.
[e] *Rom.* 5.11, 12.17.
[f] *Heb.* 2.15.
[i] *Heb.* 9.14.
[k] *Epheſ.* 1.7,8.
[l] *Heb.* 12.14.
[m] *Col.* 2.17.

Vſes.

The uſe of all is, 1. For information; we may ſee what a caſe ſinne ſets us in by nature, and how hatefull the nature of ſinne is: if we have any thing to doe with God, why our ſinnes lye like ſo many blockes in our way, and Chriſt Jeſus only can lift them out of the way; and can our wretched hearts delight in ſinne, ſeeing they nayled Chriſt to the Croſſe? It is an eaſie thing to rent an Obligation amongſt men, but it was not ſo eaſie, to get ours cancelled, it could be rent in no place, but on the Croſſe, Chriſt Jeſus himſelfe muſt be faſtned to the tree, that he might faſten our cancelled hand-writing thereto: and if God ſpared not his own Son, when he came about this buſineſſe of cancelling the hand-writing, what think we ſhall be the caſe of all wicked men, that dye in their ſinnes, and muſt ſuffer the whole forfeiture to fall on their neckes? if what Chriſt endured on the Croſſe were ſo painfull, they muſt not think to eſcape. Hence alſo we may ſee what wonderful cauſe we have to love the Lord Jeſus, that hath done all this for us, Oh how precious ſhould his memory be amongſt us! Finally, here the faithfull ſhould gather ſingular comfort againſt the Law, Sinne, Death, and Hell, ſeeing here they may be informed, all theſe were nayled upon the Croſſe, and Chriſt hath openly declared that he hath cancelled whatſoever might be to ſhew againſt us, for any forfeiture or debt of ours whatſoever; And ſhall not we take heed of running in debt again by ſinning, after the ſprinkling of the bloud of Jeſus Chriſt? or ſhall we wretchedly bind our ſelves to the Law again, by pleading our Iuſtification before God by the workes of the Law?

VERS. 15. *And having ſpoyled Principalities and Powers, hee made a ſhew of them openly, triumphing over them in it.*

THeſe words are an amplification of the former, wherein he ſheweth that not only the Bil in which we were made infinitely indebted, was cancelled; but the devils alſo (who had power to ſerve executions upon us, & proof from

from the Ceremoniall Law, as is before declared) mightily conquered by Chriſt; & therefore to revive again the Ceremonies, was to renue the bond, and to ſtand ſtill in danger of the Devils executions.

The words are a moſt portly and deepe Allegory, and they carrie newes of a remarkeable victory: the battell was fierce, cruell, prodigiouſly difficult, bloudy on the beſt ſide, and if Chriſt had been a jot leſſe then he was, there had been no remedy, nor hope. The battle was firſt fought between Satan and man, with a depth of fraud and cruelty, and helliſh inviſible ſpight: the day was loſt, man with the wofull iſſues of the conqueſt, was either caſt downe wallowing in bloud, or ſcattered with purſuing cruelty: no ſooner ſprouting in the life of nature, but ſmitten with the venome of ſpirituall infection, plagued with the bondage of more then cruell ſervitude, not pitied, not helped: more forfeitures laid upon him then he could find words to acknowledge. Now one man commeth into the field in the right of Millions, (that could not ſtand in their owne quarrell) challengeth the victors, with ſingular compaſſion calleth back the ſcattered, raiſeth a mighty expectation, expoſeth himſelfe to the danger, with incredible fury is encountred, one with Millions or Legions of Devils, of incomprehenſible rage, and long beaten experience; and the infinite anger of God was kindled againſt this one man as a ſurety for the reſt. Newes of a ſtrange victory.

Now in this Text is a report of the happy ſucceſſe of the battle; newes of a moſt victorious conqueſt: the Devils ſpoyled, the Elect reſtored, with unutterable hymnes attend the conqueſt; the wretched ſpirits are in chaines; expoſed to infinite ſhame, and dragged after the Chariot of Triumph, as aſcended into the new *Ieruſalem*.

In generall two things may be obſerved: Firſt, that Chriſt is God; he was brought in before, quickning, pardoning, filling, circumciſing the heart, now here ſpoyling the Devils, and triumphing over them.

2. We may here comfort our ſelves with this, that the Devill ſhall never have ſucceſſe againſt Chriſt, and his Kingdome, God hath curſed all his waies: and yet we find by experience, the Devill will not give over, though he hath never ſo ill ſucceſſe from day to day: which may awaken many wicked men, who are herein like the Devill, no ill ſucceſſe can make them give over their ill courſes: Againe, would we not be ſpoyled and croſſed in the ſucceſſe of that we take in hand, and be made like the Devill in ill ſucceſſe, then let us take heed of his qualities, be not like him in cruelty, in fraud, in lying, in accuſing, or envying the children of God, for if thou be, thou art ſure with the Devill, to be accurſed and rebuked of God.

Now for the particular opening of theſe words, we muſt underſtand that they have been three wayes interpreted. Firſt, ſome Papiſts ſay this battle was fought in Hell, when Chriſt fetched the Fathers out of *Limbus*: This interpretation I reject, not onely as a fond conceit obtruded upon the World, but becauſe the moſt Popiſh Writers could ſee no ſuch thing in this place, but expound it otherwiſe.

Secondly, ſome Orthodox Writers ſay this battle and triumph was both begun and ended before Chriſts death. The Devils encountred Chriſt two wayes upon the Croſſe, viſibly and inviſibly. Viſibly, by inſpiring wicked men with vile provocations to vex him and moleſt him; as the impenitent Thiefe [a], the Rulers of the *Iewes* [b], and the Soldiers [c]. Inviſibly, the Devils themſelves, with all might, fury, malice, and ſleight encountred him upon the Croſſe, in the ſight of God and the holy Angels.

[a] *Luke* 23. 38
[b] *Luke* 23. 38.
[c] *Luke* 23. 37.

The victory is deſcribed in this verſe, and it is ſaid firſt *hee ſpoyled them*, which is diverſly read and referred; For ſome underſtand it, he ſpoyled the Devils: ſome of the Fathers put in a word, and read it, *after hee had ſpoyled him-*

himselfe of his flesh, and so it is a comparison borrowed from Wrestlers, or Runners, that first put off all might hinder them; and so Christ that he might overcome, first, laid downe his flesh upon the Crosse. And where the text saith, he made a shew of them openly, the Holy Ghost alludeth to the Trophies of great Victors: their manner was, in the place where they did overcome either to cut downe the armes of great trees, and thereupon hanged the spoiles or weapons of the vanquished: or else they built some stately pillars, and there painted or wrote upon, the conquest with other monuments of victory: So did Christ openly serve the Devils, openly before God, Angels and the World he defeateth them, and by a new way, by suffering, gave occasion to all to see the shaking of the hellish Kingdome; where he is said to triumph over them, therein is an allusion to the third degree of victory, they were wont to leade their captives after the Chariot of triumph into the City with great pompe: thus did Christ to the wicked spirits, either upon the Crosse, or in his Resurrection.

Christs victorie.

Quest. But might some one say, what appearance was there of any victorie, when Christ suffered? *Answ.* Great every way: for if we observe it in every branch of the processe, there is evident signes of victory; For doe they attach him? why, first the Officers are smitten to the ground with a very word, and *Iudas* the chiefe leader is made to goe and hang himselfe: the eare of *Malchus* was miraculously cured, and they are suffered to doe no jot more then will fulfill the Scriptures [d]. Will they arraigne him in the Consistory? why there sits a High Priest that was made whether he would or no to prophesie of Christs death for the people [e]; and Christ casts a spirit of giddinesse upon the witnesses, so as their testimonies could not agree: yea, he there foretels them of his most glorious and terrible second comming in the clowdes of Heaven, and then miraculously recovers *Peter* a lapsed sinner. Will they arraigne him in the Common hall? why, there he overcomes by patience, no indignities could stir him, and the Iudges wife from a dreame gives warning that he was a just man, yea, the Iudge himselfe was compelled to pronounce him innocent. Will they have him to the Crosse? there are wonders of victory, a theefe without meanes saved, the vaile of the Temple rent, signes in heaven and earth, and a title of victory superscribed by his very adversaries, *This is the King of the Iewes*; besides his incorruption in the grave, and glorious Resurrection, and visible Ascension to Heaven.

1. In his attachment.

[d] *Mat.* 26. 26.

2. In his arraignment.

[e] *John* 11. 50. with 18. 4.

All this being considered, where is the ignominie of the Crosse, seeing the Devils erected a Crosse for themselves, when they plotted to crucifie Christ? And why should we be afraid of sufferings, seeing the Crosse is Christs triumph? and let us resolve also to overcome by sufferings [f]; Tis an excellent and lofty prayse to overcome by suffering.

3. Vpon the Crosse.

[f] *Rom.* 8, 38.

Lastly, let us never judge of Christ or Christians by their outward shew: great things may be done in the Kingdome of Christ, which are not discerned by carnall reason; Here we see a great adoe, Trophies, Triumphs, yet the World tooke no notice of it: so is there incomparable glory even in this World in the soules and lives of Christians, which the blind multitude never takes notice of. And thus much of the second interpretation.

The third and last interpretation, is of those that limit not the time of this victory to the Crosse, but consider it generally, and in stead of the words [*upon the same Crosse*] read [*in himselfe*] and thus doe the most interpreters new and old reade it; and so this victory is understood not so much of what Christ did attaine in his person, as what he doth in us: by the conversion of sinners; by the Gospell, he daily spoyles Principalities and Powers, and triumphs over them, &c. and so these words are a consequent of the putting out of the hand-writing mentioned in the former Verse.

Foure

Foure things are in theſe words to be conſidered: *who, whom, what*, and *by what meanes*. For the firſt, it is the ſecond *Adam* that undertakes this battle, he that is God and man, he of whom the propheſies ran, he that by a voice from Heaven at his Baptiſme was acknowledged the only champion, twas he that ſent the challenge by his fore-runner *John Baptiſt*, he it is that foyled Satan in many *Monomachies*, this is he that now comes forth in the Goſpell in the ſeverall ages of the Church to ſpoile theſe Principalities and Powers.

Now for the ſecond, the ſpoyled are called *Principalities and Powers*. *Principalities and Powers*] Theſe termes are given to the good Angels, *Eph.* 3. 10. and to great Magiſtrates and Princes on earth, *Eph.* 1. 23. In effect they are given to Chriſt, *Eſay* 9. 6, 7. but uſually they are reſtrained to evill Angels, and ſo they are called either conſidering them as they were before their fall, or as it is uſually conceived, it notes their eſtate even ſince their fall.

The two words note two things in the evill Angels, *Excellency* and *Ability*; *Excellency*, ſo they are *Principalities*; *Ability*, ſo they are *Powers*. Their *excellency* is two ways to be conſidered, 1. In themſelves. 2. Their ſoveraignty over the World. In themſelves and their own nature ever ſince their horrible fall, they are creatures of wonderfull knowledge, ſwiftneſſe, diſcerning and ſuch like.

And in reſpect of the unregenerate world they have a principality: hence called *worldly rulers*[g], the *prince of this World*[h], yea, and the *God of this World*[i]. We may obſerve here in the holy Ghoſt a wonderfull pattern of candor, he praiſeth what is praiſe-worthy even in his enemies; and it may wonderfully comfort Gods children in their acceptation with God, for if God can yeeld theſe titles and acknowledge that is yet good in the very Devils, ſure then it cannot be he ſhould not like what he finds good in his own Saints, though they have many wants and ſinnes, ſeeing they ſin not of *malicious wickedneſſe*, as the Devils doe.

[g] *Epheſ.* 6.
[h] *Iohn* 12.
[i] 2 *Cor.* 4. 4.

As they are called *Principalities*, ſo for their ability and force of working, they are called *Powers*. The wonderfull power the Devils have, may be conſidered either in the World or in the Church.

The power of the devils both in the World and in the Church.

In the firſt race of men before the floud, how ſoon had they drawn away *Cains* race into Apoſtaſie, and not long after *Seths*, till they had chaſed the light of ſincerity within the wals of one houſe, and not all found there neither? After the floud, the World is no ſooner filled again but together with the building of *Babel*, a moſt dreadfull confuſion was wrought by the Devils, even the beginning of a generall falling away into Gentiliſme and Idolatry (which will never be utterly recovered again while the World ſtands) all the Families making Apoſtaſie in the beginning of the Babyloniſh Monarchy, and ſuch an Apoſtaſie, as they continued in for many hundred years in the generality of them: ſo as there was onely a little light left in the race of *Sem*.

Now leaving the whole World lying under this powerfull wickedneſſe, come to *Abraham*, (*a brand taken out of the fire of the Chaldeans*,) in whom the light ſhined with great glory, ſee the power of theſe wicked ſpirits over his race: the Iſmalites went quickly off to Gentiliſme: then the *Edomites* were eaſily gained after: then in *Egypt* the light that did remain was almoſt put out, the bondage of the *Iſraelites* being as great in ſoul[k] as it was in body.

[k] *Exech.* 20.

In *Moſes* time the light was diffuſed in that people all abroad again, and a *Kingdome of Prieſts* was raiſed up to God: this light held with various encreaſe and decreaſes, till the Captivity, after which time it waxed dimmer and dimmer, till Chriſt the *Day-ſtarre* aroſe, and filled Heaven and Earth with the brightneſſe of his comming.

After in the very firſt hundreds of years, theſe curſed ſpirits not onely perſecuted

ſecuted Religion by incredible tyranny, but infected it with the tares of ſtrange Errours, and prodigious Superſtitions and Hereſies, till all grew together in one body in Antichriſt.

Under Antichriſt all ſincerity was againe almoſt univerſally put out, the face of Religion corrupted, and Idolatry brought into the Churches 1260. years. Laſtly, in our own days when the Propheſies were accompliſhed, and the *everlaſting Goſpell publiſhed againe*, alas, yet conſider the ſtate of the World, one part of the World lyeth in Paganiſme, another in Turciſme, another in Judaiſme, another in Papiſme; and in all theſe foure theſe wicked ſpirits raigne, and hold the World captive at their pleaſure.

Come we to the viſible aſſemblies of the true Churches of Jeſus Chriſt, and conſider there their power, how mightily it extends, for there they have ſecret Atheiſts, Church-papiſts, perſons excommunicate, Witches, and ſuch like Diabolicall Practicers, Hypocrites, Apoſtates, the unmercifull troopes of the ignorant, beſides the ſwarmes of vicious livers, and prophane perſons, ſuch as are Swearers, Drunkards, filthy perſons of all kinds, Lyers, Uſurers, Raylers, and ſuch like workers of iniquity.

Why Satans working is not perceived by wicked men.

It is true, worlds of men feele not this power of theirs: but alas this wat is ſpirituall, theſe enemies are inviſible, their ſleights are of infinite depth, their ſoules are already in their poſſeſſion, and all is covered with groſſe darkneſſe, and done in a ſpirituall night, and wicked men are like dead men in their ſinfull courſes, ſenſleſſe and ſecure.

Vſes.

The uſe is to ſhew the miſery of all impenitent Sinners, though they go in brave clothes, dwell in faire Houſes, poſſeſſed of large Revenues, abound in all pleaſures of life, &c. yet alas, alas, for their wofull eſtate with all this: Oh the Devils, the Devils, are their Maſters, and rule over them as effectually, as ever did Tyrant over his ſlave: Oh, if men have eares let them heare, and awake and ſtand up from the dead, and not dare to continue in ſo wofull a condition, and let the righteous leap and ſing for true joy of heart, whatſoever their outward eſtate be in the World: Oh, let them praiſe the rich grace of God, that hath *tranſlated them out of this Kingdome of darkneſſe, and given them a lot among the Saints.*

The third thing is the victory, expreſſed in three degrees.

He ſpoiled them] This is to be underſtood in the behalfe of the faithfull, for whoſe ſake, he hath and doth daily *ſmite them with his great ſword* [m]. He reproveth them and *rebuketh them* [n]: he caſteth them down like *lightning* [o]: *He breakes their heads* [p]: yea and ſometimes *treads them down under the feet* of his Saints [q]: making them in many tentations and tribulations *more then conquerours* [r]: *pulling downe their ſtrong holds*, which they had within [s], when they compaſſe the righteous with their tentations, he ever openeth a doore *for iſſue*, and *delivereth the righteous* [t], ſending ſuccours [u], and making his ſervants often to lead Satan captive.

He ſpoiled them by taking from them the ſoules * of the righteous, which they poſſeſſed as their booty: he ſpoiled them by *looſing the Works of Satan* [x]: he ſpoiled them by taking from them altogether *the power they had over death* [y], ſo farre as concerns the righteous. He hath ſo farre ſpoiled them, that they are not only judged by the Word of the Saints in this life [z], but the Saints ſhall alſo ſit upon them, to judge them at the laſt day [a].

And all this may ſerve for conſtant comfort unto all the godly, each word being aſwell of conſolation if we wiſely apply it. And withall it may encourage them againſt the remainder of the power of evill ſpirits; it is true, they accuſe ſtill, they hinder the Word what they can ſtill, they will ſteale the ſeed ſtill, they will raiſe trouble and oppoſitions ſtill, they ſow tares ſtill, they will be caſting their ſnares ſtill, they buffet them by tentations ſtill: but yet the

ſame

[m] *Eſay* 27.1.
[n] *Zach.*3.1,2,3.
[o] *Luke* 10.20.
[p] *Gen.*3.15.
[q] *Rom.*16.20.
[r] *Rom.*8.34.
[s] 2 *Cor.*10.4.
[t] 2 *Pet.*2.9.
[u] *Heb.*2.18.
[x] *Acts* 26.18.
[x] 1 *Iohn* 3.8.
[y] *Heb.*2.14.
[z] *Iohn* 16.11.
[a] 1 *Cor.*6.3.

same God and our Lord Jesus Christ that hath thus farre subdued them will prosper his own work, and make us stand *in all the evill days*, so as we will *put on the whole armour of God.*

Now whereas he saith he hath spoiled him, it is true of the time past, 1. In the person of Christ himself. 2. In the merit of our victory. 3. In our Justification, he is perfectly foiled. 4. In our Sanctification, he is spoiled by inchoation.

And made a shew of them openly.] These words contain the second degree of victory, and are true in a double sense: For first he hath made a *shew of them*, in that he hath discovered them and made them known to the Church. This is a dragging them out of their Cels of darknesse in the light of observation, by shewing their natures and practises, by unmasking them to the view of the soul: thus are they displayed in the doctrine of the Gospel, and the souls of the righteous behold this detection of Satan from day to day by the Word, with as much admiration as ever the *Romanes* did behold any great rebell, or barbarous rebell or monster, subdued, and in triumph brought into *Rome*. Neither may this detection of Satan seem to be the least part of Christs victory: for it is certain it is a work that evil men or evil Angels never hear but vanquished. There is a hot opposition in all places before Satan will abide this.

Secondly, he made a shew of them, that is, as some think, he made them to be for examples, and that three ways. 1. In shame, making detestation to be their portion. 2. In confusion, and an inexplicable kind of astonishment, and benummednesse, and blindnesse. 3. In torments and punishments, 2 *Pet.* 4.5. *Jud.* 9. ἰδιγματίσας.

Use. The use may be for increase of consolation: we see Christ will never cease till he hath finished this victory. Why should we then fail through unbelief, or faint in *the resisting of the Devill?* The Lord will more and more *make a shew of them*, and give us increase of experience of the power of his Word and presence herein. Here also mens waiwardnesse may be reproved, that cannot abide to hear talk of the Devil or his courses: this is but a work of Satan in them to hinder their salvation, for to make an open shew of them is one part of Christs victory.

The word rendred openly signifieth sometimes eminently [b], sometimes without authority [c], sometimes with confidence, and undaunted resolution, with assurance or *plerophory* [d], sometimes with plainnesse and evidence [e], sometimes with liberty [f]. But I rest in the word *openly* here used.

[b] *Iohn* 7.4.
[c] *Acts* 4.9.
[d] 1 *Iohn* 5.14.
[e] *Ioh.* 16.25,29.
[f] 1 *Tim.* 3.13.

And triumphed over them.] Here is the third part of the victory. This triumph was first begun in the Resurrection and Ascension of Christ [g]. 2. It was continued in the publication of the Gospel [h] (which is news of victory) and in the life of Christians: for what is the life of every Christian, but the shew of a brand taken out of the fire, or of a soul preserved out of darknesse? The soul is mounted in the Chariot of the Word, Prayer and holy living; this Chariot is followed with the applause of Angels, and the approbation of the Saints; the place is in the new *Jerusalem* on earth, in the Temple of their God. The Chariot is drawn with white Steeds, sincere Teachers; it is provoked and driven on by the Spirit of God: and the effect of all is a heart inspired with heavenly joys and refreshings. 3. As it begun in Christ, and is continued in the life of a Christian, so this triumph shall be perfected in death, and consummate in the Resurrection to the eternall dissolution and confusion of all wicked men and Devils.

[g] *Ephes.* 4.7.
[h] 2 *Cor.* 2.14.

Use. Now for the use of this; what just cause is there to take up bitter lamentations for the wonderfull frowardnesse of the natures of the most men, who had rather be miserable and serve the Devil still, then be made glorious by con-

queſt in repentance for their ſins: they had rather be his priſoners, then ſuch Princes: rather ſlaves to Satan, then ſons to God: rather dragged into Captivity with the Devil, then carried in the Chariot of Triumph with the Saints.

2. If ſuch honours be done to Chriſtians, and ſuch joys had in a Chriſtian eſtate, oh then let it be the prayer of every godly man daily to God, as *Pſal.*106.4. *Remember me, O Lord, with the favour of thy people, viſit me with thy ſalvation, &c.*

Laſtly, how ſhould it excite in us a deſire to walk worthy of ſuch a victory? yea, how ſhould it inſpire us with ſpirituall magnanimity to reſiſt Satan, and with a holy ſcorn to diſdain his filthy tentations, and in all eſtates to demean our ſelves ſo as might become men that know and beleeve that Chriſt hath ſpoiled Principalities and Powers for us? &c.

4. For the means of this victory, it is added in theſe words,

In himſelf,] So it is read in the Greek, and in the moſt Interpreters; and this *in himſelf*, either it notes his myſticall body, or elſe it notes Chriſt himſelf alone, and in this latter ſenſe it is continually taken: and ſo we may here learn, that it is the Lord Jeſus Chriſt alone, even himſelf alone that hath wrought this victory for us; there was none other able to ſtand in the field againſt the adverſary: there is no name elſe under Heaven by which we can be ſaved; and therefore we ſhould give all the glory to Chriſt alone, and not to any man or Angels, for they never fought for us, nor were they able to ſtand in this battell of our Redemption.

VERS. 16. *Let no man therefore condemne you in meat or drink, or in reſpect of an Holiday, or of the new Moon, or of the Sabbath days.*

17. *Which are but a ſhadow of things to come, but the body is in Chriſt.*

HItherto of the ſeven reaſons of the dehortation. The concluſion follows in theſe words and the reſt to the end of the Chapter: and it hath three branches. For 1. he concludes againſt Judaiſm in theſe words. 2. Againſt Philoſophy, verſe 18,19. 3. Againſt Tradition, verſe 20. to the end.

In theſe words is contained both the concluſion it ſelf, verſe 16. and the reaſon, verſe 17. and the drift is to ſhew that the Ceremonies of *Moſes* are aboliſhed, and therefore they ſhould not receive them, or hold themſelves bound unto them. This was foretold, *Dan.*9.17. it was ſignified by the renting of the vaile; and theſe Ceremonies were ſolemnely and publikely laid down, in the firſt Councell which was held by the Apoſtles at *Jeruſalem*, *Act.* 15. And they were then ſo laid down, that the Apoſtle after gives order to the Church that thoſe Ceremonies ſhould never be uſed, nor any other devices, but ſuch as might be to edification, order and decency, and were without offence.

The Ceremonies named in the Text, are the difference of meats and drinks, and the obſervation of times, concerning which he writes more ſharply, *Gal.*3.1.3. & 4.10. & 5.9. & 6.12.

In the Law there were three ſorts of meats that legally were required: Firſt, the meat offerings. Secondly, the ſhew-bread. Thirdly, the clean beaſts. The meat offering was a type of Chriſt our nouriſhment. The ſhew-bread was a type of the Church in her myſticall union. And the clean beaſts (known by chewing the cudde, and dividing the hoof) were types of the Chriſtians both meditation and diſcretion, in the means of his holy converſation. And for the confirmation of this place, the Apoſtle elſe-

elſewhere ſhewes evidently that the difference of meates is taken away, 1 *Timothy* 4. 1,2,3,4.

The difference of times in the Law is here ſaid to be threefold; of Dayes, of Moneths, of Sabbaths.

In reſpect of an holy day.] The originall and moſt Tranſlations word for word have it thus, *in part of an holyday*; but in divers ſenſes: ſome ſay in part of an holyday, that is, in partition of a feſtivall day from a not feſtivall day, as well in Dayes, as in Moneths, or Sabbaths. Some ſay, *in part*, for they could not obſerve all Ceremonies, being abſent from *Ieruſalem*. Therefore the Apoſtle would have them to receive none at all, ſeeing they could not receive them all. Some ſay in part, of an holiday; that is, in that part of them which concernes dayes, &c. But it is more plainly as it is here rendred.

Or of the new moone.] They did obſerve the Calends, or firſt dayes of every moneth.

Or of Sabbath dayes.] There were divers ſorts of *Sabbaths, of dayes, of yeeres, or ſevens of yeeres.* The Sabbaths of dayes were either *Morall, viz.* the ſeventh day, which God did chuſe; or *Ceremoniall*: the Ceremoniall Sabbaths were either more ſolemne, ſuch as were the three great feaſts, *Paſſeover, Pentecoſt*, and *Tabernacles*; or leſſe ſolemne, ſuch as were the feaſts of blowing the Trumpets [a], and the feaſt of Expiation [b]. The Sabbath of yeeres was every ſeventh yeere [c]. The Sabbath of ſevens of yeares was the Iubile, which returned every fifty yeares. We ſee here then that the Apoſtle ſhewes that we are delivered from the bondage of the obſervation, as before of meates, ſo now of Sabbaths.

[a] *Levit.* 23. 24.
[b] *Levit.* 16. 32, 33, 34.
[c] *Levit.* 25. 4, 5, 9, *to* 11.

Ob. But is the Sabbath day that was morall abrogated? *Sol.* No, the Apoſtle ſpeakes here of the Ceremoniall Law, not of the Morall; and of Ceremoniall Sabbaths, not of the Morall Sabbath; the word is in the plurall number.

The manner of propounding the concluſion is to be obſerved.

Let no man condemne you.] Theſe words may be referred either to Gods children, or to falſe teachers. In the firſt ſenſe it is thus: *Let none condemne you*; that is, doe not ſhew ſuch love to theſe Ceremonies hereafter, that thereby you incurre juſtly the blame and cenſure of Gods children. And if they be referred to falſe teachers, then it is thus: let no man whatſoever perſwade you that you are condemned, or judged of God for omitting the obſervation of the Ceremonies; care not for their cenſures, never trouble your conſciences about it.

Which are ſhadowes of things to come.] Here the Apoſtle with full ſaile drives into the Haven, by ſhutting up with this unavoidable argument: Theſe Ceremonies are but ſhadowes of that ſubſtance which now we have, & therfore it is a fooliſh thing to ſtrive about the ſhadow when we have the ſubſtance.

Ceremonies were ſhadowes in divers reſpects. 1. In reſpect of certainty of ſignification: the ſhadow is a ſure ſigne of the body; ſo was this of Chriſt to come. 2. In reſpect of cauſation; the body cauſeth the ſhadow, ſo is Chriſt the cauſe of all Ceremonies. 3. In reſpect of the obſcurity of ſignification: a ſhadow is darke, ſo were the Ceremonies. 4. In reſpect of ceſſation: a ſhadow is quickly gone, ſo were the ceremonies, they were not to laſt for any long time. Laſtly, they were ſhadowes as they were types: ſo the Lambe was a ſhadow of Chriſt, and the Arke of the Church, &c. They were ſhadowes not given to juſtifie, but to ſhew Juſtification by Chriſt.

Ceremonies were ſhadowes in divers reſpects.

It is added, *of things to come*,] to keepe off the blow from our Sacraments, which are no ſhadowes of things to come, but of things paſt.

But the body is in Chriſt.] The words are diverſly interpreted: ſome referre the words to the next verſe, but without reaſon: ſome ſupply a word *body*, and reade, but the body is, the body of Chriſt: but the plaine meaning is, that the

the truth and substance of all the Ceremonies is now enjoyed by the Church in and by Christ, in whom all is now fulfilled, and therefore Heaven should now suffer violence, and the *children of Sion should now rejoyce in their King*, and Christians *should stand fast in the liberty that is brought unto them in Christ Iesus.*

VERS. 18. *Let no man beare rule over you by humblenesse of mind, and worshipping of Angels; advancing himselfe in those things he never saw; vainly puft up with his fleshly mind.*

19. *And holdeth not the head, whereof all the body furnished and knit together by joynts and bands, increaseth with the increasing of God.*

IN these two Verses he concludes against Philosophy, and therein specially against Angel-worship, a device like the old doctrine of the Platonists, concerning their *demones tutelares*. The Divines also that first broached this Apostaticall doctrine in the Primitive Church were Philosophers: and if the Papists will persist in Angel-worship, they must beare it to be accounted better Philosophers then Divines.

The Apostle makes foure observations upon these that bring in this worship of Angels. 1. That they attribute that to themselves, which is proper to God, namely, to beare rule over the consciences of men in matters of Religion, though they pretend to bring in those things, because they would have men thinke humbly of themselves. 2. That they thrust in for Oracles, not things they have seene and heard, but devised of themselves. 3. That those things was founded on no other foundation then the opinions of men immoderately pleasing themselves in their owne devices. 4. That this course tends to the high derogation of the honour of Christ, who onely deserves all glory, and by whom alone all the suits of the Church are dispatched. The men then that urge these things are, 1. Hypocrites, they pretend one thing, and intend another. 2. They are ignorant persons. 3. They are proud and insolent in selfe-conceit. 4. They are prophane without Christ.

καταβραβευέτω. *Let no man beare rule over you.*] The originall word hath troubled Interpreters, but is for the most part rendred, either beare rule over you, & so play the part of a Judge or Rector; or else, defraud you of your prize: it is granted by all, to be a word taken from the manners, in the *Olympiads* or other-where, who runne for prizes: among whom there was one they called *Brabeutes*, that is, one that by appointment did sit as Judge, and gave the prize to the winner.

If it be taken in the first sense, *viz. let no man beare rule over you*, then the Apostles meaning is to warne them for the reasons above rehearsed, and herewith adjoyned, not to suffer their Teachers to *lord it over them* in their consciences; as before he had charged them, not to let them carry away their soules as a prey, verse 18. or to condemne them, verse 19. This may teach the Ministers of the Gospell, to know and keepe their bounds, and the people likewise, not to suffer any to beare rule over their consciences, with their owne devices. It condemnes also the hellish pride and imperiousnesse of the popish Clergy, in playing the Judges over mens consciences at their owne pleasure: seeing we have no *Iudge* nor *Law-giver*, but onely Iesus Christ, to whom the Father hath given *all power*.

Quest. But have not the Ministers of the Gospell power upon observation of the runners to be as Judges to assigne the crowne to them that runne well?

Answ. They have, and therefore are called the *disposers of Gods secrets*, and *Watchmen* and *Over-seers*: but yet they must be true ministers, and they must give judgement by warrant from the Word.

Let

Let no man defraud you of your prize.] That is, ſeeing you have begunne to runne ſo well, and have run ſo long, let no man now beguile you of your prize, *the crown of glory.*

The Church is like a field, the race is Chriſtian Religion, the runners are Chriſtians; the feet are Faith and Love; the goal or mark is death in Chriſt, the *brabium* or prize is the poſſeſſion of eternal life. Now the doctrine hence implied is:

Doct. That men may run and come near the goal, and yet loſe the prize. *Many run, yet one obtaineth*[a]. *Many receive the grace of God in vain*[b]. Many come *near the kingdome of God* with the Scribe, and yet loſe[c]. *Many loſe what they have wrought*[d]. Hence that exhortation, *Let no man take away your crown*[e].

The Uſe may be firſt for reproof of ſuch as doe wrong (either the Judges or ſtanders by) by a wrong applauſe, ſuch as give away the honours of Gods children to ſuch as never ran in the race, or not aright, and give the titles of the Church and Chriſtianity to wicked men: but eſpecially this reproveth thoſe men that having *run well*[f] for a time, ſuffer themſelves to bee hindred, and ſo looſe the prize. Many are the ways the Devill hath to hinder men in running; ſometimes by raiſing up adverſaries[g], and outward moleſtations[h]; ſometimes he caſts ſhame in their way, and names of reproach[i]; ſometimes he injects tentations[k]; ſometimes he *leaves them*[l], by keeping them in bondage, to the defence or love of ſome leſſer ſuperſtitions or ſmaller ſins, as the World accounts; ſometimes he hinders them by the domeſticall enemy, the *ſin that hangeth ſo faſt on*[m]; ſometimes he caſts men into a dead ſleep, and they lie along in the middle of the race.

2. This may ſerve for inſtruction, to teach us with all heedfulneſſe to look to our ſelves after we ſet out in the race of Chriſtian profeſſion, that no man take our Crown: and to this end we muſt conſider, both what to ſhun, and what to follow. If we would not loſe our Crown, we muſt ſhun, 1. The *ſin that hangs on ſo faſt*[o]. 2. *Prophane bablings and oppoſitions of ſcience falſly ſo called*[p]. 3. Scandall[q]. 4. The profits and pleaſures of the world ſo as our hearts be not ſet upon them[r]. 5. Selfe-love and truſt in our owne judgement, when we think our ſelves wiſe enough to order our race without advice[s]. 6. Uncertain running[t]. Now for the ſecond, that we may run ſucceſſively, divers rules muſt be obſerved, 1. We muſt watchfully ſtop the beginnings of ſin, and when we feel our ſelves begin to *halt*, we muſt ſeek *an healing, leſt we be turned out of the way*[u]. 2. We muſt *follow peace with all men*, ſo farre as may ſtand *with godlineſſe*[*]. 3. We *muſt keep the faith.* 4. We muſt labour for the *love of the appearing of Chriſt.* 5. We muſt continue and reſolve not to give over till we *have finiſhed our courſe.* Theſe three rules may be gathered out of 2 *Tim.* 4.8,9. 6. We muſt pray that the Goſpel may *run more freely*[x]; for that like a mighty winde helps wonderfully in the race. 7. We muſt order riches ſo as they be no hinderances[y]. 8. We muſt uſe the adviſe of the beſt that can be had for skill or experience[z]. 9. We muſt faithfully diſcharge the duties of our calling[a]. We muſt ſo reſolve upon the race, that we labour to be undaunted and every way reſolved againſt all afflictions and trials whatſoever, that may befall us, accounting it all happineſſe to *fulfill our courſe with joy*[b], *arming our ſelves with this minde*, that we will *take up our croſſe, and endure any hardſhip*[c].

At their pleaſures] This is added as an aggravation; the word notes they did it not ignorantly, or by frailty, but they did wrong the conſcience of men, with deſire, willingly, wilfully; it doth greatly increaſe the guilt of ſin, when men doe it willingly and wilfully; where men doe it becauſe they will do it. So ſome men go to law becauſe they wil go to law; ſo ſome *wil be great*[d]; ſome

[a] 1 *Cor.* 9.24.
[b] 1 *Cor.* 6.1.
[c] *Mark* 12.34.
[d] 2 *Iohn* 10.
[e] *Revel.* 3.11.
[f] *Gal.* 5.7.
Lets in running.
[g] *Phil.* 1.29.
[h] *Revel.* 2.10.
[i] 1 *Theſſ.* 2.2. *Acts* 18.
[k] *Iam.* 1.12.
[l] *Gal.* 5.7.9.
[m] *Heb.* 12.1.
What we muſt ſhun in running.
[o] *Heb.* 12.1.
[p] 1 *Tim.* 6.20.
[q] *Phil.* 2.15,16.
[r] 1 *Cor.* 9.25.
[s] 1 *Tim.* 6.11,12.
[t] *Gal.* 2.2.
[u] 1 *Cor.* 9.26.
What we muſt obſerve.
[u] *Heb.* 12.13.
[*] *Heb.* 12.14.
[x] 2 *Theſſ.* 3.1.
[y] 2 *Tim.* 6.18.
[z] *Gal.* 2.2.
[a] 1 *Pet.* 5.4.
[b] *Acts* 20.24.
[c] 2 *Tim.* 2.5. *Iam.* 1.11. ὑπομονὴν.
[d] *Mat.* 5.40.
[e] *Mat.* 20.26.

Some *will doe the lusts of their father the Devill*[f]. Thus are men daily doing *the wils of the flesh*[g]. The like waywardnesse may be observed in the negative. Men *will not be gathered*[h], Men *will not come to the wedding*[i]. In some things they *willingly knew them not*[k]; and it is charged upon the idle, *they will not work*[l]. Hence those conditionall speeches, if ye *will receive it*[m]; and if any man *will save his soul*[n].

The use may be for terror to stubborn offenders, God takes notice of it that they sinne *at their pleasures*, they sin because they will sinne, and therefore let them be assured he *will be froward with the froward*[o], and therefore he will have his will upon them unresistably. Hence these threatnings, hee *will take account*[p], he *will quicken whom he will*[q], he *will give to the last as to the first*; It shall not be after the *wils of the flesh*[r]; the *spirit shall blow where he will*[s], the mystery shall be made known *to whom he will*[t], and he *will not have sacrifice*[*].

Secondly, comfort is here implied; for if there be so much infection in a will to sin, then there is hope God will accept a will to bee and doe good, he will accept of the will in prayer[x], and the will to resist corruption of nature[y], and of *the will to live honestly*[z].

Hitherto the Apostle hath charged them generally, now in the words that follow, he inforceth his speech more particularly, both for matter, pointing out *Angel-worship*, as the doctrine he would conclude against, and for manner, noting four things in those that brought in that worship. 1. That they brought it in hypocritically, pretending *humblenesse of minde*. 2. That they did it ignorantly, *advancing themselves in things they never saw*. 3. That they did it prondly, *rashly puffed up, &c.* 4. That they did it dangerously, *not holding the head, &c.*

Worshipping of Angels] The main matter the Apostle strives to beat down, is the worship of Angels: as a Philosophicall dream, as a superstition that defrauds men of Heaven, as an hypocriticall and ignorant worship, charging them to be proud and fleshly persons that use it: yea, he avoucheth they cannot hold the head which is Christ, if they maintain or practice such a worship. All these reasons are in the Text and coherence against it.

Which may serve for confutation of Papists, who at this day still maintain it, not only without commandment or any approved example in scripture, but directly against the prohibition of the scriptures, as in this place, and so *Revel.* 1. 9. the Angel forbids *Iohn* to doe it.

The Papists offend in their doctrine about Saints and Angels three ways. 1. In giving unto them what may be attributed only to Christ and to God. 2. In adoring them. 3. In invocating and praying to them, and all three contrary to scripture.

For the first, they attribute unto them, 1. Intercession; 2. The knowledge of all things that concern us; they rob Christ of his intercession, and God of his omniscience; now in all this we have a *sure word of God* to trust to. For, for intercession it is plain, we *have none in heaven but him*[a]; there is *one Mediatour betwixt God and man, the man Christ*[b]; *We offer up spirituall sacrifices acceptable to God by Iesus Christ*[c]; *Let us therefore*, saith the Apostle, *by him offer the sacrifices of praise always*[d]. Note the words, *by him* and *always*. And whereas they object the Angel, *Rev.* 8. that offered the Prayers of the Saints; we answer, that Angel was Christ, who *onely hath the golden Censer*, and who only is meet to bring *incense to offer upon the golden Altar*; the indevour of *Peter* for their good after his decease, was performed while he lived, as is apparent by comparing the 13 verse with the 15 of 2 *Pet.* 1.

And whereas they give the knowledge of all things unto them, they rob God of his glory, who onely is the *knower of the hearts of men*, 2 *Chron.* 6. 30. and

[f] *Iohn* 8.44.
[g] *Ephes.* 2.3.
[h] *Mat.* 23.37.
[i] *Mat.* 22.3.
[k] 2 *Pet.* 3.5.
[l] 2 *Thess.* 3.10.
[m] *Mat.* 11.14.
[n] *Mat.* 16.15.

[o] *Psal.* 18.
[p] *Mat.* 25.23.
[q] *Iohn* 5.21.
[r] *Mat.* 20.14.
[s] *Iohn* 1.13.
[t] *Iohn* 3.8.
[u] *Col.* 1.27.
[*] *Heb.* 10.5.

[x] *Iohn* 15.7.
[y] *Rom.* 7.15, 16, 17.
[z] *Heb.* 13.18. *Iohn* 7.17.

The Papists offend three ways about their Saints and Angels.

[a] *Psal.* 73.25.
[b] 1 *Tim.* 2.

[c] 1 *Pet.* 2.5.
[d] *Heb.* 13.15.

and it is granted *Iſay* 63.16. that *Abraham* knew them not, and *Iſrael* was ignorant of them. And whereas they obiect that *Abraham* in the 16 of *Luke*, is ſaid to know that they had *Moſes* and the Prophets Books, we anſwer that that is ſpoken parabolically, not hiſtorically; they may as well ſay that *Lazarus* had fingers, and *Dives* a tongue, &c. but were that granted, yet it followeth not, becauſe the doctrine of the Church was revealed unto him, therefore he knew all things.

The ſecond thing they give is adoration, contrary to the flat prohibition of the Angel himſelf in the Revelation, who chargeth *worſhip me not, Rev.* 19.10. and without all example in ſcripture, or the leaſt ſyllable of warrant for it; beſides we ſee here Angel-worſhip in expreſſe words condemned.

The third thing is invocation, praying to them, which likewiſe is contrary to ſcripture, for *how ſhall we call on them on whom we have not beleeved*[e]? and we are exhorted to *go boldly to the throne of grace*, with the help of our high Prieſt, to *obtain mercy and finde grace to help in time of need*[f]; for Chriſt is *the propitiation for the ſins of the whole world*[g], why then ſhould we give his glory to any other? and invocation is a part of the forbidden worſhip of Angels, as well as adoration.

[e] *Rom.* 10.14.

[f] *Heb.* 4.16.

[g] 1 *Iohn* 2.2.

In humbleneſſe of minde] It was the practice of Satan and pretence of falſe Teachers, to thruſt in this corruption of Angel-worſhip under this colour, that it tended to keep men in humility, and to make men to know their duties to the great majeſty of God, and to acknowledge their gratitude to the Angels for their ſervice: this hath been the Devils wont to hide foul ſins under fair pretences, and vice under the colours of vertue.

This may ſerve notably for the confutation of the Papiſts, about their Saint and Angel-worſhip; for is not this their ſmootheſt pretence, to tell us by compariſon, that men will not goe to great Princes directly with their ſuits, but will uſe the mediation of ſome Courtiers, and ſo they ſay they muſt doe to God. This you ſee was the old deceit in the Primitive Church, and therefore worthily we may ſay to the people, let none of the Popiſh rabble *defraud you, through humbleneſſe of minde.*

Again, is the Devil aſhamed to ſhew ſin in his own colours? doth he maſk it under the colour of vertue? Then where ſhall thoſe monſters appear that declare their ſins as *Sodome*, and are not aſhamed of open villanies and filthineſſe? Such are they that will conſtantly to the Alehouſe, and never be aſhamed of it: ſuch are our damned ſwearers: ſuch are thoſe filthy perſons, that know they are known to live in Whoredome, and yet never bluſh at it, nor learn to repent: ſuch are theſe in this City that live in open contention, who care not againſt apparent right to maintain continuall ſuits and wranglings, though they know all men deteſt almoſt the very ſight of them for their wicked prophaneneſſe, and unjuſt contentions: yea though the hand of God be apparently upon them, and they know not how ſoon the Lord may turn them into hell. Such alſo are the open and wilfull Sabbath-breakers, and many more of all ſorts of preſumptuous offenders.

Again, if vice maſked in vertues colours, can ſo pleaſe, and allure men, how much ſhould vertue it ſelf raviſh us? If counterfeit humility can be ſo plauſible, how ſhould true humility winne to the admiration and imitation of it?

Laſtly, this may warn men to avoid counterfeit geſtures, and all pretended, inſinuating ſhews of devotion, ſuch as are open lifting up of the eyes to heaven, ſighing and all pretended tricks that are uſed onely to pretend what is not. And thus of their hypocriſie, their ignorance follows.

Advancing themſelves in things they never ſaw] Two things are here to be noted. Firſt, their ignorance in things they never ſaw. And ſecondly, vain

vain-glorious ſelf-liking, which the word *Embateuon* expreſſeth.

For the firſt, there are ſome things cannot be ſeen with mortall eyes, while we are on earth, as the nature of God, Angels, and what is done in heaven. 2. There are ſome things, we ought not to ſee though we might: and therefore he prayed, *Lord turn away mine eyes from ſeeing vanity.* 3. There are ſome things we may and ought to ſee, as the glory of God in his works. 4. There are ſome things we may and ſo ought to ſee, as it is a great curſe if we ſee them not, as the favour of God and ſpirituall things: in reſpect of which to be *blinded in heart*, is a miſerable judgement; of the firſt ſort are the things done in heaven.

Eſay 6.10.

There is a contrary waywardneſſe in the nature of wicked men; ſometimes men are wilfull and will not be perſwaded, even in the things which yet they ſee; ſometimes men are ſtiffe hearted, and will not be removed in opinions about things which they never ſaw, and ſo here.

Ignorance is of divers kinds. There is a naturall ignorance, and that is of two ſorts. For there is an ignorance of *meer negation*, and ſo Chriſt knew not the day of judgement, ſo it is no ſin in an Husbandman, if he be ignorant of Aſtronomy or Phyſick, &c. There is a naturall ignorance which is of *corrupt diſpoſition*: as to be blinde in our judgement in ſpirituall things from our birth; this is ſinfull, but not here meant.

There is a profitable ignorance, and that is likewiſe of two ſorts, For it is either profitable *abſolutely and ſimply*, or but only *in ſome reſpects*. It had been ſimply profitable and good for the *Iews*, if they had never known the faſhions of the *Gentiles*; ſo it had been good for *Sampſon* if he had never known *Dalilah*. But it had been profitable for the Phariſees but in ſome reſpects, *not to have ſeen* or to have had ſo much knowledge. So the Apoſtle *Peter* ſaith, it had been good for Apoſtates if they *had never known the way of truth*, &c.

Iohn 9.41.
2 *Pet.* 2.21.

There is willing ignorance, and that is of two ſorts; of frailty, or of preſumption. *Of frailty*, when men neglect the meanes by which they ſhould know, either in part or in ſome reſpects. Thus men fail that ſee a wide door ſet open for comfort and direction, and yet through careleſneſſe, or willing ſlackneſſe, neglect great riches of knowledge which might have been attained if they had made uſe of opportunities. *Preſumptuous ignorance*, is when men not wittingly onely, but wilfully contemne true knowledge, *They will none of the knowledge of Gods ways.*

Iob 21.14.

Preſumptuous ignorance, is likewiſe of two ſorts. 1. When men refuſe to know Gods revealed will needfull to their ſalvation g. 2. When men wilfully embrace fancies, and ſuperſtitions in opinion, eſpecially in ſuch things as they neither doe nor can underſtand; and ſuch is the ignorance here condemned.

g *Pro.* 29.30. *Luke* 19.41.

Doct. But the main doctrine is, That it is a great ſin and a hatefull vice to be raſh and adventurous, to venture upon opinions in matters of Religion, either that concern worſhip or practice, where men are not firſt well informed in judgement by true grounds of knowledge. Hence men are adviſed to take heed *how they hear*, and *to try the ſpirits*, and *to be wiſe to ſobriety* h; and to *beware of fables* i. This condemns the ſtrange coining of opinions without all warrant of the Word, in the Papiſts, that ſo confidently tell us of the rooms in Hell, and of the Queen of Heaven, and how many orders there be of Angels, &c. And withall it may reſtrain ſuch as profeſſe the fear of God, and reformation of life, to be well adviſed in their opinions, and not pitch reſolutely upon opinions, in things the Word doth not warrant. Blind zeal hath no more allowance then ſuperſtition hath to coin opinions to tie mens conſciences withall.

h *Rom.* 12.3.
i 2 *Tim.* 3.16. 23. & 4.3, 4. 1 *Tim.* 1.4. & 4.6, 7. & 6.20. *Titus* 1.14. & 3.9. 2 *Peter* 1.16.

ἐμβατεύων. *Advancing himſelf*] The word ſignifieth to take poſſeſſion, and to goe proudly

proudly and to ſearch hidden things with deep inſight: as it is here applyed, it may note in their ſinne three things. 1. A deepe inſight or out-reaching into a thing beyond ordinary knowledge. 2. A highty approbation or very proſeſſing of a mans ſelfe in a peculiar conceit ariſing from his owne inventions. 3. An extreme all advancing or vaine-glorious priding of a mans ſelfe in his fancie. There is a ſtrange corruption in the nature of all ſorts of men, a ſecret inclination to devices, and wraches both in opinion and life: the Scripture gives warning of the *doctrines of men* [k], of *oppoſition of ſcience* [l], of *the deepneſſe of Satan* [m], of *tranſformation* in evill Miniſters, *into Miniſters of light* [n], &c. And thus are men in their practice: though they commit the ſame foule evills they condemne in others, yet they have ſuch devices with which they pleaſe themſelves, that they are called *counſels* [o], and they are ſaid to *ſeeke deepe to hide their counſels*, &c. They have their *turning of devices* [p]. Every man almoſt thinkes he hath ſome conceit which others have not, &c. ſuch as theſe: Either they may doe it though others might not, or the manner is different, or the iſſues will not be alike, or he will repent at ſuch a time when he hath tried ſo farre, or he will make amends, or it ſhall not be known, or God is mercifull, or his fault is not ſo great as others, or the Scripture doth not condemne it in expreſſe words. Theſe and ſuch like conceits in themſelves are dull and ſilly. But where the love of ſin hath warmed the heart, and the Devil hath put life into them, it is incredible to conceive, how miſerably pertinacious men will ſhew themſelves to be; and ſo doe men approve of their owne devices, that uſually there is no error or ſinne ſo vile, but men can bleſſe themſelves againſt any terrour or threatning: and if men find their devices to have any entertainement, they will advance themſelves wonderfully, and not only ſwell in great thoughts of themſelves, but outwardly vaine-glorie will overſpread their carriage, words, and actions.

The conſideration hereof ſhould teach us to truſt more in God, and leſs in men [q], and to labour for plainneſſe of heare and ſimplicity [r], and to long to heare God ſpeake, and ſhew us the ſecrets of his wiſdome [s], and to ſuſpect our ſelves when we feele a ſelfe-liking or an inclination to boaſt of our device: eſpecially we ſhould pray that the Lord would keep us from deſire of vaine-glory, and accordingly we ſhould endevour to doe nothing *through ſtrife or vaine-glory*, but rather ſet our glory and *boaſting in knowing God*, and in *the Croſſe of Chriſt*, and in *the hope of the glory of the ſonnes of God*, daily examining our ſelves, and *proving our owne workes, leſt we thinke our ſelves ſomething whereas we are nothing*. Thus of their ignorance.

Raſhly puffed up.] Theſe words are a taxation of their ſwelling pride, deſcribed, 1. By the nature of it, *puffed up*. 2. By the effect, *in vaine, or raſhly*. 3. By the cauſe, *in the mind of their fleſh*.

Puffed up.] What is pride but a winde? a wind to fill, and a wind to torment. Men may be ſpiritually ſwelled both in life and opinion. There is a ſwelling for abundance of riches, there is a ſwelling behaviour in mens carriages, there is a ſwelling in ſinne, but here is a ſwelling for opinions. Oh that we could learne to abhore pride and ſwelling by conſidering how much the Lord abhores it, as many Scriptures ſhew, *Proverbs* 8.13. and 16. 5. 19. *Iob* 40.6. *Hab.* 2. 5. *Adul.* 4. 1. and many ſuch like. Oh that we could be in love with a meek an quiet ſpirit in the hid man of the heart. But let us obſerve the effects of pride.

Raſhly.] The word is *δικῆ*, and it ſignifies either raſhly, or in vaine. Sure it is a great fault to be raſh, light, ſudden, in opinion or practice, it is a great fault to be raſh in reproving, in prayſing, in diſprayſing, or taking or miſtaking doctrine, in judging or cenſuring: and we ſhould pray that the Lord would give us a ſtaied ſpirit, and a mind not eaſily hurried into diſtemper.

If

[k] *Mat.* 15. 9.
[l] 1 *Tim.* 6. 20.
[m] *Rev.* 2. 24.
[n] 2 *Cor.* 11. 14.
[o] *Pſal.* 5. 10.
[p] *Eſay* 29. 15.
[q] *Pſal.* 92. 8, 9.
[r] *Prov.* 12. 5. & 21. 8.
[s] *Iob* 11. 5, 6.

If we read it *in vaine*, it notes fitly that pride alwayes is in vaine. In vaine I say; first, in respect of God who resisteth it, *Iam.* 4.7. *Luke* 1.51. Secondly, in respect of other men, who will not regard it, *Prov.* 11.2. *Psal.* 101.5. Thirdly, in respect of themselves, who inherit nothing by it but folly, *Proverb.* 14.18. 1 *Tim.* 6.4. Our hearts desire then should be, that the Lord would *hide our pride*, and mortifie our naturall corruption herein.

Pride is in vaine in three respects.

In the mind of the flesh.] Here he shewes whence all this stuffe and swelling comes, it came from *the mind of the flesh*, even from the fairest part of the soule. *The mind of the flesh* is that *acumen*, that sharpnesse of wit, that perspicacy that is in men, and so we may see that wit, sharpnesse of understanding, carnall reason is in vaine, (whatsoever men savour of themselves) a meere puffe of winde, a very vanitie, whether it be in opinion or in life; the very *Wisedome of the flesh is enmitie with God*, our owne very *mindes are so defiled and corrupt*. Which should teach us to *gird up the loynes of our mindes*, and restraine that selfe-conceit might arise from the pride of our owne mindes, or carnall reason; we should (as the Apostle shewes) *become fooles, that wee might be truly wise* [d]. Againe, it should teach us not to rest upon the *wisedome of men*, nor to *thinke of any above what is written*, or be *puffed up one against another*.

[d] 1 *Cor.* 3.18.

Thus of the third thing.

VERS. 19. *And not holding the head whereof all the body furnished and knit together by ioynts and bands, increaseth with the increase of God.*

THese words note the fourth thing, *viz.* their Danger: they did it not only hypocritically, and ignorantly, and proudly, but also dangerously. Their danger is both laid downe and amplified in this verse: it is laid down in these words, *not holding the head*; and amplified by a digression into the prayses of the mysticall body of Jesus Christ for the union and increase thereof.

Not holding the head.] These words shew that they that beleeve and practice such things, are themselves out of Christ, and by this kind of worship they draw men from Christ. Foure things may from hence be observed.

1. That Angell-worship raseth the foundation, so that the Churches that practise it, fall from Christ, and are not the true Churches of Christ; and this evidently proves the Church of *Rome* to be no true Church, because besides many other Heresies and Idolatries, they maintaine the worshipping of Saints and Angels.

2. That Hypocrisie, Ignorance, and pride, are inseparable companions of Apostasie from Christ.

3. That there is a difference betweene sinne and sinne, errour and errour: every sinne or every errour doth not cut us off from Christ; there be some sins be sinnes of infirmity [f]; some sinnes be such as there remaines no more sacrifice for them [g]; there be some Ceremonees may be borne withall [h]; some Ceremonies that abolish from Christ [i]; there be some errours of meere frailty and Ignorance [k]; some errours that altogether corrupt the mind, and make men distitute of the truth [l]. And therefore we should learne with all discerning to put a difference.

[f] *Gal.* 6.1.
[g] *Heb.* 6.
[h] *Rom.* 14.
[i] *Gal.* 5.3.
[k] *Psal.* 19.
[l] 1 *Tim.* 6.4.
[m] *Iude* 24.

4. That it is an utter misery not to be joyned unto Christ; which imports a singular feebleneſse in the hearts of men, that cannot be stirred with all heedfulnesse to make sure their union with Christ.

Head.] The dreame of *Catharinus*, that the Pope should be here meant, is to be scorned, not confuted. The words note the relation that is betweene Christ and the Church.

The

The creature ſtands in relation to Chriſt: 1. More generally in exiſtence, and ſo all things are in him, *Col.* 1.16. More ſpecially in union, and ſo man only is joyned to Chriſt: but this union is threefold, for it is either Naturall, or Sacramentall, or Myſticall. In the union of nature all men are joyned to Chriſt: In the union of Sacrament or ſign all in the viſible Church are joyned to Chriſt: In the myſticall union in one body, onely the faithfull are joyned to Chriſt. And this is here meant.

Note.

And ſo we have here occaſion again to take notice of this truth, that the Church of Chriſt is joyned unto Chriſt in a moſt neat union, even to Chriſt as her head. The doctrine hath been largely handled in the former Chapter: only from the renewing of the meditation of it, we may gather both comfort and inſtruction; comfort, if we conſider the love, preſence, ſympathy, influence, and communication of dignity with which Chriſt doth honour us as our head: inſtruction alſo, for this may teach us to be carefull to obey Chriſt willingly, as the member doth the head; and to carry our ſelves ſo godly and diſcreetly, that we diſhonour not our head.

From which all the body, &c.] Hitherto of the danger as it is laid down: now followeth the aggravation by a digreſſion into the praiſes of the Church the myſticall body of Chriſt. In generall three things may be obſerved.

1. That by nature we are wonderfull blinde in the contemplation of the glory of the myſticall body of Chriſt, and therefore we had need to be often put in minde of it.

2. That one way to ſet out the fearfulneſſe of ſin, is by the fairneſſe of the bleſſings loſt by it; the fairneſſe of the body of Chriſt ſhews the foulneſſe of lumps of prophaneneſſe and Apoſtaſie.

3. Digreſſions are not always and abſolutely unlawfull: Gods Spirit ſometimes draws aſide the doctrine, to ſatisfie ſome ſoul which the Teacher knoweth not; and ſparingly uſed it quickneth attention. But I forbeare to plead much for it, becauſe though God may foree it, yet man ſhould not frame it: and it is a moſt happy ability to ſpeak punctually, directly to the point.

Note.

But in particular in theſe words the Church which is the body of Chriſt is praiſed for four things: 1. For her originall or dependence upon Chriſt, *of whom.* 2. For ornament, *furniſhed.* 3. For union, which is amplified, 1. by the parts, *knit together*, 2. by the means, *joynts and bands.* 4. For her growth, *increaſing with the increaſe of God.*

Of whom.] *Doct.* All the praiſe of the Church is from her head, for of her ſelf ſhe *is black*[n], ſhe is but the *daughter of Pharaoh*[o], ſhe *was in her bloud when* Chriſt firſt found her[p], ſhe needed to be *waſhed* from her *ſpots and wrinkles*[q], and therefore we ſhould deny our ſelves; and do all in the name of Chriſt, who is our praiſe.

n *Cant.* 1.
o *Pſal.* 45.
p *Ezech.* 16.
q *Epheſ.* 5.

All the body.] *Doct.* The care of Chriſt extends it ſelf to every member as well as any: obſerve theſe phraſes in Scripture, *Every one that asketh*[r], *every one that heareth theſe words*[s], *every one that confeſſeth Chriſt*[t], *every one that is weary and heavy laden*[u], *every one that the Father hath given him*[x], *every one that calleth on the Name of God*[y], and the like.

r *Mat.* 7.8.
s *Mat.* 7.24.
t *Mat.* 10.32.
u *Mat.* 11.29.
x *Iohn* 6.36.
y 1 *Cor.* 1.2.

Vſe is firſt for comfort: let not the *Eunuch* ſay, *I am a dry tree*, or the ſtranger ſay, *The Lord hath ſeparated me from his people*[z]. Nor let the *foot ſay, I am not the eye* *, &c. And ſecondly, we muſt learn of Chriſt to extend our love alſo to all Saints.

z *Eſay* 56.
* 1 *Cor.* 12.

Body.] It were to no purpoſe to tell that there are divers bodies terreſtriall, celeſtiall, naturall, ſpirituall, a body of ſin, a body of death: it is Chriſts body is here ſpoken of: Chriſt hath a body *naturall*, and a body *ſacramentall*, and a body *myſticall*; it is the myſticall body is here meant. The myſticall body

dy of Christ is the company of faithfull men, who by an unutterable union are everlastingly joyned to Christ, though they are dispersed up and down the world, yet in a spirituall relation they are as near together as the members of the body are; if we be faithfull, there can be no separation from Christ and Christians, whatsoever become of us in our outward estate.

This body of Christ is commended for three things, *ornament*, *union*, and *growth*: and well are all put together, for not one can be without the other, especially the first and the third cannot be without the second. It is no wonder Christians cannot grow nor be furnished, if they be not knit to Christ; they may be near the body, but not of the body. There is great difference between our best garments, and our meanest members: the worst member of the body will grow, yet the best raiment though it sit never so near will not: so is it between wicked men professing Christ, and the godly that are members of Christ indeed.

Of these three, union is of the essence of the body, the other two are adjuncts; the one needfull to the *being*, the other to the *well-being* of the Church. First, therefore of this union.

This union is two ways here set forth: 1. That it is, in these words, *knit together*. 2. How it is, in these words, *by joynts and bands*.

Knit together.] The faithfull are knit together, 1. with Christ, 2. with Christians.

The priviledges flowing from our union with Christ.

Great is the glory of Christians knit to Christ, for from that union with him flow many excellent priviledges: such are these.

1. The *communication of names*: the body is called sometimes by the name of the head, viz. *Christ* [a]: and the head by the name of the body, *viz. Israel* [b]. 2. The influence of the vertue of the Death and Resurrection of Christ [c]. 3. The inhabitation of the Spirit of Christ [d]. 4. Intercession [e]. 5. The communication of the secrets of Christ [f]. 6. The *testimony of Iesus* [g]. 7. *Expiation* as he is the Sacrifice, and Passeover offered for us [h]. 8. Consolation in affliction [i]. 9. Power against tentations [k]. 10. The *anointing* or power of office to be Prophets, Kings and Priests, unto God [l]. 11. *Vniversall grace*, not in respect of persons, that it reacheth to all the members onely, but in *respect of parts*, that he being the fulnesse that filleth all in all things [m]. 12. *Sympathy* in all miseries [n]. 13. The sanctification of all occurrents in life or death [o]. 14. The resurrection of the body, both for matter [p], and priority [q]. Lastly, the opening of Heaven [r], a Lease whereof is granted and sealed, and earnest given in this life [s]. Thus of union with Christ.

From their knitting with Christians also arise excellent advantages and prerogatives; for hereby they have right to the external priviledges of *Sion*: they stand in relation to all Saints, they receive the benefit of the Prayers of the whole body, and from the known Saints they have the light of example, fellowship in the Gospel, outward blessings for their sakes, assistance in the fight against the World, *sympathy* in afflictions, the profit of spirituall mercy, counsell, consolation, admonition, &c. and lastly, a part in their lot.

By joynts and bonds.] The meaning is, that Gods Servants are tied together by as near, certain, and sure means, as any member in the body can be joyned to the rest by joynts and bands.

We are tied to Christ both *by his spirit*, and *by faith*, and hope, and holy desires; we are tied to the Church, in one spirit, in one head, in the freedome and use of his Ordinances, the Word and Sacraments, in affection, in subordination of callings, and in the covenant of grace, and in the same lot of inheritance.

The uses of all follow. First, if we be thus tied to Christ by joynts and bands, then they are to be reproved that like it so well to be still chained in the

[a] 1 *Cor.* 12.
[b] *Esay* 49.
[c] *Rom.* 6.
[d] *Rom.* 8.
[e] 1 *Iohn* 2.2.
[f] 1 *Cor.* 2.16.
[g] 1 *Cor.* 1.5.
[h] 1 *Cor.* 5.7.
[i] 2 *Cor.* 1.5.
[k] 2 *Cor.* 11.9.
[l] 2 *Cor.* 1.21.
[m] *Ephes.* 1.23.
[n] *Heb.* 2.15.
[o] *Phil.* 1.21.
[p] *Rom.* 8.11.
[q] 1 *Thes.* 4.16.
[r] *Heb.* 10.24.
[s] *Ephes.* 1.14.

the bonds of iniquity, and seek not this holy union, let them take heed they be not reserved unto everlasting bonds. But especially the meditation hereof should work in us a hatred of fornication, and that filthy coupling with a harlot, and we should take heed of offending, wounding or wronging the brethren, for thereby men sin against Christ himself, to whom they are united [u], and it should separate us from sinners [x], and cause us to strive to shew ourselves new creatures [y], and to seek those things that are above where our head and Saviour is [z]. Here also is great comfort, for our union with Christ may assure us that we shall not be destitute of any heavenly gift, needfull for this life or the appearing of Christ, for present sanctification, or future preservation, for *God is faithfull who hath called us to this fellowship with his Son.* And seeing we are tied with such joynts and bands, who shall *separate us from the love of Christ* [a]?

Again, are we united to Christians, and knit together as fellow members? then we should be faithfull in the use of our own gifts, and diligent in our callings for the common good [b], to all well doing, to doe it with *love, sincerity and brotherly affection* [c], *yeelding honour to the places* and gifts of others [d], with all uprightnesse, diligence, and respect of Gods glory [e], with hope, patience, prayer [f], with mercy, sympathy and humility [g]. Thus of *union*: or-*nament* follows.

Furnished] The Church is furnished with *unsearchable riches* [h], with all sorts of *spirituall blessings in heavenly things* [i], thee *is cleansed by the bloud of Christ* [k], Christ is *her wisdome, righteousnesse, and sanctification, and redemption* [l], she is not *destitute of any heavenly gift* [m], and this he took order for when hee *ascended on high, and led captivity captive* [n]. Oh then that *the love of Christ would constrain us*, and that the Spirit of Christ would inlighten us to see *the riches of our calling, and the glorious inheritance of the Saints* [o]. Thus of *ornament*: *growth* followeth.

Increasing with the increase of God] Growth is a marvellous glory to Christians.

The body of Christ groweth, 1. In the number of parts or members, men being added daily to the Church. 2. In the powerfull use of the means of salvation. 3. In grace [p], as knowledge, and the like [q]. 4. In practise of holy duties [r]. 5. In the strength of Christ [s].

There are many lets of the growth of grace and holinesse in Christians: some are secret, some open: the secret are, 1. Want of the true grace. 2. A profession advanced for ill ends, inward hypocrisie. 3. Errours and wicked opinions, either concerning the doctrine of godlinesse, or the practise of it [t]. 4. Want of knowledge how to perform holy duties, and faith to beleeve Gods acceptation. 5. Strong affections [u]. 6. Spirituall pride [x]. 7. Love of ease, or lothnesse to endure, either the labour or the trouble of the power of godlinesse. 8. Want of internall order, in digesting the comforts or directions of God, and unsetledness in assurance. And lastly, some secret corruptions which they favour and will not forgoe.

The open and externall lets are, 1. Want of publike powerfull means [*]. 2. Discord with the members of Christ [x]. 3. Neglect of private meanes. 4. Want of order of life [y]. 5. Unfaithfulnesse in other bonds [z]. 6. Secret detractors and backbiters. 7. Ungodly company. 8. Living without a particular calling, or not diligently in it. 9. Worldlinesse, as in *Demas*. Lastly, resisting of counsell and admonition.

There are divers motives even in this text which may perswade us to strive after increase: 1. It will be a sign thou art far from fundamentall errours, in opinion or worship, and from pride and hypocrisie. 2. Thou shouldest doe it for thine heads sake, dishonour not thine head by thy not increasing. 3. In-

[c] *1 Cor.6.15.*

[u] *1 Cor.8.11,12.*
[x] *2 Cor.6.15.*
[y] *2 Cor.5.17.*
[z] *Coloss.3.1.*

[a] *Rom.8.*

[b] *Rom.12.6,7,8*
[c] *V.9,10.*
[d] *V. 10.*
[e] *V. 11.*
[f] *V.12.*
[g] *V.13.15 16.*
[h] *Eph.3.9.*
[i] *Eph.1.3.*
[k] *Heb.9.14.*
[l] *1 Cor.1.31.*
[m] *2 Cor.1.6.*
[n] *Eph.4.7.*

Wherein the Church groweth.
[p] *2 Pet.3. ult.*
[q] *Col.1.9,10,11*
[r] *Phil.1.11.*
[s] *Eph.3.16.*
Lets of growth.
[t] *2 Pet.3.17,18*
[u] *1 Cor.3.3.*
Eph.4.30,31.
[x] *2 Cor.12.6,7.*

[*] *Eph.4.12,&c.*
[x] *Eph.4.16.*
[y] *Col.2.5,6.*
[z] *1 Pet.3.7.*

It is the increasing of God in four respects.

creasc for the good and glory of the body. Lastly, it is the increasing of God, and so it is four ways: 1. In respect of kind, it is not a thriving in estate or temporall things, but in the things of God. 2. As he is the efficient cause of it, God only is the Author of all holy increase. 3. In regard of the worth of the matter, it is a divine thing to increase. 4. In respect of the end, it tends to Gods glory.

Three things that make men grow.

That we may increase we must look to three things: 1. That we often purge our hearts by godly sorrow, and humiliation for our sinnes. 2. That we love brotherly fellowship. 3. That we willingly resigne our selves to the Ministery of the Gospel, to be subject, and obey it in all things.

And thus far of the conclusion against *Philosophy*, the last branch of the conclusion follows.

VERS. 20. *Wherefore if we be dead with Christ from the ordinances of the world, why as though yee lived in the world are ye burthened with traditions;*

21. *As touch not, taste not, handle not.*

22. *Which all perish with the using, and are after the commandements and doctrines of men.*

23. *Which things indeed have a shew of wisdome in voluntary religion, and humblenesse of minde, and not sparing the body, which are things of no value, sith they appertain to filling of the flesh.*

IN these words is contained the third branch of the conclusion, and it is inforced against traditions; here I observe both the manner of propounding, and the matter. For the first, it is to be observed, that whereas he condemned the former by way of advise, he condemns these by bitter and tart expostulation, *why are yee burthened with traditions?* as if he should say, were there not a singular proneness of nature to corruption, could they be so blinded, as to suffer false Teachers to impose traditions upon them?

In the matter consider first, what he condemns, *viz.* traditions, explicated in the kindes, *v.* 21. 2. The reasons why he condemns them, and these are six. First, yee are dead with Christ, and therefore yee ought not to bee subject to traditions; of the force of this reason afterwards. 2. You are dead from the rudiments of the world, that is, from the ceremoniall Laws of *Moses*, which yet were as rudiments or ways of instructing the world in the principles of the kingdome of God, and therefore much more should you now give over traditions. 3. They are burthens, and the greater by how much the lesse sense you have of them. 4. The matter of them is light, and vain, and idle, *verse* 21. 5. They are all corruptible, and perish with the using. 6. They are after the counts and doctrines of men, *v.* 22. *Ob.* But there seemeth to bee a depth in these traditions. *Sol. v.* 23. He confesseth that they have a shew of wisdome, and that in three things: 1. *In voluntary Religion*[a]. 2. *In humblenesse of minde*[b]. 3. *In not sparing the body*[c], which he censures two ways:

1. It is but a shew or flourish, no true substance, either of worship or sanctity. 2. It withholds the honour due to the body.

Now that the whole may be better understood, we must distinctly consider what he meaneth by Tradition, which will appear if it be considered negatively, with comparison with the two former.

1. They are not things required by Scripture any way: For all such were condemned under the first kind, *viz.* ceremonies, which though now abrogated, were once required.

2. They are not such rites besides Scripture, as are practised with opinion of

[a] ἐθελοθρησκεια.
[b] ταπεινοφροσύνη.
[c] ἀφειδία σώματος.

of worſhip, for they are condemned under the ſecond kind, *viz.* Philoſophy.

So then the traditions here condemned, are ſuch rites, cuſtomes, or obſervations, as men binde their conſciences to, to obſerve or practiſe in the civill life of man. Beſides the inſtances in the text, ſuch are the obſervation of evill days, or hours to be born in, or to marry in, or to ſet out on a journey in; the rules obſerved about infants unbaptized, as that they muſt not be waſhed, or they muſt lie in a ſieve, or ſuch like about women that lie in. Such is the not marrying with kindred at the Font, as they call it; ſuch are the obſervation of ſignes of ill luck, or of death gathered from the crying of Birds, or the running of Beaſts; ſuch is praying at the lighting up of candles, and the burning of candles over the dead corps, or the naming of children with names that agree to men and women, to make them live the longer; ſuch is, not burying on the North ſide of the Church, and the like ſilly traſh, with which ſimple people abound more then is ordinarily obſerved.

Thus of the generall.

Wherefore if yee be dead with Chriſt] In theſe words divers things may be obſerved:

1. Here we ſee the neceſſity of our union with Chriſt, the Apoſtle wil not a done with it, he remembreth it ſtill.

2. When he ſaith, *if you be dead*, it implies that men may make a fair ſhew, and profeſſe long, and live in true viſible Churches, and yet it is a queſtion whether they be in Chriſt or no, *If yee be dead with Chriſt.*

3. Note here the praiſe of a mortified life, for when he ſaith, *if yee be dead in Chriſt*, it imports that to be ſo, is an excellent condition: to be truly mortified with Chriſt, is a rare happineſſe; to die with Chriſt is better then to live with the world.

4. Penitent ſinners have life and death, joys and ſorrows, &c. common with Chriſt.

5. In ſpeciall they have death common with Chriſt. They die with Chriſt, 1. Becauſe Chriſts death was theirs: when Chriſt died they died, becauſe his death was for their ſakes, and for their benefit. 2. Becauſe when their bodies die they die in union with Chriſt. 3. Becauſe the vertue of Chriſts death is derived to their ſouls: whence flows, *death to the Law*, that is, a releaſe from the rigour and curſe of it. 2. *Death to ſin*, that is, a power to mortifie ſin, conveyed in the Ordinances of Chriſt, and applyed by the Spirit of Chriſt. 3. The preſence of Chriſt in all the duties of mortification, though they bee done never ſo ſecretly, yet Chriſt is with them.

The uſe may be both for triall and comfort. For triall, art thou not dead with Chriſt in reſpect of the mortification of thy corruptions? then art thou not in Chriſt. For comfort to the mortified, thou art in Chriſt, and he will never *leave thee, nor forſake thee*, till he hath raiſed thy body and cured thy ſoul. Thus of the words in themſelves; they are alſo to be conſidered as they are here uſed againſt traditions, and ſo they are two ways.

Chriſt is dead, and in his death yee are freed from all bondage of ſoul to any thing but the will of God, and therefore it is a diſhonor to Chriſts death and the freedome purchaſed in it, to make our ſelves ſervants to traditions.

2. You are dead with Chriſt, that is, you are mortified perſons, and theſe things are too light for any grave & penitent perſons, to take up his thoughts or cares about them; fleſhly perſons are only capable of this traſh, mortified perſons without teaching ſuſpect them.

Thus of the firſt reaſon.

From the rudiments of the world] The ſecond reaſon ſtands thus; if by the death of Chriſt yee be freed from the ceremonies of *Moſes* which were then rudiments, or as it were the firſt grounds of inſtruction, then much more are

you freed from traditions, which are but beggerly obſervations, that no body can tell whence they came, or what good they doe. This ſhould be of force to prevail with us againſt the multitudes of idle traditions that reigne amongſt the people.

Why as though yee lived in the world are yee burthened, &c.

Queſt. Doe not the faithfull live in the world, that he ſaith with ſuch a ſalt interrogation, *as though yee lived in the world*?

Anſ. They live in the world corporally, yet not in the world in reſpect of their profeſſion of ſpirituall and celeſtiall life: ſo Chriſts kingdome was not of this world. 2. In reſpect of ſubjection to all the frame of rites and obſervations of the world: they live not as men that are tyed and vowed to the ſervice of the world in whatſoever obſervations it ſhall propound.

Burthened] Traditions are a grievous burden to the ſoul, and the worſe, the leſſe they are felt: Men will not willingly ſuffer unjuſt impoſitions in their freeholds in the world, nor ſhould men ſuffer the world to impoſe burthens upon their ſouls.

The word alſo notes the audacious liberty of the impoſers; before they peſtred the Church with the ceremonies of *Moſes*, then they corrupted Gods worſhip with Philoſophicall dreams, ſuch as was the worſhip of Angels, now they proceed further, they clog the civill life of man and his private affairs with imperious obſervations.

Thus of the third reaſon.

As touch not, taſte not, handle not] Theſe words muſt be underſtood to be uttered *mimeticôs*, in a kind of ſcorn; ſee the wicked ſubtilty of the Devill, he turns himſelf into all forms to ruine us. Once he deſtroyed the world by tempting man to eat, now he goeth about to poiſon mens ſouls with reſtraining them from eating.

Some obſerve that the haſte of the words without copulatives, notes their eagerneſſe in preſſing theſe things, and perſwading men to the care of them: ſure it is, men of corrupt minds are more eager about theſe then about weightier matters.

Some learned, render touch not, by eat not, and ſo note a gradation. Firſt, they would not have them eat, then not ſo much as taſte, and when they had gotten them to that, then not ſo much as to handle: *Ambroſe* runnes againſt the ſtream of all interpreters, to underſtand theſe words to be the commandement of the Apoſtle. Thus of the fourth reaſon.

Which all periſh with the uſing] Theſe words are two ways interpreted.

1. They bring deſtruction to the uſers, they are a doctrine of Devils, and make men the children of hell. This is true, but not the truth of this place.

2. They are of a periſhable nature, and therefore men ought not to load their conſciences with neceſſity of obſerving them.

This is the nature of all outward things, they periſh with the uſing, all is *vanity*, the *glory* of the fleſh is *but as the flower of the field* [d], *ruſt or moth doth corrupt them* [e], even crowns are corruptible [f]. Here we ſee a clear difference between earthly things & ſpirituall: Earthly things not onely in the abuſe, but in the very uſe, are either worn out or leſſe regarded, or have leſſe vigor, faireneſſe, power, &c. but clean contrary with ſpirituall things: why ſhould we not then moderate our love to theſe outward things? why ſhould we not ſtrive *to uſe this world, as if we uſed it not*, no more *truſting in uncertain riches*? This ſhould alſo ſtir us up to the care of ſpiritual graces & duties, that never periſh, that we may attain that *uncorruptible crown of righteouſneſſe*, which God wil give to all *that love his appearing*: The very daily periſhing of food and raiment, are types of thine own periſhing alſo. Thus of the fifth reaſon.

And are after the commandements and doctrines of men] The reaſon ſtands thus,

[d] *Eſay* 40.
[e] *Matth.* 6.
[f] 1 *Cor.* 9. 24.

thus, whatſoever hath no better warrant then the commandement and doctrines of men, is to be rejected as a burthenſome tradition: But theſe things are ſuch, therefore why are ye burthened? See the wretched diſpoſition of mens natures, how ready men are to preſcribe, and how eaſie men are to be led on in theſe fooliſh vanities. But are the commandments of God ſo eaſily obeyed? Are the doctrines of Gods word ſo willingly embraced? Alas, alas, mens examples or counſell will eaſily paſſe for Laws, but the Lord is as if he were not worthy to be heard in the practice of the moſt.

Thus of the ſix reaſons.

Now follow the objections. Though theſe things were not commanded in the Word, yet they were wiſely deviſed by our Fathers, and therefore are to be obſerved. *Sol. v.* 23. The Apoſtle grants that there were three things alledged to approve the diſcretion of the founders of theſe things, and inſtanceth in one kinde, *viz.* abſtinence or faſting, for that he confeſſeth had a ſhew of *voluntary*, not coacted or forced *Religion.* 2. Of *humbleneſſe of mind.* 3. Of the taming of the body; but when he hath granted this, he doth daſh all as it were with Thunder and Lightning, when he ſaith: 1. This was but *a ſhew of wiſdome.* 2. This ſparing did with-hold *the honour due unto the body.*

Obſerve here that it is a fair property to uſe candor and ingenuous inquiry after the truth, and willingly to acknowledge what they ſee in the reaſons of the Adverſaries; we ſee the Apoſtle fairly yeelds the full of the reaſons, not mangling them, but ſetting them out diſtinctly, and then confutes them. It were happy if there were this faire dealing in all reaſonings publike and private, in print or by word of mouth; in all that profeſſe love to the truth eſpecially.

Shew of wiſdome] There is a wiſdome only in appearance, and in mens account in name onely. Some men have wiſdome, other have the praiſe of wiſdome. But in matters of conſcience and Religion, it is dangerous for man to lift up himſelf in his wiſdome, or to admit the varniſh of carnall reaſon. The wiſeſt worldly men are not always the holieſt, and moſt religious men. Oh that there were an heart in us, indeed to acknowledge and to ſeek the true wiſdome that is from above.

The colours caſt upon their traditions were three: 1. Voluntary Religion, 2. Humbleneſſe of minde. 3. The taming of the body: All theſe as baſe varniſh, to ſmeere over mens inſolent wickedneſſe, are here rejected. Which may confirm us in the deteſtation of Popery, even in that wherein it makes the greateſt ſhew: What are their works of ſupererogation, their vows of ſingle life, their canonicall obedience, their wilfull poverty, and the like, what can be ſaid or ſhewed in their praiſe, which was not pretended for theſe traditions? The Apoſtle here gives warning, let not men be deceived; theſe fair pretences of our Papiſts, are but the old objections of the falſe Apoſtles, new varniſhed over again by the Pope, and his vaſſals: Oh that our ſeduced multitude would conſider this! then would they not be thus led to hell with their fair ſhews.

The laſt thing in this verſe is the Apoſtles reaſons againſt theſe colours.

The body is to be honoured for many reaſons.

They have it not in eſtimation to ſatisfie the body or fleſh] That is, they yeeld not due honour to the body: the body of man is to be honoured, for firſt the Son of God (as the Fathers ſay) made it with his own hands in the likeneſſe of the body he aſſumed. 2. The ſoul a divine thing is kept in it, and helped by it in great imployments. 3. The Sonne of God took the body of a man into the unity of his perſon. 4. He redeemed the body by his bloud, and feeds it with the ſacramentall body. 5. The body is the Temple of the Holy Ghoſt. 6. It is conſecrate to God in Baptiſme. 7. It is a part of the myſticall body of Chriſt. Laſtly, it ſhall be glorioufly raiſed at the laſt day.

Then let men know, they muſt give account that diſhonour their bodies, and if theſe ſuperſtitious perſons muſt reckon for it, that puniſh their bodies without commandment from God, where ſhall theſe beaſts appear that ſinne against their bodies by gluttony, and drunkenneſſe, and luſt, and whoredome, and cruelty, and murther? Oh the condemnation that abides theſe impenitent men, that glory in their ſhame, and minde onely to fulfill the luſts of the fleſh.

Thus of the dehortation.

This alſo of matters of Faith.

Thus alſo of the ſecond Chapter.

THE LOGICALL ANALYSIS

Of the third CHAPTER.

HItherto the Apoſtle hath intreated of matters of faith: now he intreateth in theſe two Chapters of matters of life: preſcribing rules for converſation.

Theſe rules are either generall or particular. The generall are from verſe 1. to 18. The particular are from v.18. of this Chapter, to v.2. of the fourth Chapter.

The generall rules concern, firſt, the meditation of heavenly things, v.1. to 5. ſecondly, the mortification of vice, verſ.5. to 10. thirdly, the renovation of life, v.10. to 18.

The exhortation to the care and ſtudy of heavenly things is propounded, v.1. illuſtrated, v.2. confirmed by reaſons, verſ.3,4. *Verſe 9.*

In the propoſition of this exhortation to the ſtudy of heavenly things, two things are to be obſerved: 1. the duty required, *ſeek thoſe things that are above.* 2. the reaſons, which are four: 1. Ye are riſen with Chriſt. 2. Theſe things are above. 3. Chriſt is above. 4. Chriſt is exalted there, and ſits at Gods right hand.

This exhortation is illuſtrated, v. 2. Firſt, by repetition in theſe words, *ſet your affections on things which are above*; Secondly, by the contrary, *and not on things that are on earth.* *Verſe 7.*

The confirmation is ſet down by two motives: the one from the condition of the faithfull in this world: the other from their glory in the end of the world.

In this world two things ſhould incite them: 1. Their diſtreſſe, *they are dead.* 2. Their hiding of the happineſſe they have, their *life is hid with Chriſt in God*, v.3. *Verſe 6.*

In the end of the world: *they ſhall appear in glory when Chriſt ſhall appear*, v.4. Thus of the meditation of heavenly things. *Verſe 4.*

The mortification of evill follows; and ſo he intreats, firſt of the mortification of vices that concern our ſelves moſt, v.5,6,7. Secondly, of the mortification of injuries, v.8,9. *Verſe 5,6,7.* *Verſe 8,9.*

In the firſt there is both the matter to be mortified, and the reaſons.

In the firſt there is two things: 1. the propoſition of mortification, *Mortifie therefore your members that are on earth.* 2. The cata-

logue of vices to be mortified, which are either againſt the ſeventh Commandment, *fornication, uncleanneſſe, inordinate affection*: or againſt the tenth Commandment, *evill concupiſcence*: or againſt the firſt Commandement, *covetouſneſſe which is idolatry.*

Verſe 6. The reaſons are taken, firſt, from the evill effect, which is the *wrath of God*, amplified by the perſons on whom it fals, *the children of diſobedience*, v.6. Secondly, from experience, *in which yee alſo walked when yee lived in them*, v.7.

Verſe 7.

Thus of the mortification of vices.

The mortification of injuries follows: where obſerve, 1. the exhortation it ſelf; 2. the reaſons of it.

In the exhortation there is two things: 1. The charge in generall, *put away all theſe things.* 2. The catalogue of injuries to be put away, are either the ſinnes of the heart, or the ſins of the tongue: the ſins of the heart, are *anger, wrath, malice*: the ſinnes of the tongue, are *curſed ſpeaking, filthy ſpeaking, lying.*

Verſe 9. The reaſons are three: Firſt, Ye have put off the old man and his works, v.9. Secondly, Ye are renued: which is explicated by ſhewing that this new birth is in generall, *the putting on off the new man*: in particular, it is the renuing of the *minde with knowledge*, and of the whole man, with *the image of Chriſt*, v.10. Thirdly, God is no accepter of perſons; without grace he will reſpect none, and with it he will diſregard none, for with him there is neither *Gracian* nor *Iew*, Circumciſion nor uncircumciſion, *Barbarian, Scythian*, bond, free. Chriſt is all in all things, v.11.

Verſe 10.

Verſe 11.

Hitherto of the ſecond thing needfull to holy life, *viz.* the mortification of vices. The third follows, *viz.* the exerciſe of holy graces and duties, from *v.12.* to 18. and here the rules concern either, 1. the matter of holineſſe, *v.12.* to *16.* or the means of holineſſe, *v.16.* or the end of holineſſe, *v.17.*

For the firſt, he gives in charge nine graces: but firſt propoſeth three motives: 1. the election of God, *as the elect of God*: 2. their ſanctification, *holy*: 3. the love of God to them, *and beloved.*

Verſe 12,13. The graces are of three ſorts: ſome of them have their greateſt praiſe in proſperity, *viz. mercy, kindneſſe, meekneſſe, humbleneſſe of mind*: ſome of them concern the times of adverſity principally, *viz.* long-ſuffering and clemency in forbearing and forgiving, v. 12, 13.

Some of theſe graces ought to reign at all times, & theſe are three.

Verſe 14. Firſt, Love, which is ſet out both by the dignity of it, *Above all put on love*, and by the uſe of it, *it is the bond of perfectneſſe*, v.14.

Verſe 15. Secondly, Peace, amplified by the author, *of God*: by the power of it, *let it rule*: and by the ſeat of it, *in your hearts.* To which he exhorts by two reaſons: 1. from their vocation, *to which yee are called*; 2. from their mutuall relation, *as members of one body*, v.15.

The third is thankfulneſſe or amiableneſſe, v.15.

Thus of the matter of holineſſe.

The means follows, which is the Word.

The

The exhortation to the uſe of the Word, 1. concerns the Word in generall; 2. The Pſalmes in ſpeciall. For the firſt he propounds three things: 1. the Author of it, *the word of Chriſt*; 2. the manner of entertaining the word, *let it dwell in you plenteouſly in all wiſdome*; 3. the end or uſe it ſhould be put to, *viz.* to teach in what we know not, and to admoniſh in what we doe not.

The ſecond part concerns the Pſalmes in particular, where hee ſets down the ſorts, *Pſalmes, Hymnes and ſpirituall ſongs*: and the right manner of ſinging of Pſalmes, *ſinging with grace in your hearts to the Lord.* Thus of the means of holineſſe, v. 16. *Verſe* 16.

The third thing is the end, which is conſidered two ways: Firſt, as the end of intention, that we aim at, and ſo he exhorts to it in theſe words, *whatſoever yee doe in word or deed, doe all in the name of the Lord Ieſus.* 2. As the end of conſummation, that finiſheth our works, and ſo they muſt *give thanks to God even the Father by him.* *Verſe* 17.

And thus of the rules of holy life, that concern all men as they are Chriſtians.

Now follow particular rules fitted for particular callings, and that in the family. In the family there are three couples: Wives and Husbands, Children and Parents, Servants and Maſters, and to theſe he giveth rules diſtinctly.

Firſt, the Wives duty is laid down and inlarged: laid down in theſe words, *Wives be ſubject to your Husbands*; inlarged, firſt, by a reaſon: *it is comely*: 2. a limitation, *in the Lord*, v. 18. *Verſe* 18.

Secondly, the Husbands duty is propounded, 1. by exhortation, *Husbands love your Wives*: 2. by dehortation, *be not bitter to them*, v. 19. *Verſe* 19.

Thirdly, the duty of children, is laid down in theſe words, *Children obey your Parents*: and amplified, 1. by the extent, *in all things*: 2. by reaſon, *for this is well pleaſing to the Lord*, v. 20. *Verſe* 20.

Fourthly, the duty of Parents is expreſt by dehortation, in theſe words, *Parents provoke not your children to anger*: and confirmed by a reaſon taken from the ill effect, *leſt they be diſcouraged.* *Verſe* 21.

Fifthly, in ſetting down the duty of Servants, there is firſt the exhortation, v. 22, 23. the reaſons, v. 24, 25. The exhortation is both briefly laid down in theſe words, *Servants be obedient to them that are your Maſters*: and explicated, 1. by proviſoes about their obedience; 2. the manner how they muſt obey. *Verſe* 22, 23, 24, 25.

The proviſoes are two: one reſtrains Maſters, they are their ſervants but *according to the fleſh*: the other extends the duty of ſervants, they muſt obey *in all things.*

The manner how they muſt obey, is ſet down, firſt, negatively, *not with eye ſervice, not as men-pleaſers*: ſecondly, affirmatively, and ſo they muſt obey, 1. *With ſingleneſſe of heart.* 2. *With fear of God.* 3. *Heartily as to* the *Lord.*

The reaſons are two: firſt, from the certain hope of reward from God, v. 24. Secondly, from the certain vengeance of God upon them that doe wrong.

THE

THE METAPHRASE upon the third Chapter.

VERSE 1. If ye then be risen with CHRIST, seek those things that are above, where CHRIST sits at the right hand of GOD.

Hitherto you have been taught, exhorted, and dehorted in matters that concern faith and opinions. Now it followeth that I should stir you in such things as concern your carriage both generall, as you are Christians, and particular, as you are of severall conditions of life: And the first thing you should bee carefull of in the right order of your lives, is to raise up your thoughts and affections to the studie and contemplation of heavenly things; for hereby you doe effectually prove that you are risen up in the first resurrection with JESUS CHRIST. *And heavenly things are above, and therefore for their worthinesse fitting your contemplation; and for their difficulty, they cannot be reached without seeking, and diligent study, and inquiry. Besides, is not* CHRIST *above, your Head and Saviour, and where should your hearts be, but where your treasure is? yea where* CHRIST *is there in singular glory, advanced above all men and Angels; next in glory and power to* GOD *himself: ô then how should your minds run upon him! and to contemplate of these things is to ascend after him.*

Verse 2. Set your affections on things wch are above, and not on things which are on the earth.

And when I exhort you to seek the things that are above, my meaning is that you should study about them, and with all wisedome raise up not your thoughts only, but your affections also to the love of heavenly things; and this you cannot do unlesse you withdraw your affections from things on earth, whether they be traditions, or worldly things, or the works of the flesh.

Verse 3. For ye are dead, and your life is hid with CHRIST in God.

Now there are excellent reasons by which I may briefly stir you up hereunto; both from the consideration of your present estate in this world, and from the meditation of your future condition in the day of CHRIST. *In this world two things should much move you: First, that yee are but dead men; for both you professe the forsaking of the world, and the world accounts of you but as dead men: and your affections drown and overwhelm you many times. Secondly, the spirituall happinesse which you have, which is the life of your life, is hid always from wicked men, who have no judgement or discerning in spirituall things: and sometimes by the violence of tentation, your selves discern not your own happinesse. Yet be not discouraged, it was so with* CHRIST *while he lived; and though it be hid, yet is it hid with* GOD, *it is in him, it is in his power, and he will preserve it.*

Verse 4. When CHRIST, who is our life, shall appeare, then shall yee also appeare with him in glory.

But especially if you think of the coming of JESUS CHRIST, *you should be stirred to the love & study of heavenly things: for then shal there*

be

be an end of all earthly felicities, then shall men make accounts of all their actions and studies, then will not riches availe in that day of wrath, then will the incomparable gain and glory of godlinesse be discovered. Oh the invaluable dignity of heavenly minded Christians in that day! And thus of the meditation of heavenly things.

The second main part of my exhortation shall concern the mortification both of vices and crimes. First, I would hence observe those speciall sinnes which are most hatefull to GOD *in your former course of life, and then have been most prone to. When I say, mortifie, I mean that you should use all the means indefinitely that serve to kill the power and practise of those sinnes, never giving over confession and godly sorrow till you finde the power of them abated and deaded. And this I would have you doe not onely in outward sinnes, but any sinne, though they were as dear to you as the very members of your bodies, yet you must cut them off. Now some of the sinnes that I would have you studious to avoid or mortifie are these: first, look to the filthinesse condemned in the seventh Commandement, not onely avoid whoredome, but all kindes of wicked fleshly filthinesse and uncleannesse; yea look to that internall burning or the flames of lust within, that habituall effeminateneſſe, and passions of lust: and more then all this, see you make conscience of evill thoughts, and that contemplative wickednes, which may be in your minds without consent of the will to practise it: for even those thoughts are filthy in* GODS *sight. Now the last sin I will name is covetousnesse, which is a kinde of vile idolatry in* GODS *sight.*

For these and such like sinnes, bring down the fearfull judgements of GOD *upon the offenders, and they wonderfully vex* GOD: *and besides, to live in these sins, and love them, and continue in them, is a manifest signe, that they are but wicked men, children of disobedience, whatsoever they seem to be, or what shews or profession soever they make.*

And the rather should you be for ever carefull to keep your selves from these evils, and the like, or speedily to subdue them, & forsake them, seeing you have felt by experience in your unregenerate estate what it is to have sin like a monster to live and reign in the heart or life.

You must also make conscience of injurious dealing with others, & that not onely of the grosse acts of injuries, but of doing wrong in your very words, yea in the passions of your heart: yea to approve that now ye walk not in sin, shew your uprightnesse, by putting away even every thing that might tend to the injury of others. To expresse my meaning, I will instance in divers sins, the unregenerate would make no conscience of. And first in the heart there is inward fretting, and that passion that discovers it self by outward signs, and that inveterate anger called malice: these you must make conscience of. Besides in the tongue there are three vices you must also avoid, viz. *cursed speaking, filthy speaking and lying.*

There are three weighty considerations should move you thereunto. First, when you repent of sin, you professe to put off the old man and his works; this old man is the old Tempter of your natures, and his works are such as these fore-mentioned passions, and distempers in the tongue.

Secondly, you are now in the state of grace, you are new men, and therefore

Ver. 5. Mortifie therefore your members which are on earth, fornication, uncleanneſſe, the inordinate affection, evil concupiscence, and covetousnesse, which is idolatry.

Ver. 6. For the which things sake the wrath of GOD commeth upon the children of disobedience.

Ver. 7. In which yee also walked sometime when yee lived in them.

Ver. 8. But now put yee away even all these things, anger, wrath, malice, cursed speaking out of your mouth.

Ver. 9. Lie not one to another, seeing that yee have put off the old man with his works,

Verse 10. And have put on the new mã, which is renued in knowledge after the image of him that created.

fore muſt not live after the old manner: you are renued in knowledge to diſcern theſe things to be evill, and therefore ought to ſhew it in your practice: and you are renued after the image of CHRIST, *now there was no guile found in his mouth, nor any of theſe wretched perturbations in his heart, and therefore how ſutable ſoever they be to the harmony of the moſt men, yet for that reaſon you muſt keep your ſelves far from them.*

Thirdly, God is unpartially righteous and juſt; if men will not bee reformed of thoſe old corruptions, he cares not for them, though they were Jews, circumciſed, free; *and contrariwiſe if men ſtrive after that holineſſe they ſee in* CHRIST, *and mortifie theſe corruptions that abound in the world, he will accept them though they were* Græcians, Scythians, *bounden. Thus of the ſecond main thing needfull to holy life*, viz. *the mortification of vices and injuries.*

The third thing you muſt be carefull of, is the exerciſe of holy graces & duties; and here I ſhall put you in mind of three things: the matter, the means, and the end. For the firſt there are nine graces ſhould principally be remembred in your practice: and that you may be quickned thereunto, be much in the meditation of three things, 1. GODS *election.* 2. *Your own ſanctification.* 3. *The love of* GOD *to you.*

The graces are, 1. *Tenderneſſe in all ſorts of injuries.* 2. *Curieſie.* 3. *True and hearty humility and lowlineſſe.* 4. *Quietneſſe and meekneſſe, and tranquillity of heart.* 5. *Long-ſuffering in reſpect of croſſes.*

And ſixtly, Clemency, which ſtands in two things, in forbearing and forgiving. Forbearing in reſpect of wrongs and infirmities, & forgiving freely one another. And this forgiving muſt be extended to every man, & it muſt be as Chriſt forgave us, & that is though they be our inferiors, & though they have done us great wrong, & ſo as we forget aſwel as forgive.

But ſeventhly, above all other be ſure you cloath your ſelves with love, for this will knit us together perfectly, and by this all the Saints, and all the graces of the Saints tend unto perfection.

Eightly, get the peace, that peace I mean that GOD *only gives, & let it rule and prevail with you, and if you cannot be at peace in your life, yet let it be in your hearts ſtill, how unreaſonable ſoever men be; and the rather ſhould you be carefull hereof, both becauſe you are called of* GOD *to it, and beſides you are all members of the ſame body. Laſtly, adde unto all theſe, amiableneſſe and thankfulneſſe one to another. And thus of the matter of holineſſe.*

Now I muſt alſo ſtirre you up to a due reſpect of the meanes of holineſſe, which is the Word. And ſo both the Word in generall, and the Pſalmes *in ſpeciall. For the Word in generall, you muſt remember it is the Word of* CHRIST, *both as the ſubject, and the cauſe of it: and you ſhould never be ſatisfied till you grow familiar and plentiful in it, through the daily uſe of it, both in your hearts and houſes alſo, and that with all judgment and diſcretion; not ſeeking or uſing it coldly, perverſly, carnally, or indiſcreetly: and this Word you muſt imploy both to teach you and one another, what you know not, and to admoniſh you and other for what you doe not. And in ſpeciall be carefull of the* Pſalmes, *remembring that they alſo are the Word of* CHRIST, *and the rather conſidering the exquiſite*

Ver. 11. Where is neither *Grecian* nor *Iew*, Circumciſion, nor uncircumciſion, *Barbarian*, *Scythian*, bond, free, but CHRIST is all in all things.

Ver. 12. Therefore as the Elect of GOD holy and beloved, put on the bowels of mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering.

Ver. 13. Forbearing one another, and forgiving one another, if any have a quarrell to another, even as Chriſt forgave you, even ſo doe yee.

Ver. 14. And above all theſe put on Love, which is the bond of perfectneſſe.

Ver. 15. And let the peace of GOD rule in your hearts, to the which alſo you are called in one body: & be thankfull.

Ver. 16. Let the word of Chriſt dwell in you richly in all wiſdome, teaching and admoniſhing one another in PSALMES and Hymnes, and ſpiritual ſongs, ſinging with grace in your hearts to the LORD.

quiſite variety of ſweet matter in them, but in ſinging obſerve theſe rules: Firſt, exerciſe the graces of the heart according to the matter of the Pſalme. Secondly, doe it with attention and underſtanding. Thirdly, reſpect GODS glory in it, and his holy preſence.

Laſtly, be carefull of the end of all your actions, both that all be done to the glory of God in Chriſt, (all I ſay both in word and deed) beginning with calling on the Name of CHRIST, and ending with the ſacrifice of thankſgiving, which muſt bee offered unto GOD in the mediation of CHRIST as well as your Prayers. Thus I have briefly laid before you the rules that concern holineſſe as you are Chriſtians in the generall.

Now I think it meet to propound ſome duties that are more particular: and I will onely inſtance in the family: and there I begin with Wives, whoſe word is, be ſubject, an epitome of their duty, and a thing GOD moſt ſtands upon, and which women moſt fail in. And great reaſon, for here lieth the true comelineſſe and beauty of a Wife, tis not in her face and garments, but in her ſubjection to her Husband. And the rather ſhould you be ſubject, becauſe GOD hath provided you ſhall not be preſſed, but in the LORD, not in any thing againſt the Word.

Now for Husbands their word is love, as that GOD moſt ſtands upon, and they moſt fail in. And in particular I give them warning to look to one vice above many, and that is, that they be not bitter to their Wives.

And for children their word is obedience, and they muſt know that GOD ſo injoyns it, that he will have it done throughly, they muſt obey in all things, and ſubmit their wils and deſires to their Parents. For this is a thing that will not only keep and increaſe their Parents love to them, but it is alſo wondrous well pleaſing to GOD himſelf.

Parents alſo muſt take heed they ſin not againſt their children, not onely by too much indulgence, but alſo by provoking them, and that not onely to ſinne, but to paſſion, by unjuſt precepts, or contumelies and diſgraces, or hard uſage, or immoderate correction: and that as for other reaſons, ſo leſt they be diſcouraged either frō love of well doing, or of obeying thē.

You that are Servants muſt alſo with great care attend your duties, your word alſo is obedience: and the rather becauſe your Maſters have authority but onely over your fleſh, not over your conſciences; but in your obedience ſee to it, it be in all things that concern the ſubjection of the outward man. But let not your ſervice be onely when your Maſters look on, or fitted only to pleaſe men, but obey even in the ſingleneſſe of your hearts, as in GODS preſence, where you ſhould fear to diſpleaſe.

Neither let what you do be done out of a ſlaviſh fear, but from the heart with all willingnes, as doing therein ſervice to GOD, and not to men only.

Knowing infallibly that if men would not reward you for your pains, & faithfulneſſe, yet GOD will, who will not uſe you as ſervants, but provide for you as ſons and heirs to him. For in all this labour GOD accounts you as the ſervants of Chriſt, and will reward all as if all had been done to him.

And contrariwiſe he that doth wrong, be he Maſter or Servant, ſhall receive of the LORD for the wrong that he hath done: for GOD is no accepter of perſons.

CER-

Verſe 17. And whatſoever yee ſhall doe in word or deed, doe all in the Name of the LORD Jeſus: giving thanks to GOD even the Father by him.

Verſ. 18. Wives ſubmit your ſelves to your Husbands as it is comely, in the LORD.

Verſe 19. Huſbāds love your Wives, and bee not bitter unto them.

Verſe 20. Children obey your parents in all things, for this is well pleaſing to the LORD.

Ver. 21. Fathers provoke not your childrē to anger, leſt they be diſcouraged.

Ver. 22. Servāts be obedient unto them that are your Maſters according to the fleſh in all things, not with eye-ſervice as mē pleaſers, but in ſinglenes of heart, fearing GOD.

Verſe 23. And whatſoever yee doe, do it heartily, as to the LORD and not unto men.

Ver. 24. Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

Ver. 25. But he that doth wrōg, ſhal receive for the wrong that he hath done: & there is no reſpect of perſōs.

CERTAIN OF THE choiceſt and chiefeſt points *handled in the third Chapter.*

Threefold reſurrection. fol.2.
How a man may know whether he be riſen with Chriſt. 3
Tis as eaſie to revive a dead man, as perſwade a carnall man. 4
Eight ſorts of things that are above. 4
A fourfold preſence of Chriſt. 6
Of Chriſts ſitting at the right hand of the Father. 6
Three benefits come by tender affections. 8
Three ſorts of things called things on earth. 8
Eight reaſons in generall to diſſwade from affecting earthly things. 9
Salomons reaſons againſt the love of earthly things. 10,11
Chriſts reaſons. 12
The faithfull are dead three wayes. 13
The life of Chriſtians is hid in divers reſpects. 14
Who may ſay Chriſt is their life. 16
Of the appearing of Chriſt. 16
Six appearings of Chriſt. 16
Threefold judgement. 16
Who ſhall judge, who ſhall be judged, where the judgement ſhall be, and when. 17
The ſignes of the ſecond coming of Chriſt. 18
The form of the laſt judgement: the preparation of the Iudge: the citation, reſurrection, collection, and ſeparation of the judged: the law and evidence by which men ſhall be judged: and the ſentence, and the five conſequents of the judgment, with the uſes. fol.19. *to* 22
What we muſt doe that we might be aſſured of the glory of Heaven. 26
How long we muſt continue our ſorrows in mortification. 29
Why ſins are called members. 30
Reaſons againſt Whoredome. 31
Seven kinds of uncleanneſſe beſides whoredome. 33
Remedies againſt uncleanneſſe. 34
The cauſes and occaſions of luſt. 35
What covetouſneſſe is, and the effects of it, 36,37. *the ſignes of it,* 38. *remedies againſt it.* 39
Gods wrath upon unclean perſons. 41
Iuſtice in God conſidered four ways. 42
The fearfulneſſe of Gods wrath ſet out. 43
The ſignes of Gods wrath: the means to pacifie Gods anger: and how wee may know that God is pacified. 44,45,46
The marks of a child of diſobedience. 47
Difference between Gods anger towards the godly and the Wicked. 48
The profit of remembring our naturall miſery. 49

A fourefold life. fol. 50.
How we may know when sin is alive, and when it is dead. 51
A man never truly repents till he endevour to be rid of all sin, and motives. 53
Anger, indifferent, laudable, vicious. 54. Degrees of vicious anger: reasons and remedies against it. 55,56
Malice, and the degrees and kindes of it. 57. Reasons and remedies against it. 57,58
Of blasphemy: the kindes of it: and reasons against it. 59,60
Against filthy speaking. 61
Of lying: reasons against it, and questions answered. 61,62
What the old man signifieth: and why corruption is called the man, and why the old man. 63,64. And what the works of the old man are. The old man is put off six ways. 64
The necessity of the new birth. 66
Of the renovation of the creature in four things: and of the obedience in three things. 66
Rules for attaining of true knowledge. 67
Of the image of God in Christ, in the Angels, and in man. 68. With their difference at large. 68,69
How Christ is all in all, and the comfort of it. 72,73
The kindes and signes of election. 74
How many ways the elect are holy. 75
Five properties of Gods love. 76
The kindes of mercy. 77
Motives to mercy. Rules how to shew mercy. 78
True Christian courtesie. 79
What humblenesse of minde is negatively and affirmatively. 80
Motives to humblenesse of minde, and of divers sorts of pride. 80,81
Of Christian meekenesse. 81
Of Long-suffering. 81,82
Of forbearance, the kindes and motives, and rules for the practice of it. 82,83
Of forgiving: divers questions. 84
To forgive as Christ forgives, hath five things in it. 85
How love is above all vertues. 85
The sorts and signes of love. 86
Love is the bond of perfection three ways. 87
Of Peace: it is threefold. 87
How it is of God: and when it rules: and what we must doe to get it. 88
What is required in performing thankfulnesse to men, and what in receiving it. 90
The Scripture is the Word of Christ in four respects. 92
Men sin against the Word six ways. 92
Women must seek knowledge as well as men. 94
The use of Scripture in our houses. 94
Of the wise use of the Word. 95
What we must do that the word may dwell plenteously in us: and how we may know it doth. 98
Who may admonish or be admonished. 99. Rules to be observed in admonition. 100
What meant by Psalmes, Hymnes and Spirituall Songs: and rules in singing of Psalmes. 101
Vnto the goodnesse of the action, the goodnesse of the end is required. 102
Things are done in the Name of Christ four ways. 103
Nine reasons why Gods children should be more carefull of their words and deeds then others. 104
Of giving thanks to God. 105

Chiefe Notes.

Of the government of a family, the authority, antiquity, and utility of it. 107,108
Four things in a holy living together in a family. 108
Sixe things in houshold piety. 108
Five things required in the labours of a family. 109
The duty of wives. 110,111,112,113
Why subjection is rather named in the Wives duty. }
Five things in the Wives subjection. } 111
Sixe ways wives must honour their husbands. }
Four ways wives shame their husbands. 112
Five ways Wives shew faithfulnesse. 113
Sixe ways wives shew fear. 113
Sixe rules for wives works. 113,114
What wives are not bound to. 114
What they must doe that they may perform subjection. 115
Wher wives comelinesse in three things. 116
Husbands shew their love four ways. 116
Sixe ways husbands honour their wives. 116
Seven reasons why men must love their wives. 117
Husbands objections answered. 117
Causes why men love not their wives. 117
Of bitter husbands. 118
Four rules for curing this bitternesse. 118
The duty of children. 122
Childrens objections answered. 122
Reasons of their obedience. 123
The duty of Parents. 124,125
How Parents provoke their Children. 126
Servants duty. 128,129,130,131
Five faults in Servants. 128
Four things in the manner of Servants obedience. 129
Sixe ways to know singlenesse of heart. 131
Twelve signes of a single hearted man. 131
Eight signes of a single hearted Servant. 133
Of the fear of God in Servants. 134
What masters must doe to get the fear of God into their Servants. 134
Eight objections of Servants answered. 135

CHAP.

CHAPTER III.

VERSE I.

If yee then bee risen with Christ, seek those things that are above, where Christ sits at the right hand of God.

HItherto of Christian doctrine, now followeth Christian life. The Apostle hath before discoursed of matters of faith: now hee intends to intreat of matters of life: and to prescribe rules of conversation. And these rules belong either to our generall calling as we are Christians, or to our particular callings, as wee are people of such or such condition or state of life.

The Coherence.

The divlsion of the Chapter.

The generall rules are set down from the first verse of this Chapter to the eighteenth, and the particular rules begin at the eighteenth verse, and continue to the second verse of the next Chapter.

The rules of the first kind may be referred to three heads, for either they concern, first, the meditation of heavenly things, or secondly, the mortification of vice, or thirdly, the renovation of life. The meditation of heavenly things is urged from v. 1. to the fift, the mortification of vice is urged from verse 5. to the tenth. Renovation of life is generally laid down verse 10, 11. and more specially opened verse 12. to the eighteenth.

The subdivisi-on.

The exhortation to the care and study of heavenly things is thus digested. First, it is expounded, verse 1. Secondly, it is illustrated, verse 2. Thirdly, it is considered by Motives and Reasons, v. 3, 4. And thus for the order of the whole Chapter, and the generall frame of this first part.

Before I open the words more particularly, there are divers things may be noted from the coherence and dependence of these words, with the chapter before, and the matter following in this Chapter.

4. Doctrines from Coherence with the former Chapter.

From the coherence with the former Chapter, I observe these things.

First, that there can be no holinesse of life without faith: & therefore the Apostle first instructeth them in matters of faith. It is a true rule, *whatsoever is not of faith, is sin* [a], and may be extended further then things indifferent, while we are out of Gods favour, and know not our reconciliation and justification in Christ, our best actions are but fair sins. *For without faith it is unpossible to please God* [b].

a *Rom.* 14. 23.

b *Heb.* 11. 6.

Secondly, that the terrestriall blessednesse of man is in respect of sinne, two ways principally assaulted: First, with errours in opinion. Secondly, with corruptions in manners. And against both, we should learn from the Apostle in the latter part of the former Chapter, and the first parts of this, to be armed and furnished with holy directions and meditations.

Thirdly, that theſe men that are ſo ſuperſtitiouſly earneſt, and ſo zealouſly forward for Ceremonies, and the traditions, and obſervations of men, whatſoever they proteſt or pretend, or ſeem to be, are indeed void of true devotion, and fervent affection to heavenly things [d].

[d] *Epheſ.* 2.10. Doctrines frō the coherence in this Chapter.

Fourthly, that he that is by faith made a new creature, muſt reſolve to be at Gods appointment for his whole carriage in his generall and particular calling.

Thus of the coherence with the formor Chapters. From the order of doctrine in this Chapter two things may be noted.

Doct. 1. First, that before a man can be good in his *particular calling*, he muſt firſt be good in his *generall*: thou maiſt be painfull and diligent, but thou canſt not be every way a faithfull and ſound hearted husband, wife, ſervant, childe, &c. till thou bee a good man or good woman, in reſpect of grace and godlineſſe. And therefore we ſhould *firſt ſeek the righteouſneſſe of Gods kingdome*, and it may ſerve for direction, unto ſuch as chuſe wives, or ſervants, or the like: if they be not faithfull to God, how canſt thou be aſſured they will prove faithfull to thee? moreover wouldſt thou have thy ſervants or children to bee amended, then bring them to the powerfull preaching of the Word, and call upon them to get into the fellowſhip of the godly, that they may learn to be good abroad in matters of Religion and then thou maiſt hope to finde them by proof and daily experience, truſty and faithfull in thy buſineſſe. Finally, this reproves both the ſiufulneſſe and folly of many carnall Parents and Maſters, they never care ſo their ſervants do their work, though they altogether neglect *Gods work*. And many times they reſtraine their ſervants and children, and will not let them hear Sermons, or come into godly company, as if that were the way to make them idle and careleſſe: whereas we ſee the clean contrary to be true.

Doct. 2. Secondly, that men are never likely to hold out and prove ſound in the reformation and new obedience of their lives, till they fall in love with heavenly things, and grow in ſome meaſure weary of the world and the things thereof.

τὰ ἄνω. Thus of the generall obſervations from the twofold coherence. Now followeth the particular opening of the words.

In the propoſition of the exhortation to the ſtudy of heavenly things, laid down in this verſe, two things are to be conſidered: firſt, what, or the duty required, *viz.* ſeek thoſe things which are above. Secondly, why: or the reaſons to enforce the duty, and they are four. Firſt, yee are riſen with Chriſt in the firſt Reſurrection. Secondly, theſe things are abeve, and not attained without ſeeking or ſtudy. Thirdly, Chriſt is above in his bodily preſence. Fourthly, Chriſt ſits at the right hand of God, exalted in the glory of his Father: each of theſe ſtrongly conclude the exhortation, as will further appear in the particular handling of them.

If yee bee riſen with with Chriſt.

A threefold Reſurrection. There may bee conceived to bee a threefold reſurrection of a Chriſtian.

[e] *Revel.* 2.19. What the firſt reſurrection is. The firſt is *ſacramentall*. And thus we riſe again in Baptiſme. The ſecond is *corporall*, and ſo we ſhall riſe again in the day of Jeſus Chriſt, in our bodies out of the duſt of the earth. The third is *ſpirituall*, and ſo we muſt riſe in this life, in ſoul, from the *death of ſinne*, or elſe we ſhall never be delivered from the *ſecond death* of this ſpirituall reſurrection, (called elſewhere the *firſt reſurrection*) he here intreats. And it is a work of the ſpirit of grace, delivering us from the power of ſinne, by which we are quickned to the heavenly deſires and endeavours of holy life, by the vertue of the reſurrection of Jeſus Chriſt, applyed unto us by faith, in the effectuall uſe of Gods Ordinances. It

is

is a work by which we grow *conformable to Christ* being risen againe [f], by which also we *taste of the powers of the life to come*, and are *born againe to a lively hope of an eternall and incorruptible inheritance* [g], the *earnest* of which we have received, and shall shortly receive the whole *possession purchased* [h], though for a time we be *absent from the Lord*. This first resurrection carrieth with it a similitude or resemblance of Christs rising again, so as every Christian in this work bears the *Image of Christ*, and in him Christ riseth before our eyes, not onely because the Lord Jesus doth in this gracious work give us a daily and fresh remembrance of his resurrection, by renewing such fruits of it, but also because he imprinteth a secret kind of heavenly mindednes, the Christian in some weak measure, living as Christ did in the interim between his resurrection and ascension, waiting always for his exaltation into heaven.

Now the consideration of this worke is here used by the Apostle to perswade unto the meditation of heavenly things: and that fitly: for if we be risen as Christ was, then we must bee minded as he was: now we know that after he was risen again, he was not incumbred with this world, nor did he converse with the men of this world, but lived with the Lord as it were immediately, in a heavenly manner, waiting for Heaven: so should a Christian doe: he should every day be striving to get up his heart, by faith and prayer and meditation, and voluntary abnegation, by all means begging and seeking the vertue of Christs resurrection, that being enabled to forsake the world, and the unnecessary society with worldly men, he might have his heart and *conversation in heaven*, every day, *waiting when the time of his changing should come*.

Quest. How may a man know whether he be risen with Christ? *Ans.* This question may be resolved both negatively and affirmatively. For first, they are not risen with Christ, that are in *bondage to traditions*, as the coherence with the latter end of the former Chapter shews: nor they that are drowned and made senslesse with the *cares of this life*, or the pleasures of *voluptuous living* [i], nor they that confirming themselves in a dead presumptuous common hope, plead the *abounding of Gods grace*, to avouch their *continuance in sinne* [k]. For the Apostle in the Epistle to the Romans, useth a reason taken from our conformity to the resurrection of Christ, to confute this vicious and profane plea of careless men. Further, they that *worship the Beast* (the great Antichrist of Rome) and receive his mark upon their foreheads or their hands, are reckoned among the *dead men, that have not their part in this first resurrection* [l]. Also the Prophet *Esay* seems to say, that such men as will not *see Gods high hand of* Judgement, nor will learn to *doe uprightly in the land of uprightnesse*, nor can be allured to godlinesse, though *mercy be shewed them*, are to be accounted among the *dead men that shall not live* [m]. Lastly, that are not risen with Christ, that doe not beleeve in Christ [n]. Now for the affirmative. They may have comfort in the first resurrection, that have felt a divine power in the *voice of Christ*, quickning their hearts with effectuall desire, and endeavour to rise out of *the graves of sin* [o], and *to stand up from* the world of the *dead* [p]. 2. That are constantly affected with an holy estimation of the knowledge of Christ crucified and risen againe (an effectuall knowledge I meane) valuing the meanes and signes of it, above all earthly things [q]. 3. That finde their hearts changed from the cares and delights of this life, to a constant *desire of the second coming* of Christ, to translate them to the presence of glory in heaven. 4. That shew a daily care to walk in newnesse of life, yeelding their members as *weapons of righteousnesse*, striving to *crucifie the old man*, and *destroy the body of sinne*, as *they that are alive unto God* [r].

2. Again, in that the Apostle saith, *if yee be risen again with Christ seeke those things that are above*, we may note, that it is as hard a thing to get up the

How a man may know whether he be risen with Christ.

Who are not risen with Christ.

f *Rom.* 6.4,5.
g 1 *Pet.* 1.3,4.
h *Eph.* 1.14.
i *Luke* 21.34.
k *Rom.* 6.1.4,5.
1 *Pet.* 1.3.
l *Rev.* 20.4,5,6
m *Esay* 26.9. 10.14.
n *Iohn* 11.25.
o *Iohn* 5.25.
p *Ephes.* 5.14.
q *Phil.* 3.9,10.
r *Rom.* 6.4,5,6. 13.

heart of men to the study of heavenly things, as to lift up a massie corps out of the grave and to inspire it with the desire of life: there is need of the Spirit and power of Iesus to doe it. And therefore we should not wonder to see naturall men so heartlesse: nor should we attribute it to any inefficacy in the means, if carnall men be not perswaded: for a man may long perswade a dead man to rise before he will get up: and it should touch us with all thankfulnesse to acknowledge Gods mercy if he have given us a minde to heavenly things, to desire them and delight in them.

As easie to revive a dead man as perswade a carnall man.

3. Thirdly, in that he saith, *if yee be risen*, speaking not only conditionally, but doubtfully, it imports that one should be exceeding carefull to search & trie whether they have their part as yet in this first resurrection: and withall implies, that many a man may seem to himselfe and others to be delivered from the kingdome of darknesse, and yet lie buried still in the graves of sin.

Seek those things which are above] Here the Apostle enters upon the proposition of the first main exhortation, or rule of new life. Now before I bring in the Apostle urging this duty, imagine with thy selfe, how farre the Christian (thus now to be instructed for order of life) hath already proceeded by faith; for before a man can be truly capable of direction of life, there be divers things requisite in the preparations of faith. And these things are necessarily to be presupposed: 1. That faith hath plucked him out of the world of sinners or dead men: so that he is already withdrawn from the society of the wicked. 2. It hath shewed him Gods favour and joined him to Christ. 3. It hath shewed him in some measure such things in the Kingdome of Christ, as his naturall *ear never heard*, nor his naturall *eye never saw*, nor his naturall *heart never conceived* [s]. 4. It hath joined him to the living Saints: so as he now with great desire and delight converseth with them. 5. It hath made him to *suffer in the flesh* for his sins, and withall hath refreshed his Spirit, and cured him of his distrustfull and solitary sorrowes. 6. It hath garnished his soul with new budding graces, and opened for him a *fountain* and *spring of grace* within him, even in his bowels [t]. 7. It hath raised in him a true and constant desire of new obedience of life, with a secret resolution not to *depart from any thing the Lord shall command, all the dayes of his life.*

The preparations of faith before a man can be capable of directions of life.
1.
2.
3.
[s] 1 Cor. 2. 9.
4.
5.
6.
[t] Iob. 7. 38, 39.
7.

Now presupposing the Christian to be thus far proceeded: the Apostle comes in, and to beginne his institutions of manners, he first chargeth him with this rule. Seek those things that are above; teaching us, that the first main thing to be laboured after in the reducing of our lives into a holy order, is to strive by all means to get up our hearts to a constant seeking and minding of heavenly things: according to that serious charge of our Saviour Christ [u], *first seek the kingdome of God and the righteousnesse thereof.*

Doct.

[u] Mat. 6. 33.

Eight sorts of things that are above.

That this rule may be more clearly understood, and more carefully practised, it will be profitable to consider distinctly, what things are above, and how they are to be sought. And so the things that are above may be distinguished into eight sorts. First, *God* is above: for he *dwels in the high and holy places* [x], and he must be *sought* [y], and if you ask what we must seek in God, I answer, we must seek the true *knowledge* of his nature [z]. We must seek his *favour*, and the pacification of his just anger for our sins [a]. We must *seek his face* and presence [b]. We must seek his *honour* and *glory* [c]. And we must seek his *salvation* [d]. And if you ask how we must seek God; I answer, we must seek God, with *acknowledgement* of our faults, with *weeping* and *repentance* for our sins [e], with the *desire* of our hearts [f], with *prayer and supplication* [g], with *fear* of his mercies [h], with *meeknesse* [i], and in the way *of holy life* [k].

[x] Esa. 57. 15.
[y] Hos. 3. 5.
[z] Psal. 14. 1, 2.
[a] Zeph. 2. 3.
[b] Psal. 24. 6. Psal. 27. 8.
[c] Iob 5. 44.
[d] Psal. 105. 4. & 70. 4.
[e] Hos. 5. ult.
[f] Ier. 50. 4. Isay 21. 12.
[g] Esay 26. 7.
[h] Mat. 7. 7.
[i] Hos. 3. 1.
[k] Zeph. 2. 3, 3.
[l] Psal. 24. 4, 5.

Secondly, *Christ* is above: for so he saith to the Jews, *yee are from beneath,*

I

I am from above [l], *yee are of this world, I am not of this world* [m], and *he is the Lord whom every Christian ought to seek* [n]: now Christ is two wayes sought principally. First, in the sincere and constant use of all his ordinances both publike and private, that by them we might finde his presence of grace on earth. And thus the Church *sought him* in the Canticles [o]. Secondly, in the *desires, prayers, and preparations* for our own *dissolution* and his *appearing* [p].

Thirdly, the *new Ierusalem is above*: for so the Apostle to the Galatians expresly saith [q]. Even that heavenly society of glorious spirits in illustrious splendor. And these are to be sought two ways: 1. By the constant desire of their presence and to be gathered to them. 2. By the imitation of their graces and vertues which they shewed when they were on earth.

Fourthly, *Heaven* is above. For it is *the price of our calling that is above* [r], and the glory of that eternall and immortall honor is to be sought [s], and that five ways: 1. By prayer for preparation, and that daily: for so our Saviour hath taught us in the second petition of his prayer [t]. 2. By seeking the assurance of faith and hope, and the pledges and earnest of it [u]. 3. By meditation and contemplation, striving to expresse our *desires* and *sighes* after it [*]. 4. By carrying our selves, as *strangers* and *pilgrimes* in this world, weaning our hearts and retiring our lives from the world, *confessing* and *professing* our travels towards a better *countrey that is above* [x]. 5. By *continuing in well-doing* [y], striving to live a *Citizen-like life* here [z], in all things provident, to send our works and prayers to Heaven before us, as our provision and *treasure* [a].

Fifthly, *holy graces are above*: for S. *Iames* saith, *Every good giving and every perfect gift is from above, and cometh down from the father of lights* [b]. And it is apparent, that they are a part of the *Kingdome of Heaven*, and they tend to heaven, and therefore the Prophet *Esay* cals grace by the name of *glory* [c], and they come down from heaven, which will also appear in the particulars. *Wisdome is from above* [d], so is *zeale*, for it is the *zeale of Gods house* [e], so is *lowlinesse*, so is *faith*, so is *peace* and *joy*, and all the rest. And that these are to be sought, many Scriptures evidently prove [f], and if you ask how they are to be sought, it is shortly answered, by prayer and the use of the means, which the Lord hath appointed as holy *vessels* and *instruments*, and as it were *wombes*, to conceive, convey, and derive grace unto us.

Sixtly, *the means of salvation themselves are things above*, for they are called the *Kingdome of Heaven* [g]: and the Kingdome of Heaven is said to be *taken away* when the means is taken away [h], and these we must seek [i], though it cost us much travell, if there be a *famine* [k], or much cost, if the Lord give us to finde such *pearls* [l] of instruction or comfort, in the *field* of any Church or congregation.

Seventhly, *holy duties are many of them from above*, for the Wise man saith, *the way of life is on high to the prudent, to avoid from hell beneath* [m], and that because both the will that enjoyns them, & the power to do them, and the successe or effects of them, are all from above. And therefore the Author to the Hebrews, when he would discourse of doing of Gods wil, quoting the place in the Psalms, seems to intimate that the true speech of such duties is to *speak from above* [n], and these good things are to be sought [o], we must seek the *old and good way* [p], we must seek *Iudgement and Righteousnesse* [q].

Eightly, many of the priviledges of Christians are from above, as the *righteousnesse of Gods kingdome* [r], *forgivenesse of sinnes* [s], *deliverance from this present evill world* [t], (both in respect of the contagions & punishments of the same) all *spirituall blessings in heavenly things* [u], the *revelation of hid mysteries* [*], the *spirit of the Son* [x], the influence of Christs *death and resurrection* [y], the Word with all the treasure of it [z], and the *honour which is above* [a], and all these

l Ἐκ τῶν ἄνω εἰμί.
m *Ioh.*8.23.
n *Mal.*3.1.
o *Cant.*3.1. &c.
p *Phil.*1.21. *Rev.*21.20.
2 *Tim.*4.8. 2 *Pet.*3.12.
q *Gal.*4.26.

4.
r βραβεῖον τῆς ἀνακλήσεως. *Phil.*3.14.
s *Rom.*2.7.
t *Mat.*6.10.
u *Heb.*11.1. *Eph.*1.14.
* 2 *Cor.*5.2.
x *Heb.*11.13. 14.16.
y *Rom.*2.7.
z πολιτευμα. *Phil.*3.20.
a *Mat.*6.14.

5.
b *Iam.*1.17.

c *Esay* 4. 5.
d *Iam.*3.17.
e *Psal.*69.9.

f 1 *Cor.*14.1. *Zeph.*2.3. 2 *Cor.*13.5. *Rom.*14.17,18.

6.
g *Mat.*3.2.
h *Mat.*21.43.
i *Esa.*41.17,18. *Amos*8.
k *Amos*8.
l *Mat.*13.45.

7.
m *Pro.*15.24.
n ἀνώτερον λέγων. *Heb.* 10.8,9.
o *Prov.*11.27.
p *Ier.*6.17.
q *Esay* 1.17.
r *Mat.*6.33.
s 1 *Iohn* 1.9.
t *Gal.*1.4.
u *Ephes.*1.3.
* 1 *Cor.*2.9.
*Col.*1.26.
x *Gal.*4.6,7.
y *Phil.*3.9,10.
z *Psal.*119.94.
a *Ioh.*5.44.

these are to be sought. Thus of the particular things that are above, and we must seek.

Vse.

The consideration of all this, may much abase and humble us, for our deadnesse of spirit, and egregious slownesse of heart, in these things that so greatly concern us. The Devill takes more paines in *seeking to destroy us*[b], then we either doe take, or are willing to take to save our own soules, by seeking these things, all of them so worthy to be sought. The worldly man is more industrious to seek riches, and the ambitious man more to seek honour, and the luxurious man to seek his sport, lust or pleasure, then Christians are to *seek those things that are above*, though never any truly *sought* but did *find*[c], and never lesse was found, then either the evidence or the possession of a *kingdome*[d], and *that of God*. Nay, nay, how have every one of us sought out all ways, and *all inventions*, while we lived in the service of the flesh, and had *no fruit* or wages, but that *of which we are now ashamed*[e], and yet are seldome or never weary of such unprofitable and shamefull labour? But I referre the urging of motives till I come to the next verse: it followeth.

b 1. Pet. 5. 8.

c Mat. 7. 7.

d Luke 12. 32.

e Rom. 6. 21.

Where Christ sitteth at the right hand of God] These words contain the latter reasons, and comprehend a principall part of Christs exaltation: the meditation whereof is here used, to excite us to the love of heavenly things, seeing our Saviour Christ that so entirely loves us, not only is in heaven, but is there in great favour, and honour, and majesty, and power.

A fourefold presence of Christ.

There is a fourfold presence of Christ: For first, he is every where as God. Secondly, he is in the hearts of the faithfull onely, by his spirit of grace and regeneration. Thirdly, he is by representation in the Sacrament. Fourthly, he is bodily in heaven.

Quest. *Ans.*

Qu. But is not Christ with his Church on earth still? *Ans.* He is as God, but not as man. I say, not *as man locally*, for else he is present in his members that beare the image of his true humane nature, and his very body is present *sacramentally*: he is present by the *imputatiõ of righteousnes*, & by *mysticall union*.

The acceptations of the words.

The right hand of God,] hath divers significations in Scripture: sometimes it signifieth the power and help of God[f]. Sometimes the place of eternall rest in heaven[g]. Sometimes it notes the majesty, and authority, and Soveraignty of God[h]. To sit, signifieth to abide or dwell[i], and to govern[k]. Here to sit at Gods right hand comprehendeth three things: First, an exceeding glory above all creatures, even the very Angels[l]. Secondly, full power of government[m]. Thirdly, an equality in majesty and soveraignty, even with God the Father, in his person[n].

f Psal. 44. 3. Acts 2. 33.

g Psal. 16. 11.

h Psal. 110. 1. Heb. 1. 3.

i Luke 14. 49.

k 1 King. 1. 30. Prov. 20. 8. Isay 16. 5.

l Heb. 1. 13. Acts 7. 55.

m Eph. 1. 20.

n Phil. 2. 6, 7, 9.

Ob. But *Stephen* (saith he) saw him *standing at Gods right hand*[o]. *Sol.* Divers gestures for our capacity are attributed for divers ends. First, he stands, to shew his watchfull eagernesse and readinesse to take notice of wrongs to his members, to come to their succours. Secondly, he sits, to note majesty and soveraignty.

Ob.

o Acts 7. 55.

Sol.

Ob. But to sit at Gods right hand, seems to import the *reall communication* of divine attributes to the humane nature: so as in his very body he is every where, &c. *Sol.* It doth not. Christs humane nature is here reckoned under the name of things above. And besides in the Epistle to the Ephesians, the Apostle saith expresly, *he sits at Gods right hand in heavenly places*[p].

p Eph. 1. 20.

Vse 1.

The uses of Christs sitting at Gods right hand follow. And first it may be a notable terror to wicked men if they do but consider that he whom they daily pierce *by their sins*[q], and despise, by contemning his ordinances, by which he would *rule them*[r], is exalted to such glory, that he hath *all power to subdue his enemies under his feet*[s]. But sure it is, if they will not now *fear* and *repent*, the time shall come, when all they that said, *this man shall not rule over us*, *shall see him sitting at the right hand of the power of God*[t], *and coming in the*

q Rev. 1. 7.

r Luke 19. 14.

s Psal. 110. 1.

t Mat. 26. 64.

clouds

clouds to render vengeance on all those his adversaries, that would not *obey his Gospel*[u], but strive to *break his yoake*, and *cast his cords from them*[x].

Secondly, it may serve for singular comfort to all Gods servants. For from his session at Gods right hand, flow unto them many singular blessings; as the places of Scripture quoted in the margent will shew. First, the casting out of all accusations of Satan[y]. Secondly, the *filling of the Church* with all needfull *fulnesse* of grace & blessings[z]. Thirdly, the service of *Angels ministring* to the heirs of salvation. Fourthly, speed in all suits[a]. Fiftly, the *providing of a place* for us[b]. Sixtly, *Intercession*[c]. Seventhly, power to subdue our enemies[d]. As the consideration of the severall places of Scripture alledged will manifestly shew. Yea his exaltation may be our comfort, because in a sort we *sit together with him*[e], not only because this honour is done to our nature in his flesh, but also because by our mysticall union, it is done to our head: and moreover, he doth in part communicate this honour to us, for as Christ is at the right hand of the Father, so is the *Church at the right hand of Christ*[f]. Finally, in the second coming of Christ this glory shall be more fully and openly communicated, when all the faithfull shall be set *on his right hand*[g], to hear that most gracious sentence, *Come yee blessed of my Father, inherit the Kingdome prepared for you before the foundations of the world.*

Thirdly, *the session of Christ at Gods right hand*, may teach us: first, to minde a spirituall worship, seeing he hath taken his body out of the way. Secondly, to goe *boldly to the throne of grace, to seeke help in time of need*[h], seeing we have so sure a friend, to procure both audience, acceptance and successe. Thirdly, to wait with patience under all sorts of wrongs, for it is sure that *he that shall come will come* in his due time *and will not tarry*, and then *he will make all his enemies to be his footstoole*[i]. Lastly, the Apostle here useth the consideration of this doctrine as a motive to stirre us up to mind heavenly things. And surely if we doe seriously weigh it, it should continually draw up our thoughts to think of heaven, whither so loving and so glorious a Saviour is gone before. Yea, it should doe us good to look up towards these visible Heavens, remembring that one day we shall be carried to that blessed place of rest, and holy joys that is above them, even to the *Heaven of Heavens*, to raign with Christ for evermore. And thus of the proposition.

u 2 *Thess.* 1.8.
x *Psal.* 2,2,3.

Vse 2.

y *Rom.* 8.34. *Ephes.* 1.20.
z *Heb.* 1.13,14.
a 1 *Pet.* 3.22.
b *Iohn* 14.2.
c *Heb.* 7.26.
d *Psal.* 110.1.
e *Ephes.* 2.6.
f *Psal.* 45.10.
g *Mat.* 25.33.
h *Heb.* 4. *ult.*
i *Heb.* 10.12,13.

VERS. 2. *Set your affections on things which are above, and not on things which are on the earth.*

THe exhortation in the former verse *propounded*, is in this verse illustrated and *expounded*; first, by repetition; secondly, by the contrary. The repetition is in these words; *Set your affections on things which are above.* The contrary from which he doth dehort, is in these words, *and not on things which are on earth.*

Repetitions in Scripture are not without their use. For thereby the holy Ghost usually imports our slownesse and dulnesse of capacity in conceiving, and backwardnesse in practice, and besides thereby enforceth both the necessity and the excellency of the matter so repeated. And surely, all three may be applyed to this repetition. For the contemplation & desire after heavenly things is a most gracious ornament to a religious life, and without some measure of holy affections, it is unpossible to get rid of the power of sin, or to practise with any successe or acceptation the duty of a renued life: and if in any thing we are backward, or wanting, or decaying, or languishing, it is in this rule here given by the Apostle.

The use of repetitions in Scripture.

Set your affections.] The originall word varieth in signification. Sometimes it is rendred, to study: and it is (out of question) our duty to study and contemplate

φρονεῖτε.

template of heavenly things. Sometimes it signifieth, to try by tasting, and it is sure that if carnall people had but once tasted of the sweetnesse of godlinesse and religious duties, they would not so securely neglect the provision for eternity: but especially they would see, that they have spoken evill of what they knew not. Sometimes it is translated, to be wise about a thing, & certainly, a Christian should be wise in the matters of his Religion & profession, and shew it, by forecast and diligence to compasse what may be gotten of this true treasure, and by Serpentine discretion in the manner and circumstances of well doing, and by stayednesse in a Christian course, void of passion, rash zeal, and fickle inconstancy, growing more and more skilfull and cunning in the soundnesse of knowledge, how with more power and spirituall advantage to practise every duty, or exercise every grace. Sometimes it signifieth, to favour of a thing, and it is true that all the carriage and dealings of Christians should favour of the things above; but I take it as it is here rendred.

Vses.

1.

Set your affections] and so it manifestly teacheth us that we must get not minds or thoughts only, but sound affections to heavenly things, which may both serve for reproof and comfort: for reproof, I say, both of the loathsome *lukewarmnesse* of the most[k], and of the dangerous *losse of first love* in the better sort[l]. For comfort, for it is certain, if thou canst find thy heart upright in affections and constant desire after heavenly things, thou maist be assured of three things: 1. That God will accept thy will for the deed. Hee will bear with many wants and weaknesses, where he sees a man or woman come to his service with hearts desirous to do their best, and *tenderly affected*. 2. That thou art not in danger of falling away: for *Apostasie* never discovers it selfe to hurt us, or endanger us, till it hath stollen away our hearts & the care of affections in holy duties. 3. That to *that thou hast, more is and shall be given*: as thy affections grow and continue, so doth true knowledge, grace and godlinesse grow also. And thus of the repetition.

k *Rev.* 3. 19.

l *Rev.* 2.

2. Three benefits of tender affections.

1.

2.

3. *Mat.* 13.

And not on the things that are on earth] From the coherence and generall consideration of these words, three things may be observed.

Ob. 1. *Mat.* 6. *Iames* 4. 4.

1. That a man cannot both at once seek and affect Earth and Heaven: for they are here disjoyned and opposed, *a man cannot serve God and Mammon, the love of the world is the enmity of God*: but this is thus to bee understood, if the world be sought in the first place, and with chief affection and care.

Ob. 2.

2. Nay more, this dehortation implies, that it is hard for a man to deale with the world, but a mans affection will too much runne after it: it is hard to be much employed about profits and recreations, but a man shall love them too much. Not that it is simply unlawfull to use the world, but that we should be very jealous of our selves to watch over our own hearts, that our affections be not set on the world.

Note.

Obs. 3.

3. To be crucified unto the world, able to neglect and contemn the glory and pleasure of it, is a notable signe, that one is risen with Christ.

Thus in generall.

Three sorts of things on earth.

The things on earth] The things on earth here meant by the Apostle, are either Traditions, mentioned in the former Chapter, or worldly things in themselves lawfull, or the workes of the flesh, simply in themselves unlawfull.

Traditions are for three reasons called things on earth.

Traditions and mans inventions which the Apostle hath before taxed, may well be called things on earth. 1. Because they spring from the earth and earthly minded men, they were never inspired from God, nor devised by heavenly minded men. 2. Because they hinder them that are devoted to them, from looking up, or attaining any insight in things that are above.

3. Be-

3. Because these by effect make men more earthly and sensuall: but of these in the former Chapter.

The works of the flesh, and the corruptions of life to be avoided, and not affected, are the third sort of things on earth: but of that also afterwards in the second part of the generall duties; especially in the fifth verse. So that the second sort of things on earth remaineth to be more largely considered, those are profits, honours, pleasures, friends, health, and long life.

There be eight reasons to perswade not to affect earthly things.

Eight generall reasons to dissuade from affecting things on earth.

The first may be taken from the condition of man on earth. For we are here but *pilgrims and strangers* [m], and therefore being but in a strange place, to what purpose should we trouble our selves with more then what wil serve our present need, and the rather knowing that when we come into our own Countrey, these things will serve us for no use? Besides, our present lot lieth not in those things: but the *Kingdome of God* and *righteousnesse* is our portion, even in this life, all other things are but cast upon us, as additaments.

m *Heb.* 11. 13.

2.

The second may be taken from the disability of earthly things. For first, they cannot so much as fill or satisfie a mans heart. 2. They cannot fence a man against any of the trials of God, when the *houre of temtation come*s [n]. 3. They cannot all of them *redeem one soule* [o].

n *Rev.* 3. 10.
o *Psalm* 49.

3.

The third reason may be taken from the inconveniences that follow the love of earthly things. For, first, *the cares of the world choak the Word*, that it can never prosper [p]. 2. They breed excuses and shifts in mens minds, and alienate by degrees a mans heart from the use of the means [q]. 3. To seek after the world is to *sorrow after the world*: but to the most the world is a cause of much sorrow and vexation. 4. *The amity of the world*, as the Apostle saith, *is the enmity of God* [r], and that both actively and passively: for it both makes us hate God, and it makes God hate us. Fiftly, the lust after worldly things *fils the world with corruptions and sins* [s]. Sixtly, these earthly things thus sinisterly affected, may one day *witnesse against us* [t]. Seventhly, many a man is damned and gone to hell, *for minding earthly things* [u].

p *Mat.* 13.
q *Luke* 14. 17.
r *Iam.* 4. 4.
1 *Iohn* 2. 15.
s 2 *Pet.* 1. 4.
t *Iam.* 5. 1. *&c.*
u *Phil.* 3. 18.

4.

The fourth reason may be taken from the soveraigney that God hath over all earthly things: and the power he hath given to Christ over them *: now why should we turmoyl our selves with care about these, seeing they are in Gods hand in Christ, to have them and dispose of them as may bee for his glory and our good.

* *Psal.* 24. 1. *Mat.* 28. 18.

5.

The fifth reason may be taken from the baseneſse of the nature of all these things: for they are not only *on the earth*, but *of the earth*: and if they bee compared unto the soul of man, for which we ought chiefly to provide, the whole world is not worth one soul: which may appear both by the price of a soul, and the disproportion between the gains of the world and the losse of one soul: it is *no profit to winne the whole world and lose a mans owne soul*: and besides, if the whole world laid on one heap would have been a sufficient sacrifice for the redemption of the soul, the Lord Iesus would never have abased himself to such a suretiship. But because there could not be found, neither in heaven nor earth, *any other name* or nature *by which wee could be saved*, therefore he *humbled himselfe, and took upon him the forme of a servant, and was obedient unto the death, even the death of the Crosse*.

Matth. 16.

Phil. 2.

6.

Heb. 11.

The sixt reason may be taken from the example of the Lords Worthies, who in all Ages have been *tried* with all kind of *trials*: and *wandred up and down in Sheep-skins and Goat-skins, being destitute, afflicted and tormented, wandring up and down in Wildernesses, Mountains and Dens, and Caves of the earth, whom the world was not worthy of*: all these seeking another Countrey, and *willingly professing that they expected no abiding place here*.

7.

Seventhly, it is somewhat to perswade us, that our Saviour Christ profes-

seth

seth, of purpose to hinder and interrupt, our rest and ease in the use of those things: when he saith, that he *came not to send peace*, as knowing that much peace and liking of earthly things was unprofitable for us.

Lastly, we may be moved by the consideration of the fleeting condition of all earthly things: *riches have wings* [x], and the *fashion of this world passeth away* [y], yea, Heaven and Earth shall passe, the Earth with the works thereof shall be burnt up [z].

x *Prov.* 9.
y 1 *Cor.* 7. 31. 1 *Iohn* 2. 17.
z 2 *Pet.* 3. 10.

But that we may bee the more deeply affected with the contempt of the world, I further adde these Reasons,

1. Of *Salomon*, the wisest of all sinfull men.
2. Of Christ, the wisest of all men.

Salomons reasons against the love of earthly things.

Salomon in his Book of *Ecclesiastes* is exceeding plentifull, and indeed not without cause: for such is the strength of the rooted love of earthly things in many men, that they had need to be encountred with an army of reasons, and if I single out some of the chiefest out of divers Chapters, I hope it will appear tedious to none, but such as will hear no reason.

In the first Chapter, among other things these may be noted: 1. That after a man hath travelled to get what he can, how small a portion in comparison of the whole hath he atchieved? so as he may say to himself when he hath done, *What now remaineth to me of all my travell which I have suffered under the Sun?* [a] 2. If a man could get never so much, yet he cannot live to enjoy it long. For the Elements of which man was made, are more durable then man himself: for, *one generation passeth, and another cometh, but the earth remaineth still* [b]. The like may be shewed of the Aire and Water. 3. *All things are full of labour, no man can utter it* [c]. And certainly, many times earthly things gained, answer not the labour spent about them. 4. Earthly things possessed, will not satisfie, *The eye will not be satisfied with seeing, nor the eare with hearing* [d]. 5. A man can compasse nothing that is new, for *there is nothing new under the Sun* [e]. Is there any thing of which one may say, behold this is new, and never was before? they have been already in the old time that was before us. 6. The Lord in wonderfull wisdome and righteousnesse permits in the nature of man, those cares that they may bee *travels to humble and breake the heart of man* [f]. 7. The best of these will not make a *crooked thing straight* [g]: they will not mend the perverse manners of man, a man may be and continue vicious for all these things, or for ought they will doe unto him.

a *Eccle.* 1. 3.
b *Ver.* 4, 5, 6.
c *Verse* 8.
d *Verse* 8.
e *Verse* 9, 10.
f *Verse* 13.
g *Verse* 15.

In the second Chapter we may observe these reasons: First, let a man procure unto himself the fullest and faires use of all sorts of earthly things; pleasure, laughter, great Houses, Gardens, Orchards, Waters, Fruit trees, Wood, Servants, Cattell, Silver and Gold, Treasures and Musick, yet all these will not deliver a man from satiety, loathing and vexation of spirit. So as he may truly say, *there is no profit in them.* 2. In these things there is *one condition to all: it befalleth to the wise man as it doth to the fool* [h]. 3. Let a man excell never so much, yet within a short time all will be forgotten. *For all that, that now is, in the days to come shall all be forgotten* [i]. Fourthly, when thou hast gotten all thou canst together, thou knowest not whether he shall bee a wise man or a fool, that shall enjoy them after thee [k]. Fiftly, to attain those things men usually spend their days in sorrow, travell and grief, and their hearts take no rest in the night [l].

Chap. 2. 1. & 12
h *Verse* 14, 15.
i *Verse* 16.
k *Verse* 19.
l *Verse* 23.

In the third Chapter these further reasons may be noted: First, all things are swayed with the swinge of their seasons and times. So as nothing is ready though it be born, and now plant and build, and laugh, and daunce, and embrace, and sow, and love, and live in peace: yet there will be a time to pluck up, and breake downe, and weep, and mourn, and cast away, and

Chap. 3. v. & 9.

hate

hate, and mourn, and die too. Secondly, though the Lord ſhould ſet the World in a mans heart, yet he might ſpend all his days and never know the full nature of theſe things[m]. Thirdly, all things are ſubject to Gods unavoidable diſpoſing. Let man get what he can, yet God will have the diſpoſing of it: and *whatſoever God ſhall doe, it ſhall abide, to it can no man adde, and from it can none diminiſh. And this God will do that man may fear him*[n].

Fourthly, ſuch is the ſtate of the children of men, that they may loſe all they have at the very *place of judgement*[o]. Fiftly, yea the very ſtate of mortified men, in the reaſon of carnall men, becauſe of theſe oppreſſions and uncertainties, ſeems little better then the ſtate of beaſts[p].

In the fourth Chapter note, firſt, that when a man hath ſet his heart upon theſe earthly things, if ever he loſe them, he is filled almoſt with unmedicinable tears and ſorrow, ſo as he would *praiſe the dead above the living*, and wiſh he had never been born. Secondly, they are occaſions of a mans envy[q]. Thirdly, the eying of theſe things infatuates many a mans heart: ſo as wee may ſee many a man that hath neither ſon nor daughter, nor brother, and yet there is no end of his travell, and he hath not the judgement to ſay with himſelf, *for whom doe I travell, and defraud my ſelf of pleaſure*[r]? Fourthly, a man may get much with ſore travell, & live to ſee himſelf deſpiſed of him for whom he provideth them: ſo as they that ſhall come after him will not rejoyce in him[s].

In the fift Chapter there are alſo ſeven other reaſons: Firſt, theſe earthly things lead the greateſt men into bondage by dependence. For the *King cannot conſiſt without the tilling of the field*. Secondly, *he that loveth ſilver ſhall not be ſatisfied with ſilver, and he that loveth riches ſhall be without the fruit thereof*[t]. Thirdly, when goods encreaſe, they are encreaſed alſo that eat them, and what good cometh to the owners thereof, but the beholding of them with their eys[u]? Fourthly, many times the ſervant ſleepeth, when the maſter can get no ſleep[x]. Fiftly, there is an evill ſickneſſe often ſeen under the ſun, that riches are kept for the owners ruine[y]. Sixtly, or elſe they will periſh while the maſter looketh on[z]. Seventhly, but certain it is, he can carry nothing out of the world when he goeth, but muſt leave them where he found them.

In the ſixt Chapter there are theſe reaſons: Firſt, a man may have all abundance, and yet not have a heart to uſe them, and ſo be worſe then an *untimely fruit*. Secondly, what needs all this ado? for *all is but for the mouth*, and nature is content with a little. And therefore to have a ſoul ſo inſatiably greedy of having, is a prodigious madneſſe[a]. Thirdly, the having of all theſe things makes not a wiſe man better then a fool: and what wants a poor man, if he know how to carry himſelf with the wiſe[b]? Fourthly, all cannot make thee ceaſe to be mortall. *For it is known man cannot ſtrive with him that is ſtronger then he*[c].

In the ſeventh Chapter there is this reaſon. A man may ſpend all his days before he can come ſoundly to know (after many trials) what is the beſt uſe to put theſe earthly things to.

And for honour, in the eight Chapter three things are worthy noting. Firſt, *a man is not Lord of his own ſpirit*, to keep himſelfe alive in his honour[d]. Secondly, many men rule to their own ruine[e]. Thirdly, men after death are quickly forgotten. They that come back from the holy place remembreth them not long. Yea, a man may be quickly forgotten in *the City where he hath done right*[f].

And in the ninth Chapter, two reaſons more are added. Firſt, no man can know the love or hatred of God by theſe things. Secondly, they are not gotten always, by help of meanes. For the race is not alwayes to the ſwift, nor

[m] *Verſe* 11.
[n] *Verſe* 14.
[o] *Verſe* 16.
[p] *Verſe* 18. *Chap.* 4. 1, 2, 3.
[q] *Verſe* 4.
[r] *Verſe* 8.
[s] *Verſe* 15, 16. *Chap.* 5. 8.
[t] *Verſe* 9.
[u] *Verſe* 10.
[x] *Verſe* 11.
[y] *Verſe* 12.
[z] *Verſe* 13. *Ver.* 13, 14, 15.
Chap. 6. 1. *to* 7.
[a] *Verſe* 7.
[b] *Verſe* 1.
[c] *Ver. ult.*
[d] *Chap.* 8. 8.
[e] *Verſe* 9.
[f] *Verſe* 10. *Chap.* 9, 1.

nor the battell to the ſtrong, nor riches to men of underſtanding, nor favour to the wiſe: which makes the Atheiſt and Epicure conclude, that time and chance cometh to all things.

The ſumme of all that *Salomon* can ſay is, vanity of vanities all is vanity. And now that we have heard *Salomon*, let us in the next place hear a greater then *Salomon*.

Our Saviours reaſons.

Our Saviour Chriſt in the ſixt of *Matthew*, divides the care of earthly things into two ſorts. For either men are greedily tranſported with the deſire of getting treaſures, that is, abundance and ſuperfluities: or elſe they toyle their hearts with diſtruſtfull and diſtracting cares about neceſſaries, as what they ſhall eat, and what they ſhall put on. From the firſt kind of care, he diſſwades with four reaſons: Firſt, all treaſures are ſubject either to vanity or violence. Either the Moth will eat them, or the Theef will ſteal them [g]. Secondly, theſe things bewitch and ſteal away mens hearts [h]. Thirdly, the minding of theſe things, darkneth the eye of the ſoul, with greater darknes then can be expreſt [i]. Fourthly, *a man cannot ſerve God and riches* [k].

Four reaſons againſt the care for ſuperfluities.
g *Mat.* 6.19,20
h *Verſe* 21.
i *Verſe* 22,23.
k *Verſe* 24.

From the ſecond kinde of care he dehorts with eight reaſons: Firſt, the life is more worth then meat, and the body then raiment [l]. And if the Lord have given the greater, why ſhould he not be truſted for the leſſe? Secondly, God provideth for the very fowls that have not ſuch means as man hath: and will he not provide for man [m]? Thirdly, all thy care will not adde one cubit to thy ſtature [n], but if thou wouldſt ſwelt thy heart out, tis God only muſt increaſe thy ſtrength or health. Fourthly, this care is a ſigne of little faith [o]. Fiftly, tis for *Gentiles* that know not God nor the covenant of his grace and mercy in Chriſt, to ſeek after theſe things [p]. Tis a groſſe ſhame for any Chriſtian to be ſo Heatheniſh. Sixtly, doth not your heavenly Father know al that you need [q]? If he be a Father, hath he not will? and he be in heaven, hath hee not power to help? Seventhly, you have a flat promiſe, that if you ſeek the kingdome of heaven and the righteouſneſſe thereof, (which ſhould take up your chiefeſt care) all theſe things without ſuch carking, ſo far as is needful, ſhall be caſt upon you [r]. Laſtly, hath not every day his evill? and is not the grief of the day great enough? why then doſt thou diſtract thy ſelf for to morrow? aſſure thy ſelf the time to come will afford thee matter of griefe and trouble enough, thou needeſt not diſquiet thy ſelf before hand.

Four reaſons againſt diſtracting cares for neceſſaries.
l *Verſe* 25.
m *Verſe* 26.
n *Verſe* 27.
o *Verſe* 30.
p *Ver.* 32.
q *Verſe* 32.
r *Verſe* 33.
ſ *Verſe ult.*

Vſe.

The conſideration of all this, as it may be a comfort againſt all wants and croſſes about theſe baſe earthly things: ſo it may greatly reprove thoſe that *bury their talents in the earth*, that is, ſpend all their gifts about earthly matters. But eſpecially we may hence learn divers leſſons. And firſt ſince we have heard *Salomons* opinion after long diſcourſe, that all is vanity, wee ſhould learn of the ſame *Salomon* therefore, *to feare God and keep his Commandements, for this is the whole man, and the end of all* [t]. 2. Let the *place of the Sanctuary* [u] (where we may get the beſt things for our ſouls) *bee as a glorious throne exalted.* 3. Let us *uſe this world as if we uſed it not. Let them that rejoyce be as if they rejoyced not, and they that weep as if they wept not, and they that buy as though they poſſeſſed not* [x]. 4. If the Lord give us but a little portion in theſe things, let us eſteem his mercy & live with contentednes, reſolving *that better is a handful with quietneſſe, then two handfuls with labour and vexation of ſpirit* [y]. And fifthly, we may hence be confirmed to take the more liberty to uſe theſe earthly things for our own joy and refreſhings, they are none of the things the Lord would have us with ſuch adoe keep: but hee allowes us *to eat and drink, and delight our ſelves with the profit of our labours* [z]. Laſtly, we ſhould improve them, and uſe them as means to doe what good we can with them in this life. I know (ſaith the Wiſe man) there is nothing good in them, but to rejoice & do good in his life. And to this end we ſhould

t *Eccleſ.* 12.13.
u *Ier.* 17.11,12
x 1 *Cor.* 7.30, 31.
y *Eccleſ.* 4.6.
z *Eccleſ.* 2.24. *Eccl.* 3.12.

caſt

caſt our bread even upon the waters, for after many dayes we may find it: and give our portion to ſeven and alſo to eight. The beſt uſe of theſe riches, is to be rich in doing good with them.

Thus of the illuſtration. The confirmation followes.

Eccleſ. 11. 1, 2.

VERS. 3. *For ye are dead, and your life is hid with Chriſt in God.*

IN this verſe and the next the exhortation is confirmed by two motives: the one taken from the condition of the faithful in this world; the other taken from the conſideration of their eſtate in the revelation of the glory of Chriſt in the laſt day. The firſt is in this verſe, the latter in the next.

There are two things in the condition of the faithfull on Earth which ſhould make them little to mind earthly things, or deſire to continue long in the World.

First, that in reſpect of diſtreſſes, they are as dead men while they live. Secondly, that the happineſſe they have (which is the life of their lives) doth not appear, but is hid with God in Chriſt.

For ye are dead.] The faithfull are dead three ways while they live: For firſt, they are dead to ſinne in reſpect of mortification. Secondly, they are dead to the Law, by the body of Chriſt [a], in reſpect of juſtification: ſo as now the faithfull doe no longer waite upon the Law for righteouſneſſe, but upon a ſecond Marriage they have it from him that was raiſed from the dead for them.

The faithfull dead three wayes.

[a] *Rom. 7. 4. Gal. 2. 19.*

Thirdly, they are dead to the World, and that in 3 reſpects. First, in reſpect of their own voluntary forſaking of the world, and their mortifying of earthly deſires joyned with a ſenſe of their own mortality: ſo was *Paul* as a man crucified to the world [b]. Secondly, in reſpect of the worlds account of them. For ſo ſoon as men get any true grace, and retire themſelves from the exceſſes of the time, they are neglected and forgotten as dead men out of mind. Thirdly, in reſpect of the multitude of afflictions which doe many times overwhelme and drown Chriſtians. It is not unuſuall in Scripture to ſay of men in deſperate croſſes they are dead men. The Prophet *Eſay* cals the people in captivity dead men, when he ſaith, *Thy dead ſhall live* [c]. The Apoſtle *Paul* ſaith thus, *If we be dead with him, we ſhall live with him* [d]. Which he ſeemes to explain in the next verſe thus: *If we ſuffer with him, we ſhall alſo raigne with him.* Thus *David* ſaith, *He was as a broken veſſell, forgotten as a dead man out of minde* [e]. And in another place he ſaith, *He was brought to the duſt of the earth* [f]. And in the 88. Pſalme he ſaith, *his ſoul was full of evils, he was counted among them that goe down to the pit, free among the dead, like the ſlaine lying in the grave, yea, he was laid in the loweſt pit, in the darkneſſe, in the grave, &c.* I ſpare to alledge other Scriptures.

[b] *Gal. 6. 14.*

[c] *Eſay 26. 19.*

[d] *2 Tim. 2. 11.*

[e] *Pſal. 31. 12.*

[f] *Pſal. 22. 15.*

[g] *Pſa. 88. 4, 5, 6. Verſes.*

The uſe may be, to teach us as to obſerve hence what may befall the beſt man, ſo in the conſideration of our own eſtate, to ſay within our ſelves as *Iob* did, *If I have done wickedly, woe unto me, and if I have done righteouſly, I will not lift up my head, being full of confuſion, becauſe I ſee mine affliction* [h]. For though the Lord hath not yet thus overwhelmed thee with diſtreſſe, yet in as much as he may doe it to thee, as well as to others his dear ſervants, it ſhould cauſe thee to walk humbly before God, and to learn to die to the World, before the World be dead to thee.

[h] *Iob 10. 15.*

Again, hath miſery broken in upon thee, and prevailed over thee, ſo as thou ſeemeſt *to be laid in darknes, as they that have bin dead long agoe?* let not thy *ſpirit be in perplexity in thee*: no ſtrange thing is befallen thee: Gods children are but dead men in this World. *Remember the time paſt, and meditate of Gods works of old: ſtretch forth thy hand unto God, and let thy ſoul deſire after him:*

Pſal. 143.

him: if he ſhew thee his loving kindneſſe, thou haſt enough: hide thee with the Lord by daily and ſecret prayer, and he will teach thee his will, and his ſpirit ſhall lead thee, and if he ſee it meet, he will bring thy ſoul out of adverſity, and execute his righteous judgment upon all thoſe that have oppreſſed thee. Tis the Lord that quickneth the dead, and calleth things that are not as if they were. Laſtly, hath the Lord delivered thee out of deſperate and deadly croſſes? Then *let the vowes of God be upon thee, and render thou his praiſe, and confeſſe his name before the ſonnes of men* [i].

Rom. 4.

[i] Pſ. 56. 12, 13.

Your life is hid.] The happineſſe and ſpirituall felicity of Chriſtians is hid; and that uſually from the men of the world, and many times from the faithfull.

Doct. Firſt, the life of Chriſtians is hid from the world.

Their life is hid from the men of this world. Firſt, becauſe God (who is their life [k]) is hid from them. Secondly, becauſe the glory of their naturall life is many times buried in the gulfe of outward trouble [l]. Thirdly, becauſe the life of grace (which is only brought to light by the Goſpel [m]) is hid from the perceiving of the naturall man, whom the God of this world hath blinded [n]. Fourthly, becauſe the way of holy converſation is hid from them: for carnall men are all *ſtrangers from the life of God* [o]. *It is a narrow way, and few there be that find it* [p]. Fifthly, becauſe many of the priviledges of a gratious life are hid from them: As firſt, the inrolling of a Chriſtian in the book of life [q]. Secondly, the ſeal of the *ſpirit of promiſe* [r]. Thirdly, pardon of ſinne. Wicked men perhaps know the faults of Gods children, but not the forgiveneſſe of thoſe faults. Fourthly, the power of the meanes. The word is a *ſavour of life* [s], and hath *ſpirit and life in it* [t]. Yet it is as a *treaſure hid in the field*, or a little leaven hid in three pecks of meale [u]. Fiftly, comfort in their affliction. Wicked men know their *afflictions*, but not their *conſolations* [x]; they ſeldome or never marke the *glorious iſſue*, and how God *compaſſeth them about with joyfull deliverance*. And generally we may burſt out with the Pſalmiſt, and ſay, *How great is thy goodneſſe thou haſt laid up for them that truſt in thee* [y]? It is great goodnes, but yet note that he ſaith it is laid up. Laſtly, in reſpect of the life of glory the world knowes not Chriſtians: for it *doth not yet appeare what they ſhall be* [z].

[k] Deut. 30. ult.
[l] 2 Cor. 6. 9.
[m] 2 Tim. 1. 10.
[n] 2 Cor. 4. 4.
[o] Eph. 4. 17.
[p] Mat. 7. 14.
[q] Eſay 4. 4. Phil. 1. 3.
[r] 2 Cor. 1. 22.
[s] 2 Cor. 2. 14.
[t] Ioh. 6.
[u] Mat. 13.
[x] 2 Cor. 2. 9.
[y] Pſal. 31. 19.
[z] 1 Ioh. 3. 12.

Seeing this is ſo, that the life of Chriſtians is hid from the world; as it ſhould inferre the Apoſtles former exhortation, ſo it ſhould further teach us, not to reſpect nor care for the judgment, counſell, cenſures, &c. of carnall men, in the whole or any part of Chriſtian life: for it is hid from them, and they know not of what they ſpeake.

Yea the life of Chriſtians is hid many times from themſelves.

Nay in the ſecond place, ſometimes the life of a Chriſtian may be hid from Chriſtians alſo themſelves, ſo as they cannot diſcern their own happineſſe, eſpecially in ſome fits of temtation, and ſeldome or never doe they fully diſcern in this world ſo much as the glory of their preſent eſtate. *David* thought he was caſt out of Gods ſighe [a]. And he moſt mournfully makes his moane in the 77. Pſalme, as if he were almoſt reſolved that the Lord would not be mercifull to him. *Jacob* cries out, *My way is hid from the Lord* [b], and the people ſomewhat vehemently ſay, *Verily thou O God hideſt thy ſelfe, O God the Saviour of Iſrael* [c], Which ſhould comfort afflicted Chriſtians, ſince they may here ſee that it hath been an uſuall diſtreſſe of Gods dear ſervants, to have their life hid in God. And withall it may warn us, let him that now ſtandeth in the refreſhings of the comforts of Gods preſence, take heed leſt he fall. But eſpecially it ſhould quicken us to a deſire to be gone, and to be in heaven, that we might be paſt all danger.

[a] Pſal. 31. 22. Pſal. 77.
[b] Eſay 40. 27.
[c] Eſay 45. 15.

Vſe:

Chriſts life was hid, and in what reſpects.

But leſt Chriſtians ſhould be diſcouraged, he addeth two comforts: Firſt, it is with Chriſt. Secondly, it is in God.

With Chriſt.] The life of Chriſt alſo was hid while he lived. For firſt the glory of his divinity was covered as it were with a vaile in his fleſh. Secondly, his

his outward glory of his life amongst men, was obscured by the many crosses he sustained for our sinnes [d], so as the world did not own him, and hee was without form, and despised among men. Thirdly, his life was hid in the grave. Fourthly, it was hid in respect of the horrours he felt in his soul, the Lord as it were hiding his loving countenance from him for the time. Fiftly, his glory in heaven is hid from the world, and the Saints on earth have but a glimpse of it. All this may comfort us, seeing nothing can befall us but what hath befallen our head: and if the world will not acknowledge our glory, and the beauty of the profession of sincerity, it matters not, it could not see the excellency of Christ when he was on earth.

d *Esay* 53.7.

In God.] Our life is hid in God either in respect of object, because it principally consists in the vision of God, or causally as God is the first cause to beget it, and still to preserve it: or else with Christ in God, that is, with Christ who incomprehensibly rests in the bosome of the Father: or lastly, in God, that is, *apud Deum*, in the power of God, to dispose of it at his pleasure. Which should comfort us, seeing none hath power over our life but God, and teach us to commend our spirits into his hands.

Objectivè. Causaliter.

VERS. 4. *When Christ who is our life, shall appeare, then shall yee also appear with him in glory.*

THese words contain the second motive to perswade to the meditation of heavenly things. If men would consider of the certaine and glorious appearance of the Lord Iesus Christ, when he shall come to take account of all the actions of all men, and put an end to all the earthly felicities which man hath with so many inventions sought; and withall but think how unavailable all earthly things will be at that day, either to deliver from the terrour of the judgment, or the horror of the everlasting misery wil certainly follow (if men be not more carefull to provide for their souls before-hand, by following the study of better things) but especially if men would consider the great gain and profit that godlinesse at that day will bring, and the incomparable glory that all heavenly minded Christians shall then be exalted unto. The thought of these things daily and truly laid unto mens hearts would much excite and stirre up to a constant care of preparing our selves against that day; and would greatly wean us from the cares & delights in these transitory and earthly things here below, that will so little avail the Owners in the day of Death, and will be of so little use in that immortall estate unto which after this judgement the godly shall be translated. So that these words offer two things to be intreated of. First, the glorious appearance of Christ. Secondly, the glorious appearance of the Christian in the day of Christ.

The second Motive is taken from the consideration of the appearance of Christ and the glory of heavenly minded Christians at the day of Iudgement.

But before I enter upon the particular and ful discourse of those two glorious appearances, some things may be briefly and generally noted.

1. That the knowledge of those last things is not a curious or unprofitable knowledge, but contrariwise ought to be searched after, as exceeding usefull in the life of man.

Obs. 1.

2. That the doctrine of the glory of Christ and Christians in that last day is now but little known or discerned; and that the word *appear* imports: so as the fulnesse of Christs majesty, or of the Christians glory will not appear till the very Iudgement day. The better sort know but in part: and the worser sort are so blinded by the Devil, and besotted with sensuality and the love of earthly things, and withall are so conscious to themselves of the evils they are guilty of, that they have no desire to discern, or to be taught to know the doctrine of Christs coming.

Obs. 2. The Devill, sensuality and guiltines, make many men have little mind to think of the day of Iudgement.

Obs. 3. Christ is our life.

3. Those words (*which is our life*) are not to be altogether passed over, they plainly affirm that Christ is our life, and this is an honor that the Lord challengeth to himself: and therefore as he would be acknowledged to bee the *way* and the *truth*, so also he addeth, *I am the life* [a], and to this end he *came, that men in him might have life* [b]. And with great reason is Christ said to be our life, for he formed us at first when we were not, and quickned us when we were dead, and hath provided a better life for us, and doth preserve us unto eternall life, and daily renue life and power in the hearts of his people, & wil raise our bodies at the last day. The consideratiō hereof may both teach us and trie us; it may teach us, as to acknowledge that we have received life from Christ, so to dedicate what remaineth of our life to the honor & service of him, that is the author and sole Lord of our lives; and withall to runne unto him for the daily preservation and renuing of life and lovelinesse in us. And it may trie too; for till we can truly say out of feeling and experience, Christ is the life of our lives, we shall hardly find reason of comfortable hope in our appearance before him at the last day. And they only may truly professe that Christ is their life, that first can live by the faith of Christ, accounting themselves to have enough if they may see comfort in Gods promises made in Christ, and feele the joyfull fruits of Christs favour and presence, howsoever it goe with them for outward things. Secondly, that doe continually sacrifice and devote unto Christ their best desires and endeavours, and that with resolution to cleave to his service all the days of their life. And thirdly, that can bewail his absence or displeasure, as the most bitter crosse: so as they could feel, and out of affection say of such times and such a condition, that the true life of their life was absent or removed from them.

Vses.

Who may truly say and professe, that *Christ is their life.*
1.
2.
3.

Now I come to the appearance of Christ. I have not here to do with the appearance of Christ as it is considered in the fore-ordination of God before the foundation of the world [c]; but of the accomplishment of it, & so Christs appearance is of divers kinds. For first, hee hath appeared unto the whole world, as *the true light that made the world, and lighteth every man that cometh into the world* [d]: and thus he appeared in the light of nature. Secondly, he appears to the whole Church, consisting both of good and bad, by the generall light of doctrine and Scripture, but *many receive not his testimonie* [e]. Thirdly, he hath appeared corporally, in *the dayes of his flesh, once in the end of the world, to put away sin by the sacrifice of himselfe* [f], and *to dissolve the works of the Devil* [g]. Then was fulfilled that *great mystery, God was manifested in the flesh* [h]. Fourthly, he hath and doth daily appear in the hearts of all the faithfull, by the manifestation of the spirit of grace [i], whereby he doth not only shine, but also dwell in them [k]. Fiftly, he hath and doth appear in the day of death, by the ministery of his Angels, to translate the blessed souls to their place of peace, rest, and joy. And lastly, he shall appear in the end of the world in glorious majesty, to judge all men and Angels, and this is the appearance here mentioned.

c 1 *Pet.* 1.20. Six appearances of Christ.
d *Iohn* 19.10.
e *Iob.* 3.31,32.
f *Heb.* 9.26.
i *Iohn* 3.8.
g 1 *Iohn* 3.8.
h 1 *Tim.* 3.16.
i 1 *Cor.* 12.7.
k *Eph.* 3.16,17.

Threefold judgement. The doctrine of the last judgement hath been always urged.

There is noted to be a threefold judgement. The *first judgement*, and that was accomplished on man and Angels at their first fall. Then there is a *middle judgement*, and so God judgeth the wicked and the righteous every day. And there is a *last judgement*, and that is this judgement about which Christ is here said to appear.

l *Iud.* 15.
m *Deut.* 32.
n *Psal.* 50.
o *Eccl.* 12.9.
p *Dan.* 7.13.
q *Ioel* 3.
r *Mal.* 4.
s *Mat.* 24.

The doctrine of the last judgement is in a manner only to be found in the Church. They were dark and uncertain things, the Philosopher could see by the light of nature. And the Lords messengers have in all ages from the first beginning till now, mightily urged the terrour of this day, to awaken the secure world. *Henoch* prophesied of it [l], so did *Moses* [m], and *David* [n], and *Salomon* [o], and *Daniel* [p], and *Ioel* [q], and *Malachie* [r], so did Christ himselfe [s], and

and *Paul* [t], and *Peter* [u], and *Iohn* [*], and *Iude* [x]. Neither is the aſſurance of the Iudgement to come warranted by the words of Gods ſervants only, but the Lord hath left many works of his own, as pledges that he wil once at length for all judge the whole world for ſinne. The drowning of the old world, the burning of *Sodome*, the deſtruction of *Ieruſalem* [y], were aſſured fore-tokens that the Lord would not put up the infinite iniquities of the world, but will moſt ſeverely puniſh for ſin. The pleading of the conſcience [z] foretels a judgement to come. The ſentence of death pronounced in Paradiſe, & renued with ſuch terror on Sinai, did evidently aſſure that God meant to call men to an account. The leſſer judgements in this life are but fore-types of the laſt and greateſt judgement to come. And laſtly, the dragging of men out of the world by death is nothing elſe but an Alarum to judgement.

t 2 *Theſ.* 1.
u 2 *Pet.* 3.
* *Revel.*
x *Iud.* 6.
y *Mat.* 24.
z *Rom.* 2. 15, 16

Yet as there is a neceſſary uſe of the knowledge of this dreadfull & glorious doctrine, ſo there is a reſtraint to be laid upon us. This is one of the things wherein we muſt be wiſe to ſobriety [a]. We muſt repreſſe the itching of our ears, and be content to be ignorant of what is not revealed: this is a doctrine to be inquired into more for uſe of life, then to feed the curioſity of contemplation.

Be wiſe to ſobriety.
a *Rom.* 12. 3.

Concerning the Iudgement to come, if any ask, *Who ſhall judge?* I anſwer, that in reſpect of *authority*, the whole Trinity ſhall judge; but in reſpect of the *execution* of that authority, Chriſt onely ſhall judge, and that as man [b]. It is true that the Apoſtles and the Saints are ſaid to judge the tribes of Iſrael, & the world: but they only judge as *aſſeſſors*, that is, they ſhall ſit as it were on the Bench with our Saviour Chriſt when he judgeth.

Who ſhall judge.
b *Acts* 17. 31.

And if any ask in the ſecond place, *Whom Chriſt ſhall judge*: I anſwer, he ſhal judge the *evill Angels*: for *they are reſerved in everlaſting chaines under darkneſſe, unto the judgement of the great day*. He ſhall judge alſo the *man of ſin*, even the great Antichriſt, that hath made ſuch havock in the Church, and ſeduced the nations with the wine of his fornications: even *him ſhall hee conſume with the brightneſſe of his coming* [d]. He ſhall judge alſo *all reprobates*, men, women and children, of all ages, nations and conditions: for though he ſhal *not know them* [e] in reſpect of approbation, yet he ſhal judge them, and make them underſtand he knew their tranſgreſſions. Further, he ſhall judge *the very elect*, though it ſhall be with a different judgement: for *we muſt all appeare before the tribunall ſeate of Chriſt, that every one may receive the things which are done in his body* [f]. Laſtly, in ſome ſenſe it may be ſaid he ſhal judge the whole world: for the heavens and the earth that now are, are kept (by the word of God) and reſerved unto fire againſt the day of condemnation, & of the deſtruction of ungodly men [g]. And the Apoſtle *Paul* ſaith, that the fervent deſire of the creature (made ſubject to vanity by man) waiteth for this revelation of the ſons of God at the laſt Iudgement: for they are ſubdued under hope, and ſhal at that day by the ſentence of Chriſt be delivered from the bondage of corruption into the glorious liberty of the ſons of God [h].

Who ſhall bee judged.
c *Iude* 6.
2 *Pet.* 2. 4.
d 2 *Theſſ.* 2. 8.
e *Mat.* 7. 22. & 25. 12.
f 2 *Cor.* 5. 10.
g 2 *Pet.* 3.
h *Rom.* 8. 19. 20, 21.

Thirdly, if any ask where this Iudgement ſhall be: I anſwer, that ſeeing the Lord hath not determined it, it is curious to enquire, and more curious to aſſigne the very place: as ſome have, that wrote it ſhould be in the valley of *Iehoſhaphat*; or as others would have it, on Mount *Sion*, whence he aſcended. This wee know, it ſhall bee neere the earth, in the clouds of heaven, where Chriſts throne ſhall be ſet: and further then this we need not enquire.

Where ſhall it be.
1 *Theſſ.* 4. 17.

There have been alſo many opinions about the time when it ſhould bee. Some thought, that as the world was ſix days in creating, and then the Sabbath of reſt came; ſo the world ſhould laſt 6000. yeeres (reckoning a 1000. years as one day) and then ſhould come the eternall Sabbath. Others diſtribute the times thus, 2000. years before the Law, 2000. yeares under

When ſhall the day of judgement be.

the Law, and 2000. years after the Law, and then comes the judgement. Others thought the world would last after Christ so long as it was to the flood from the creation, and that was as they say, 1656 years. Others thought it should be as long to the judgement after Christ, as it was from *Moses* to Christ, and that should be 1582 years. This experience hath proved false. Others say Christ lived 33 years, and the world should continue for 33 Iubilees after Christ. What can be said of all or the most of these opinions and such like, but even this, that they are the blinde fancies of men? For is there not a plain restraint laid upon men in this question, when the Lord Iesus said, *It is not for you to know the times and seasons, which the Father hath put in his owne power*[i]. *And of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely*[k]. And the Evangelist S. *Mark* addeth that *the Son of man himself knoweth not the day and houre.* Not that simply Christ is ignorant of the time of the last judgement; but hee was said not to know, because he kept it from our knowledge. Or else he knew it not as he was man, or rather *in his estate of humiliation*, and in his humane nature he did not precisely know it. But that hinders not but that in his *estate of exaltation*, as he is now in heaven, and hath *all power and judgement committed unto him*, he may and doth fully understand it.

i *Acts* 1.7.
k *Mat.*24.36. *Mar.*13.32. How it is that the Son is said to be ignorant of the day of judgement.

But letting these things passe, the principall things for us to be informed in us concerning the day of judgment, and this last appearance of our Lord and Saviour Iesus Christ, are these three: first, the *signes* of his coming. Secondly, how or the *form* of the judgement it self, when he doth come. And lastly, *the use* we should in the mean while make of the doctrine of the last judgement.

The signes of the day of judgement.

For our better remembrance, *the signes* of Christs coming to judgement may be briefly reduced into this Catalogue.

Some signes goe before, and are fulfilled before he appeare. Some signes are conjoyned with his appearing. The signes going before, are more remote or more neer. The more remote signes are these: First, the universall preaching of the Gospel to all nations, Gentiles as well as Iews. Before the end come, saith our Saviour, *This Gospel of the kingdome shall be preached throughout the whole world for a witnesse to all nations*[l]. Secondly, most cruell persecution: *Even such tribulation as was not from the beginning of the world*[m]. Thirdly, *a generall falling away or apostasie* of the Churches in *Antichrist*[n]. Fourthly, *wars and rumors of warres, famine, pestilence, and earth-quakes in divers places.* Fiftly, *false Prophets* and *false Christs*, which shall deceive many[o]. The signes more neer, are, First, the preaching again of *the everlasting Gospel*[p]. Secondly, the detection and fall of Antichrist, and the spirituall Babell[q]. Thirdly, the calling of the *Iews after the fulnesse of the Gentiles is come in*[r]. Fourthly, coldnesse and security in the world, as in the dayes of *Noah*[s]. Fiftly, *the shaking of the powers of heaven, the darkning of the Sun and Moon, and the falling of the starres, &c.*[t]. The signes conjoyned are especially two: First, *the wailing of all the kinreds of the earth.* Secondly, *the signe of the Son of man*[u]. Which what it shall be I cannot describe.

l *Mat.*24.14.
m *Mat.*24.9. 10.21.29.
n 2 *Thes.*2.2,3.
o *Mat.*24.11. 24.
p *Rev.*14.6.
q *Rev.*14.8.
r *Rō.*11.25,26.
s *Mat.*24.37.
t *Mark* 13.14.
u *Mat.*24.30.

And thus we are come to the very time and execution of the judgement. And therein consider, first the preparation: secondly, the judgement it self: thirdly, the consequents of the judgement.

The form of the judgement. The preparation of the Judg.

The preparation is twofold: First, of the Iudge: secondly, of the judged. Unto the preparation of the Iudge may be referred these things: First, his *commission*, or that singular *power* given him of the Father to execute judgement upon all the world[x]: and this shall be then made manifest to all men. Secondly, the cloathing of the humane nature with a most peculiar and unsearchable majesty and *glory*, most lively expressing and resembling the form & brightnesse *of the Father*[y]. Thirdly, the attendance of thousand thousands

x *Iohn* 5.22. *Mat.*24.30.
y *Mat.*16.*ult.*

of

of holy Angels, in the perfections of their ſplendor [z]. Fourthly, the choice of a place in the clouds of heaven where he will ſit. Fiftly, the erecting of a moſt glorious white throne: which what it ſhall be who can utter? Yet without queſtion it ſhal viſibly then appear. And thus of the preparation of the Judge.

The judged ſhall be prepared four ways: Firſt, by citation. Secondly, by reſurrection. Thirdly, by collection. Fourthly, by ſeparation. Firſt, they ſhall be cited to appear. The world is three times cited: Firſt, by the Prophets and Fathers before Chriſt. Secondly, by the Apoſtles and Miniſters of the Goſpel ſince Chriſt. And the laſt ſummons is this here meant, which ſhall be performed *by a ſhout from heaven*, and the *voice of the laſt trumpe*: and this ſhall be *the voice of Chriſt the Archangel of God*, and miniſtred by Angels. For that it ſhall be Chriſts voice, is plain: *The dead ſhall heare his voice*, as he ſaith in *John* [a]. *And the Lord himſelfe ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trumpe of God* [b]. That the miniſtery of Angels ſhall be uſed, is manifeſted by the Evangeliſt S. *Matthew*, who reporteth Chriſts words thus: *And he ſhall ſend his Angels with a great ſound of a trumpet* [c].

Secondly, upon this voice ſhall a reſurrection follow, which may be two ways conſidered: Firſt, every man in his owne body, *whether hee hath done good or evill*, ſhall revive, and riſe up out of the grave, or other places of the *earth*, or *ſea*, or *aire* [d], without any loſſe of any part, that ſo every man may in his very body receive what he hath done, whether good or evil. Secondly, the living ſhall be *all changed in a moment, in the twinckling of an eye, at the laſt trumpet* [e]. And this *change* ſhall be in ſtead of death, and a kind of reſurrection. Not a change of ſubſtance, but of qualities. *Our corruptible ſhall put on incorruption* [f].

Thirdly, then ſhall the Angels gather and collect & bring into one place, from the four winds of heaven, that is, from all the four parts of the world, all that are quick or dead, now raiſed or changed, elect [h] or reprobate [i]: and ſuch is their power, that they wil be able to drive in the mightieſt, wickedeſt, unwillingeſt, yea though they were never ſo many millions of them.

Laſtly, when they are thus brought together, there ſhall be made a *ſeparation*: for the ſheep, Gods elect, ſhall all be put on Chriſts right hand; and the reprobate or goats, ſhall be compelled to his left hand [k]. And thus of the preparation. The judgement it ſelf followeth.

In the judgement it ſelf I conſider three things. Firſt, by what law man ſhall be tried and judged. Secondly, by what evidence. Thirdly, what the ſentence ſhall be.

For the firſt, the Gentiles ſhall be judged by the law of nature. The unbeleeving Chriſtians in the viſible Church ſhall be judged by the word or Law, writ or preached to them: according to that of the Apoſtle, *They that have ſinned without the law, ſhall periſh without the Law; and they that have ſinned under the law, ſhall be judged by the law* [l]. And our Saviour ſaith, *Hee that refuſeth mee, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, it ſhall judge him in the laſt day* [m]. And the faithfull ſhall be judged by the Goſpel, even by all thoſe comforts and promiſes contained in, or belonging to the covenant of grace, applied to them in this life, and muſt fully then be confirmed and accompliſhed. For the ſentence at the laſt day ſhall bee but a more manifeſt declaration of that judgement the Lord in this life moſt an end by his word hath paſt upon man.

For the ſecond, the evidence ſhall be given in principally by the opening of three books. The one is the *book of conſcience*, and the other the *book of life* [n], and the third the *book of Gods remembrance* [o]. The *book of conſcience* [p], is that word which is kept within every man, of all ſorts of actions. And that

conſcience

z *Dan.*7. 10. *Mat.*25.31. *Rev.*20.11.

The preparation of the judged. Firſt, by citation.

a *Iohn* 5.28.
b 1 *Theſſ.*4.16.

c *Mat.*24.31.

Secondly, by reſurrection.

d *Rev.*20.13.
e 2 *Cor.*5.13.

f 1 *Cor.*15.52.

g 1 *Cor.*15.53.

Thirdly, by collection.
h *Mat.*24.31.
i *Mat.*25.32.

Fourthly, by ſeparation.
k *Mat.*25.32.

The judgement it ſelf.

Firſt, by what law man ſhall be tried.

l *Rom.*2.12.

m *Iohn* 12.48.

Secondly, by what evidence man ſhall bee judged.
n *Rev.*20.12.
o *Mal.*3.16.
p *Rev.*20.12.

conscience may at that day give in fuller evidence, it is certain that after the Resurrection it shall be almost infinitely extended by the power of God to expresse this last testimony both in the good & in the evil. *The Book of life* is Gods sacred and eternall record of all those persons that were fore-ordained unto life, of all Ages and Nations. *The Book of Remembrance* will exactly expresse without all failing or mistaking, all the inclinations, thoughts, affections, words and deeds, with all circumstances or occasions, and whatsoever else may illustrate either the goodnesse of good men, or the transgression of the wicked.

What the sentence will contain.

For the third. The sentence will be upon either the godly, or the wicked. The sentence upon the godly will contain, first, the opening of Gods eternall counsel, and his unsearchable love, wherein he hath resolved and begun to declare his will, to blesse every one of the elect [q]. Secondly, a manifestation of all the righteousnesse, desired, thought upon, spoken or done, by the godly [r], and that with such fervency of affection in Christ, that hee will see and remember nothing but goodnesse in good men [s]. Thirdly, a finall and generall absolving and redeeming of them from the guilt and power of all sin, from the beginning of the world, in *Adam* or themselves [t]. So as there shall never be either sin in them, or accusation of sin against them. Fourthly, ordination to glory, by appointing every one of them to inherit the kingdome prepared for them before the foundation of the world. Contrariwise, the sentence of the wicked shall contain, first, a declaration of Gods eternall and just hatred of them [u]. Secondly, a full manifestation and ripping up, before all men and Angels, of all their sinnes both of nature and action, both against God or men, or their owne bodies and soules, secret and open, of what kind soever [x]. Thirdly, a most terrible denunciation of Gods eternall curse and horrible ordination to those eternall torments prepared for them, together with the Devill and his Angels.

q *Mat.* 25.34.

r 2 *Cor.* 5.10.

s *Mat.* 5.34. *to* 41.

t 1 *Cor.* 1.30.

u *Mat.* 25.41.

x *Rom.* 2.15.

2 *Cor.* 5.10.

Hitherto of the Iudgement it selfe. The consequents of the Iudgement follow, and they are five: first, *the firing of the world*, that is, the dissolution of the world by a wonderfull fire that shal inclose all, so as the world shall not appear, till it be renued again, and come out of that fire as out of a furnace: for as the Apostle *Peter* saith, *The heavens being on fire shall passe away, and be dissolved with a noise, and the elements shall melt with heat, and the earth with the works thereof shall bee burnt up* [y]. And there shall bee then *new heavens, and a new earth*, that is, as it were a new refined. And the Apostle *Iohn* saith, the heavens and the earth shall flie away from the face of him that sitteth on the throne [z].

y 2 *Pet.* 3.10. 12.

z *Rev.* 20.11. & 21.1.

The second consequent shall be *the chasing of the wicked to hell*: execution being speedily and fearfully done upon them, with all horrour and haste by the Angels. The third shall bee the *liberty of the creatures*, I mean the rest of the creatures besides men and Angels. But because this is a point somwhat obscure, I will endeavour in a few words to resolve a doubt or two.

Rom. 8.19. *to* 23.

Quest. 1. *Ans.* The creatures in bondage in seven respects. 1. 2. 3. 4.

Qu. First, how are the creatures now in bondage that they shall need then any liberty? *Ans.* They are in bondage in divers respects. For first they are frail and corruptible, and so in bondage to corruption. 2. They are subject to confusions and inconstancy: as may appear by the almost infinite mutations, in the aire, earth, seas, fire. Thirdly, they are now forced to serve wicked men. The sun shines upon the unjust as well as the just. The heaven makes fruitful with her showers and influence, the field of the wicked as well as the just. The earth is driven to feed & to receive into her bosome, the ungodly as wel as the godly: and this is a bondage. 4. The visible creatures are Gods great book to proclaim the invisible things of God: now they stand always ready & reading too, & men will not learn by them. And so these good masters lose all

all their labour, and this is a bondage to be tied to teach ſuch as will not learn. Fiftly, the creature is made not only the inſtrument, but many times the ſubject of mans puniſhment for his ſinnes. As the Earth is made Iron, and the Heavens Braſſe for mans ſake, and this is a great bondage. Sixtly, the creature intends immortality, which while it fails of in the dying or expiring of the particulars of every ſort, it would ſupply for the preſervation at leaſt of the kinds, by a perenniall ſubſtitution of new particulars in every kind: & yet loſeth all this labour, becauſe all things muſt be diſſolved, and muſt bee reſtored by another way known to God, and not now to nature. But eſpecially the creatures may be ſaid to be in bondage, becauſe ſince the fall, the more illuſtrious inſtincts & vigors of the moſt of the creatures are darkened, decreaſed, dulled and diſtempered in them. Oh but might ſome one ſay, how can this bondage be aſcribed unto the Heavens? *Sol.* The Heavens are not ſo perfect, but they may admit enlargement of their excellency. Beſides, they ſerve now promiſcuouſly to the uſe of bad as well as good, neither are the very Heavens without their feebleneſſe, and the manifeſt effects of fainting old age. And therefore by a *Proſopopœia*, they may bee ſaid to groan together with the reſt of the creatures under the common burden and vanity unto which they are ſubdued. It is obſerved that ſince the days of *Ptolomy*, the Sun runs neerer the earth by 9976. *Germane* miles, and therefore the heavens have not kept their firſt perfection. *Ob. Sol.*

Ob. But how can this vanity or bondage be in any ſenſe aſcribed to the Angels? *Sol.* There is no neceſſity to include the Angels in the number of the groaning creatures: and yet it will be eaſie to ſhew that they ſuſtain a kind of bondage; for they are now made to ſerve earthly things, men have their Angels to attend on them. And it is thought they have a kinde of Regency or Preſidency either over Nations, or in moving the Orbes of Heaven. Beſides, they are put to inflict puniſhments on wicked men, as on *Sodome*. Further they perform ſervice ſometimes not attaining their owne ends. And laſtly, comparatively, at leaſt their felicity in the Creation was not ſo abſolute as it ſhall bee in Chriſt: for if his coming adde not unto them a more excellent condition of nature, yet out of all queſtion it addes a fuller meaſure both of knowledge and joy. *Ob. Sol.*

Queſt. 2. But what ſhall the creatures have in the day of Chriſt they have not now? *Anſ.* Firſt, they ſhall have freedome from all the former bondage and vanity. Secondly, they ſhall be delivered into the liberty of the Sons of God, that is, they ſhall have a moſt excellent eſtate, when the children of God are glorified. Wherein the Lord ſhews his Juſtice, in that the creature ſhall have reſtitution for what is loſt by man. *Ob.* But ſhall there be a reſurrection of creatures as well as men? *Sol.* No, for this reſtitution ſhall be made *in ſpecie*, not *in individuo*. 1. Not to every particular of every kind or ſort, but to the ſort or kind of all creatures: and that ſhall be done to the creatures then found in their ſeverall ſorts. *Queſt. 2. Anſ. Ob. Sol.*

The fourth conſequent of the judgement ſhall bee the poſſeſſion of the glory of Chriſtians appointed by the ſentence of the Judge. But of this afterwards in the end of this Verſe.

The fift conſequent of judgement ſhall be the delivering up of the Kingdome to the Father, and ſo the laying downe of Chriſts Office: for when Chriſt hath finally and fully ſubdued Satan, death and wicked men, & hath fully reconciled the Elect to God, then will there be no word of any ſuch government in Heaven as was on Earth. Hee ſhall not need any longer to rule them, either by Civil Magiſtrates, or by Preaching and diſcipline, or by any other way, which only did agree to the times of the Churches warfare and pilgrimage: but he ſhall never ceaſe to live and triumph with them in all per-

perfections of happy contentment and glory. Thus of the consequents of Judgement. And thus also of the doctrine of Christs last appearance. The uses follow.

The Vses.

The consideration of the doctrine of the last Judgement, may serve for three principall uses. First, for terrour. Secondly, for comfort. Thirdly, for instruction.

First, this is justly a wonderfull terrible doctrine to wicked men, that heap up wrath against this day of wrath, and by their wilfull impenitency provoke this glorious Judge. How can it but be terrible, when the holy Ghost gives warning that the Lord Jesus will then shew himself from heaven, with his mighty Angels in flaming fire, to render vengeance on all those that know not God, and have not obeyed the Gospel? How can it be but terrible, when wicked men shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power? How can it but be terrible, when they shall feel their conscience exquisitly griping them, and gnawing upon them, and when they shall see the Devils to torment them, & hell to devour them; when they shall see the world burning about them, and the good Angels forcing them away, and all both men and Angels applauding their judgement, and knowing all their sins? they must not think that the Judge will deal then as he doth now. Now he judgeth them secretly every day, but it is many times insensibly, or with lesser plagues: but then he will most openly poure upon them the full Vials of his wrath. Here they are judged that they may be amended, but there their judgement shall be that they may be confounded: for there will be no place of repentance. Deceive not thy self, Christ will not come the second time as he came the first: he came then to be judged, but now to judge; he shall then be seen with terrour, that was before looked upon with contempt: he shewed his patience in his first coming, but now he will shew his power: he appeared then in the form of a servant, but now he will appear in the form of a King, greater then all Kings. Then he professed not to judge any man, but now he proclaimeth hee will judge all men. It was commonly thought if any man saw God he should die; alas, alas, how then shall these wofull wretches doe that must see him in the unutterable fiercenes of his irefull indignation? If the powers of heaven shall be shaken at his pleasure, oh how shal the miserable heart of the guilty sinner be rent into a 1000. pieces, with unmedicinable sorrows? If *Felix* tremble to hear tell of judgement, what will poor *Felix* do when he must feele judgement, both in the sentence and execution? If the word of Christ on earth had such power as it had in the Garden, to strike stubborn hearted men to the earth, what power (think we) will it have when he speaks as the Lord from Heaven? When *Ezekiel*, *Daniel*, and the Apostle *Iohn*, and others saw but one Angel, in a lesser manifestation of his glory, coming as a Messenger of good tidings, they fall downe, and are full of singular feare: if the sight of one Angel be so terrible, what will the sight of all the thousand thousands of Angels be? especially when they come cloathed wich all their brightnesse of glory? And if good men that had good consciences were so frighted, what shall become of evill men with their evill consciences? And if the messengers of good tidings doe so amaze, how shall the Executioners of a most terrible sentence compasse them about with confusion both of face and heart? If the drowning of the old world, the burning of *Sodome*, the opening of the earth to swallow up *Dathan* and *Abiram*, & such like judgments, have so much horror in them; how then can any tongue expresse, or heart now conceive the horrour of this day, when all the millions of wicked men shall be delivered up to those eternall and remedilesse torments? If it be such a shame to doe penance for one fault, in one Congregation, where men will

pray

pray for the offender. What a ſhame will it be when all thy faults ſhall be diſcovered before all the whole World without all hope of pity or help?

Nor is it poſſible for them to eſcape this fearfull judgment; the Judge will not be unconſtant, nor will he take reward, he will not be overlaid with confuſion of buſineſſes, he will no way be corrupted in judgment. Not to appear is impoſſible, and to appear is intolerable: here will be no reſpect of perſons, nor will the Judge care how it be taken, nor will he be deceived with colours and circumſtances. He hath tarried ſo long, he cannot be charged with raſhneſſe, nor can there be a hiding of any particulars from him. Every inclination, thought, deſire, word and work, ſhall ſurely come to Judgment. And laſtly, there can be no impediment to hinder execution.

But here a queſtion may ariſe, *viz.* Who are they that are in danger hereof? *Queſt. 1.*

I anſwer: All impenitent ſinners. But yet there are ſome kind of ſinners *Anſ.*
that are expreſly named in Scripture, & therefore if thou be any of that number, prevent thine own ruine by repentance, or elſe thou ſhalt certainly periſh. I undertake not to reckon all: it ſhall ſuffice to mention ſome of the chief ſinners, that Chriſt will be ſure to remember at that day. *The Beaſt and the falſe Prophet, and all that worſhip his Image, & receive his marke, ſhall then be caſt alive into the Lake that burnes with fire and brimſtone* [a]. Falſe teachers which privily bring in damnable hereſies, or ſpeake evill of the way of truth, have their condemnation long ſince determined and agreed upon [b]. All Atheiſts that make a mock of Religion and the comming of Chriſt, ſhall have a principall portion of the fierce fury of Chriſt [c]. All covetous worldlings and greedy rich men ſhall then be in a wofull caſe: for *the very ruſt of their cankred gold and ſilver ſhall witneſſe againſt them, and ſhall eat their fleſh as it were fire* [d]. All mercileſſe men ſhall then have judgment without mercy [e]. *All whoremongers and adulterers*, and all that defile the fleſh, *God will be ſure to judge* [f]. A fearfull looking for of judgement and *violent fire ſhall devoure all thoſe* Apoſtates *that ſinne willingly after they have received and acknowledged the truth* [g]. *How ſure doe ye ſuppoſe ſhall his puniſhment be, that doth deſpight the ſpirit of grace by which he was ſanctified* [h]? All thoſe that have troubled Gods ſervants ſhall *beare their condemnation whoſoever they be* [i]. *O man thou art inexcuſable that judgeſt another man, wherein thou art guilty thy ſelfe: for the judgment of God muſt needs be in truth againſt ſuch as commit ſuch things* [k]. Eſpecially if men grow maſter-like in cenſuring, it will increaſe to *greater condemnation* [l]. All Goates, or unruly Chriſtians, that will not be kept within Gods fence, that is, will not be ruled by Gods Ordinances and Miniſters, ſhall be ſeparate in that day from Gods Sheep, and as a people accurſed to be caſt into an unavoidable fellowſhip with the Devill and his Angels [m]. All hypocrites, that ſay and do not, or do all their works to be ſeen of men, and take Gods covenant into their mouthes, and hate to be reformed, how ſhall they eſcape the damnation to come [n]? All wicked men with their ſcant meaſure, and deceitfull weights, and wicked ballances, ſhall never be juſtified in the day of the Lord [o]. What ſhall I ſay? It were too long to proceed to reckon all: and it is a ſhort labour to conclude with the Apoſtle, No wantons, nor drunkards, not railers, nor extortioners, nor theeves, nor wrathfull perſons, not gluttons, nor Idolaters, nor jeſters, nor filthy talkers, not fearfull perſons, nor liers, nor any that love lies, ſhall be able to ſtand in the day of Chriſt, but ſhall be ſhut out of the Kingdome of Heaven, and caſt into the Lake that burneth with fire and brimſtone. And thus of the uſe for terrour.

Secondly, upon the meditation of this laſt Judgment divers leſſons for *Vſe 2.*
our inſtruction are inforced. Firſt, it ſhould reſtrain uncharitable judging and cenſuring one of another for leſſe matters, eſpecially for things indifferent. *Who art thou that judgeſt another mans ſervant? to his maſter he ſtandeth or falleth to his*

own

[a] *Rev.* 19. 20.
[b] 2 *Pet.* 2. 1, 2, 3.
[c] 2 *Pet.* 3. 3. *&c.*
[d] *Iames* 5. 13.
[e] *Iames* 2. 13.
[f] *Heb.* 13. 4.
[g] *Heb.* 10. 27.
[h] *Heb.* 10. 29.
[i] *Gal.* 5. 10.
[k] *Rom.* 2. 1, 2, 3.
[l] *Iames* 3. 1.
[m] *Mat.* 25.
[n] *Pſal.* 50.
Mat. 6. & 23.
[o] *Mich.* 6. 10, 11.

own master. Christ is the Lord of quicke and dead. And therefore *why doest thou condemne thy brother? or why doest thou despise thy brother? for we shall all appeare before the Judgment seat of Christ.* Inasmuch as the Lord Jesus Christ will judge the secrets of all hearts, and give a just triall to the actions of all men, why should we forestall his judgment, or in doubtfull matters arrogate to our selves this honour of Christ? If we could consider that we shall *then every one give accounts unto God for himselfe*, we should find work enough to doe to look to our own score. *Let us not therefore Brethren judge one another any more.* Secondly, are there any matters of difference amongst us? Let the Saints judge them and end them; God will be contented to put his cause to them at the last day, *for we know the Saints shall judg the world* (& therefore why should we refuse their arbitration?) Thirdly, it should order and moderate our sorrowes for our dead friends. *We should not sorrow as people without hope seeing we beleeve that all that sleep in Jesus, God will bring with him.* We shall meet together again in that day, and afterwards live with the Lord together for ever. And therefore we should comfort one another with these words. Fourthly, this summons to judgement gives a dreadfull warning and admonition to the world, *even to all men every where to repent, Inasmuch as God hath appointed a day wherein he will judge the world in righteousnesse, by the man whom he hath appointed, whereof he hath given an assurance in that he raised him from the dead*: *woe will be unto us if that day come upon us unawares*, before we have made our peace, and humbled our selves before God, & by unfained repentance turned from all our evill ways. It is an unsearchable compassion that God shews, when he offers us this mercy, that *if we will judge our selves we shall not be judged of the Lord in that day*. And it will on the other side exceedingly incense his wrath, when having such grace offered, we neglect it, and death and judgement find our sinnes, both unremitted on Gods part, and unrepented on ours. Fiftly, *seeing all these things must be dissolved, how should it* fire us, and daily quicken our dead and drowsie spirits, to a constant care of all possible *conversation and godlinesse*, unlesse we would discover our selves either to be Atheists, that mocke at the Judgment to come, or men given to a spirit of slumber, that in soulsleep it out, and will not consider our latter end!

Seeing we are all Gods Stewards, let us arme our selves as they that must then give accounts of our Stewardship. And since we have all received some of Gods talents and gifts in our severall places, let us be carefull to approve our selves to be good servants & faithful, such as can return them with advantage, lest the portion of the servant that hid his masters talents in the earth fall upon us. Lastly, since the day of Judgment is the day of our full and finall redemption, and since he shal come as a thief in the night, even in the hour that we think not; let us therefore watch, and be ready always, carefull & diligent, sighing and groaning, longing and praying, hasting to and looking for this glorious appearance and revelation of our Lord and Saviour Jesus Christ.

Vse 3. Thirdly, this may be a singular comfort to all mortified and penitent Christians: they may lift up their heads, and rejoyce with joy unspeakable and glorious; for the Lord shall then *come to be glorified in his Saints, and made marvellous in all them that beleeve*. *Ob.* But the terror of the day may amaze a christian. *Sol.* There is no sparke of terror in this doctrine to a godly mind. For what should he fear, if he either consider the favour of the Judge, or the manner of the judgment? For the Judge is he that hath been all this while their *advocate*, to plead their suits by making intercession for them. And therefore when he comes to sit in Iudgement, he cannot go against his own pleading. He is their *brother*, and carries a most brotherly affection: and will he condemne his own brethren? He is their *head*, and hath performed all the offices of

b 1 Cor. 4. 5.

c Rom. 14. 12, 13.

d 1 Cor. 6. 2.

e 1 Thes. 4. 13, 14, 17, 18.

f Act. 17. 32.

g 1 Cor. 11. 34.

h 2 Pet. 3. 12.

i Mat. 24. 44.
k Revel. 22.
l 2 Pet. 3.

m 2 Thes. 1. 10.

n 1 Ioh. 2. 1.

of a head unto them, and can he then faile them, when they have most need of him? nay, it is he that hath been judged for us on earth, and will he judge against us in Heaven? What shall I say? He dyed for us to shew his undoubted love, even that he might redeem us as a peculiar people to God, and will he faile us in the last act, when he should once for all accomplish his redemption for us? Besides, he hath already promised to acquit us in that day, and it hath been often confirmed both in the Word, and the Sacraments, and Prayer: he hath left many pledges of his love with us, and therfore it were shamefull unbeliefe to doubt his terrour. What though he be terrible to wicked men? yet by judging in severity he hath not nor cannot lose the goodnesse of his own mercy: what should we fear him judging in his power, when we have felt salvation in his name? Besides, the manner of the judgment shall be in al righteousnesse and mercy. Thou shalt not be wronged by false witnesses, not shalt thou be judged by common fame or outward appearance: the Judge will not be transported with passion or spleen, nor will he condemne thee to satisfie the people: and besides there shall be nothing remembred but what good thou hast sought or done; and not the least goodnesse but it shall be found to thy honour and praise at that day. And if it were such a favour to a base subject if the King should take notice of him to love him, and should in an open Parliament before all the Lords and Commons make a long speech in the particular praises of such a subject: what shall it be, when the Lord Jesus in a greater assembly the ever was since the world stood, shal particularly declare Gods everlasting love to thee, and recite the praises (with his own mouth) of all that hath been good, in thy thoughts, affections, words or workes throughout all thy life, or in thy death? especially if thou adde the singular glory he will then adjudge thee to, by an irrevocable sentence. And so we come to the second appearance, *viz.* the appearance of Christians in glory.

Then shall ye also appeare with him in glory.

The glory that shall then be conferred upon Christians may be considered either in their bodies, or in their soules or both. The glory of their bodies after the Resurrection is threefold; for first they shall be *immortall*, that is, in such a condition, as they can never die againe, or return to dust; for *this mortall then shall put on immortality* o. Secondly, they shall be *incorruptible*, that is, not only free from *putrefaction*, but also from all weaknesse, both of *infirmity* and *deformity*: for *though it be sowne in weaknesse, yet it shall be raised in power; though it be sowne in dishonour and corruption, yet it shall be raised in honour and incorruption* p. Thirdly, they shall be *spirituall*, not that our bodies shall vanish into Ghosts or Spirits, but because they shall be at that day so admirably glorified and perfected, that by the mighty working of Gods Spirit, they shall be as able to live without sleep, meate, marriage, or the like, as now the Angels in Heaven are: and besides, they shall be so admirably light, and agill, and swift, that they shall be able to goe abroad with unconceiveable speed, in the Ayre or Heavens, as now they can goe surely on the Earth q. The glory upon the soul, shall be the wonderfull perfection of Gods Image in all the faculties of it. Then shall we know the secrets of Heaven and Earth. And then shall our memories, will, and affections be after an unexpressible manner, made conformable unto God. The glory upon both soule and body shall be those Rivers of joyes and pleasures for evermore. And thus shall the man be glorified that feareth the Lord.

The glory of Christians, first in their bodies.

o 1 *Cor.* 15. 53.

p 1 *Cor.* 15, 42, 43.

q 1 *Cor.* 15. 44.

The consideration of this glory may serve for divers uses. First, let us al pray unto God upon the knees of our hearts, from day to day, that as he is *the Father of glory*, so he would give unto us *the spirit of revelation*, that the eyes of our understanding might be inlightned to know in some comfortable measure, and that we might be able with more life and affection to meditate *of the*

exceeding riches of this glory [t] and inheritance to come. Our hearts are naturally herein exceeding both dull and blind, marvellous unable with delight & constancy to think of these eternall felicities: and this comes to passe by the spirituall working of Satan, and the deceitfulnes of sin, & too much imployment and care about earthly things. But a Christian that hath *so high a calling*, and hopes for such a glorious end, should not alow himself in that deadnes of heart: but as he gaineth sense by praier in other gifts of grace, so should he strive with importunity and constancy, wrastling with God, without intermission, so as no day should passe him, but he would remember his suit unto God, till he could get some comfortable ability to meditate of this excelling estate of endlesse glory. Secondly, this should make us to be *patient in tribulation* [f], and without murmuring or grieving, *to endure hardnesse* [t], and temptations in this world: for they are but for a seasō [u], though they be never so *manifold* or great: *and the afflictions of this present life are not worthy of the glory to be revealed* [x]. Though we might be dismaied while we look upon our crosses, and reproaches, and manifold trials, yet if the Lord let us *have accesse unto this grace* [y], to be able soundly to think of the glory to come, *we may stand with confidence*, unapalled, and with unutterable joy look up to the glory we shal shortly enjoy, *when the trial of our faith being more precious then the gold that perisheth, shal be found unto honour and praise through the revelation of Iesus Christ* [z]. Yea what were it to *lose* (not some of our credits, or our goods, but) even *our lives*, seeing we are sure to find them again with more then an hundred fold advantage, at the time when Christ shall *come in the glory of his Father, to give unto all men according to their deeds*. Besides, we must know that there is no talking *of sitting at Christs hand* in glory, till we have asked our selves this question, *whether we can drink of the cup he drank of, and be baptized with the baptisme he is baptised with* [a]. And then if we *can suffer with him, we shall reign with him* [b], *and shall be glad and rejoyce with exceeding joy when his glory shall appeare*. And in the mean while *the spirit of glory and of God resteth on you* [c]. Thirdly, seeing *Christ will receive* Christians *into such glory*, it should teach us to *receive one another* [d] into both our hearts and houses. Why shouldst thou be ashamed or think it much, with all love and bounty, and bowels of affection, to entertain and welcome the heires of such eternall glory? Oh if thou couldst but now see but for a moment, how Christ doth use the soules of the righteous in heaven, or will use both body and soule at the last day, thou wouldst for ever honour them whom Christ doth so glorifie, and make them now thy onely companions, whom thou shouldest see to be appointed to live in such felicity for ever.

Fourthly, the thought of this glory should win us to a care to be such as may be capable of it. *Qu.* What must we doe that we may have comfort, that we are the men shal partake of this glory, & speed wel in the day of Jesus Christ? *A.* First, *Every one that would have this hope, must purge himselfe as Christ is pure* [e]: we must be much in the duties of mortification. *For no uncleane person can enter into the kingdome of glory*. And uncleane we are all, til we be washed in the bloud of Christ by justification, and bathed in teares of true repentance by mortification. It hath been observed before, that *if We would not have the Lord to judge us, We must judge our selves* [f]. And if we would not have Christ to take unto him words against our soules, we must *take unto us words* against our sins, to confesse and bewaile them in secret. Secondly, we must labour for the assurance of faith. Tis *faith that is the evidence of the things not seen* [h]. Tis faith *that shal be found to honor and praise in the revelation of Iesus Christ* [i]. It is faith to which the promise of *eternall life* is made [k]. Thirdly, we should labour to get unto our selves the benefit of a powerfull preaching ministery, for thereby our hearts may be wonderfully stirred up to see the glory of sincerity

[t] *Ephe.* 2. 17, 18.

[f] *Rom.* 5. 2, 3, 4.
[t] 2. *Tim.* 2. 3.
[u] 1 *Pet.* 1. 6.

[x] *Rom.* 8. 18.

[y] *Rom.* 5. 2.

[z] 1 *Pet.* 1. 7.

Mat. 16. 24. *ult.*

[a] *Marke* 10. 37. *&c.*
[b] 2 *Tim.* 2. 12.
[c] 1 *Pet.* 4. 13, 14.
[d] *Rom.* 15. 7.

What we must doe that wee may be assured of the glory of heaven.
[e] 1 *Iohn* 3. 3.
[f] 1 *Cor.* 11. 34.
[g] *Hos.* 14. 3.

[h] *Heb.* 11. 1.
[i] 1 *Pet.* 1. 7.
[k] *Iohn* 3. 18.

cerity on earth, and it will open a wide doore to *behold as in a mirror the glory to come with an open face, changing us into the same Image from glory to glory by the spirit of God.* I say not that this is of absolute necessity as the former are, but it is of wonderfull expediency. Fourthly, we must be circumspect and watchfull, in speciall manner attending to our own hearts that *we be not at any time oppressed with the cares of this life, or voluptuous living*[l], if ever we would be able to stand in the day of judgment, and escape the fearfull things that are to come: especially we must look to our selves in these things lest that day come upon us at unawares. Fiftly, *Doe we looke for the mercy of our Lord Iesus Christ into eternall life?* then we must (as the Apostle *Iude* sheweth) *edifie our selves in our most holy faith, praying in the Holy Ghost, and keep our selves in the love of God*[m], we must be afraid of whatsoever may estrange the Lord from us, or any way darken the sense of his love. For we may be assured, if we have his favour and walke before him in the sense of it, we shall have glory, when we die. Likewise, praying in the Holy Ghost, with constancy and frequency doth marvellously enrich a Christian, both with the first fruits of glory, even glorious joy on earth, and with the assurance of fulnes of glory in Heaven. Sixthly, the Apostle *John* seemes to say *if love be perfect in us, we shall have boldnesse in the day of Iudgment*[n]. As if he would import, that to be inwardly and affectionately acquainted with Christians on earth, is a notable meanes to procure us gratious entertainment with Christ in Heaven: especially if we perfect our love, and grow to some Christian ripenesse in the practice of the duties of love, in a profitable fellowship in the Gospell. It is good discretion, to grow as great as we can with Christians, that so we may win the favour of Christ. Lastly, the Apostle *Paul* shewes in the second to the *Romans*, that *they that seek glory, and honour, and immortality, and everlasting life*, must be *patient in well doing. For they shall be rewarded according to their workes.* And *to every man that doth good, shall be honour and glory, and power, to the Iew first, and also to the Grecian*[o]. For all that have any tydings of salvation in the Gospell, or looke for that blessed hope and appearing of that glory of the mighty God, must live soberly, righteously and godly in this present World[p]. Without holinesse no man shall see God[q]. And therefore *we should be abundant in the worke of the Lord, forasmuch as we know, that our labour shall not be in vaine in the Lord*[r]. And thus farre of the glorious appearance both of Christ and Christians. And thus also of the first rule of life, namely, the meditation of heavenly things.

[l] *Luke* 21. 34. 36.

[m] *Iud.* 20. 21.

[n] 1 *Iohn* 4. 17.

[o] *Ro.* 2. 6, 7. 10.

[p] *Titus* 2. 11, 12, 13.

[q] *Heb.* 12. 14.

[r] 1 *Cor.* 15. *ult.*

VERS. 5. *Mortifie therefore your members which are on earth, fornication, uncleanesse, the inordinate affection, evill concupiscence, and covetousnesse, which is Idolatry.*

THese words with those that follow to the tenth verse, contain the second principall rule of holy life, and that is the mortification of evill. These evils to be mortified are of two sorts, for either they are *vices* that concern our selves most, or else they are *injuries* that concern the hurt of other also. Of the mortification of *vices* he intreats verse 5, 6 7. of the mortification of *injuries* he intreats, verse 8, 9. In the first part, *viz.* the exhortation to the mortifying of vices, I consider first, the matter about which he deales, and the reasons. The matter is in verse 5. and the reasons verse 6, 7.

The division of this part of the Chapter.

In the fifth verse there are two things. First, the proposition of mortification, in these words, *mortifie therefore your members that are on earth.* Secondly, a catalogue of vices to be mortified, or the enumeration of certain speciall sinnes a Christian should be carefull to keep himselfe from, *viz. fornication, uncleanesse, &c.*

Division of the verse.

The neceſſity of mortification.

The generall conſideration of the whole exhortation to mortification, ſhould imprint this deeply in our hearts, that unleſſe we doe repent of thoſe ſins have bin in our natures and lives, and be careſull to flee from the corruptions that are in the world, we ſhall never have comfort that we are accepted with God. We ſhould bring to the particular opening of all the veries, a mind reſolved of the generall. And to quicken us a little the more, to the reſpect of this doctrine, and to enforce the care of parting with our ſins, I will briefly touch by the way ſome few reaſons, why we ſhould be willing to entertain all counſell that might ſhew us any courſe to get rid of ſin. Firſt, our vices are the fruits of our corrupted nature. They ariſe not from any noble or divine inſtinct, but are the effects of baſe fleſh in us. And we ſhould carry the thoughts of it in our minds, when we are inclined or tempted to vice: we ſhould ſay within our ſelves, this evill proceeds not from any thing that might declare greatneſſe, or true ſpirit in a man: what is paſſion, or luſt, or covetouſneſſe, but the baſe work of the filthy degenerated fleſh? Secondly, our vices are the onely things that defile us, and make us loathſome before God and men. Tis not mean clothes, nor a deformed body, or a poore houſe, or homely fare, or any ſuch thing that makes a man truly contemptible: no, no, it is only *ſin can defile* [f]: and bring that which is true contempt. Thirdly, the bond and forfeiture of the law or covenant of works lyeth upon the back of every man that lives in ſin without repentance. For the *Law is given to the lawleſſe and diſobedient*, (as the Apoſtle ſhewes) *to ungodly and ſinners, to whoremongers, and lyers*, and to all that live in any ſin *contrary to wholeſome doctrine* [t]. Fourthly, *are not ſtrange puniſhments to the workers of iniquity?* [u] *not deſtruction to the wicked* [u]? *what portion can they have of God from above? and what inheritance from the Almighty from an high?* the hearts of holy men that have conſidered the fearfull terrours of God denounced in Scripture againſt the vices of men, have even *broke within them, and their bones have ſhaken, for the preſence of the Lord, and for his holy Word* [x]. Fiftly, Chriſt will be *a ſwift witneſſe* [y] againſt all fearleſſe and careleſſe men, that being guilty of theſe vices or the like, make not ſpeed to break them off by repentance. Laſtly, *know ye not that the unrighteous ſhall not enter into the Kingdome of Heaven* [z]? *be not deceived, for theſe things the wrath of God commeth upon the children of diſobedience*. Now I come to the words particularly.

Gal. 5. 19.

[f] Mat. 15. 19.

[t] 1 Tim. 1. 9, 10

[u] Iob 31. 2, 3.

[x] Ier. 23. 9.

[y] Mal. 3. 7.

[z] 1 Cor. 6. 9. Epheſ. 5. 6.

Therefore] This word carries this exhortation to ſomething before. If it be referred to our riſing with Chriſt, verſ. 1. then it notes that we can never have our part in Chriſts Reſurrection, till we feel the vertue of his death killing ſinne in us. If it be referred to the meditation of heavenly things, then it notes that we can never ſet our affections on things that are above, till we have mortified our membres that are on earth. The corruption of our natures and lives are the cauſe of ſuch diſability to contemplate of, or affect heavenly things. And as any are more ſinfull, they are more unable thereunto. If the word be referred to the appearance of Chriſt in the former verſe, then it imports that mortification is of great neceſſity unto our preparation to the laſt Judgment, and will be of great requeſt in the day of Chriſt.

God workes by contraries.

[a] Mat. 5. 3, 4.

[b] Iohn 8.

[c] Eſay 55. 10.

Mortifie] To mortifie is to kill, or to apply that which will make dead. The Lord works in matters of grace, in the judgment of fleſh and bloud, by contraries. Men muſt be poore, if they would have a Kingdome [a], men muſt ſorrow if they would be comforted. Men muſt ſerve if they would be free [b]. And here, men muſt die if they would live. Gods thoughts are not as mans, but his ways are higher then mans ways, as the Heavens are higher then the earth [c]. Which may teach us as to live by faith, ſo not to truſt the judgement, the World, or the fleſh in the things of God.

But the manifeſt doctrine from this word is this, that true repentance hath

in

in it the mortification of ſinne. And ſo it implyes divers things. Firſt, that he muſt not let ſinne alone till it die it ſelfe, but we muſt kill ſin while it might yet live. It is no repentance to leave ſinne when it leaveth us; or to give it over when we can commit it no longer. Secondly, that true repentance makes a great alteration in a man. Thirdly, that it hath in it, paine and ſorrow, men uſe not to die ordinarily without much paine, and ſure it is, ſinne hath a ſtrong heart, it is not ſoon killed: it is one thing to ſleep, another thing to die: many men with leſſe adoe get ſinne aſleep, that it doth not ſo ſtirre in them, but alas there muſt be more adoe to get it dead, by true mortification. Fourthly, true repentance extinguiſheth the power of ſinne and the vigour of it. It makes it like a dead corps, that neither it ſtirres it ſelfe, nor will be ſtirred by occaſions, perſwaſions, commandements, or ſtroakes. It is a wonderfull teſtimony of ſound mortification when we have gotten our old corruption to this paſſe: and conſtancy in Prayer and hearing, and daily confeſſion and ſorrow for ſinne will bring it to be thus with us; eſpecially if we ſtrive with God and be earneſt with ſpirituall importunity, watching the way of our own hearts, to wound ſin ſo ſoon as we ſee it begin to ſtirre. Yet I would not be miſtaken, as if I meant that a Chriſtian could attain ſuch a victory over ſin, that it ſhould not be in him at all, nor that he ſhould never be ſtirred with the temptations or enticements, or occaſions of evill. But my meaning is, that in ſome meaſure and in the moſt ſinnes a Chriſtian doth find it ſo, and in every ſin his deſire and endevour is daily to have it ſo. And his deſire is not without ſome happy ſucceſſe, ſo as ſin dyeth or lyeth a dying every day.

Note.

Note.

But here a queſtion may ariſe: Did not the Apoſtle grant they were dead before, and if they were dead to the world, they were without queſtion dead to ſin alſo, how then doth he ſpeake to them to mortifie ſinne, doth it not imply they had not been mortified before? I anſwer, the Apoſtle may well uſe this exhortation for divers Reaſons. Firſt, many of them perhaps were dead but in appearance: they profeſſed mortification but were not mortified. Secondly, it might be ſome of them had begun to uſe ſome exerciſes of mortification but had not finiſhed their mortification: ſure it is, and we may ſee it by daily experience, that many being wonne by the Word, and ſmitten with remorſe, have ſometimes the pangs of ſorrow for their ſinnes, but quickly are a weary of ſeeking ſorrow in ſecret for ſinne: they give over, before they have ſoundly and ſufficiently humbled their ſoules. But may ſome one ſay, How long ſhould we continue our ſorrowes, or how long ſhould we judge our ſelves in ſecret for our ſinne? I anſwer, thou muſt not give over thy ſorrowes, Firſt, till the *body of ſinne be deſtroyed*, that is, till that generall frame of ſinfulnes be diſſolved, till I ſay thou have ſet ſome order in thy heart and life, ſo as the moſt ſinnes thou diddeſt before live in, be reformed. Secondly, it were expedient thou ſhouldeſt ſtill ſeek to humble thy ſoul, till thou couldeſt get as much tendernes in bewailing thy ſinnes, as thou wert wont to have in grieving for croſſes, till thou couldeſt mourn as freſhly for *piercing Gods Sonne, as for loſing thine own ſonne*[d]. Thirdly, thou muſt ſorrow till thou find the power of the moſt beloved and rooted ſins to be in ſome meaſure weakned and abated. Fourthly, thou doeſt not well to give thy ſorrowes over, till thou find the *teſtimony of Ieſus* in thy heart, that is, till God anſwer thy mournfull requeſts of pardon, with ſome joyes in the Holy Ghoſt, and the deawes of heavenly refreſhings. But will ſome one ſay, muſt we lay all aſide, and do nothing elſe but ſorrow till we can find all theſe things? *Anſ.* I mean not that men ſhould neglect their callings all this while, or that they ſhould carry an outward countenance of ſorrowing before others, or that they ſhould all this while afflict their hearts with diſcontentment, or the like. For when the Apoſtle wils men to pray always, he meanes not that they ſhould doe nothing

Queſt.

Anſ.

Queſt.

Anſ. We muſt continue ſorrowing till we find foure things. *Rom. 6.*

[d] *Zach. 12. 10.*

Queſt.

Anſ.

but pray; but he would have them to keep a set course of praying every day; and besides, to watch to all the extraordinary occasions or opportunities of Prayer; which being done a Christian may be truly said to pray continually, though otherwise he follow his calling diligently. The like I say of sorrowing always. But that I may expresse my meaning distinctly, I think, till thou canst attain the former things, thou must observe these rules. First, thou must lay aside thy recreations & carnall rejoycings, for this the Apostle *Iames* imports, when he saith, *Let your laughter be turned into heavines, and your joy into mourning* [e]. Secondly, thou must begge sorrow at Gods hand every day constantly in the times set apart for prayer, till the Lord give thee rest to thy soul by granting the things before mentioned. Thirdly, thou must not neglect the times of speciall fasting and humiliation, if the Lord call thereunto [f]. Lastly, thou must use speciall sobriety in the restraint of thy liberty in earthly things, and be watchful to make use of al opportunities of softning thy heart. These things being observed, thou mayest seem unto men not to sorrow, and mayest follow thy calling seriously, and yet be truly said to sorrow always. Thus of the second reason why the Apostle exhorts still to mortification.

What it is to sorrow continually.

[e] *Iames* 4.9.

[f] *Esay* 22.12.

Thirdly, the dearest and humblest servants of God may be called upon to mortifie their members that are on earth, though they have truly and soundly repented of sinne before, by reason of the evils of every day, which daily and afresh, even after calling, breake out in their hearts and lives: and for which they must still renew their repentance. For their first repentance onely delivers them from sinnes past: they must renew their mortification, as their corruptions are renewed.

Members] It is certain by members on earth, the Apostle meanes sinne, and that fitly. For first, actuall sinnes in relation to originall sinne, are as many members that grow from it. Secondly, by a *Metonymie* of the subject, sinne may be called our members, because it is brought into action by the help and service of our members. Thirdly, if the Apostle had spoken to wicked men he might well have called sinne their members, because they love sinne as they love their members; and therefore to take away their sinne, is to pull out their eyes, or to cut off their hands or feet, as our Saviour shewes [g]. Fourthly, sinnes in the *Colossians*, and so in all the faithfull may be here called members comparatively, with the body of sinne mentioned *Col.* 2.12. as if the Apostle should say, the body of sinne is already cast off and destroyed in you by your former repentance, but yet there remaines some limbs of sinne, some members of it, these resist: and in this sense we may here note a lively difference between sinne in wicked men, and sinne in godly men. For in wicked men there is the whole body of sinnes, that is, all their sinnes, unremitted and unrepented. But in godly men, the body of sin even the greater number of their sinnes, they have abandoned: onely some few members of their sinnes remaine, which every day molest them. But before I passe from these words, two things are further to be noted. First, that he saith, *your* members, Secondly, he addeth, *which are on earth.*

Why sins are called members.

[g] *Mat.* 5.29. &c.

Difference between sin in the godly and in the wicked.

Your] The Apostle saith well, your members: for indeed properly our sinnes are our own, and nothing else.

Which are on earth] They are also well said to be on earth: because they are signes of the earthly man, and because they tend only to earthly pleasures and contentments, and because men with these unrepented of, are not admitted into Heaven.

Thus of the generall proposition. Now followes the Catalogue of sinne to be mortified: before I enter upon the particular consideration of them, something may be learned from the Apostles order. First, he teacheth men to reforme their own personall vices, & then orders them for mortification of injuries

ſuries to other men: ſure it is, that every filthy perſon will be an injurious perſon: and till men repent of their luſts, and other ſuch like perſonal corruptions, they will never ceaſe to be injurious to other men. And ordinarily, men that are notable for malice, or blaſphemy, that is, curſed ſpeaking & ſuch like ſinnes, as the Apoſtle after names, they are exceeding vicious perſons other ways. Inſtance but in ſuch as reproach Gods ſervants: marke it both in City and Countrey, who are they that raiſe and vent all ſlanders and ſtrange reports, concerning ſuch as preach or profeſſe the Goſpell of Jeſus Chriſt in the truth and ſincerity of it: I ſay marke them particularly: for my own part, in my little obſervation I have found them always, either to be Papiſts, or ſuperſtitious perſons, or Drunkards, or notable Whoremaſters and filthy perſons, or people guilty of other notable crimes; in deed ſometimes their abominations are not ſo commonly and publiquely diſcourſed of, becauſe either they are men of greater place, or elſe their vices are more covered over and gilded with cunning pretences: yet ſeldome fals it out, but their wickedneſſe is commonly known: and many times Gods children that are unjuſtly touched, could upon ſufficient grounds detect ſtrange abominations in their adverſaries: and this was unto *David* uſually a ſtrong argument of comfort, that his adverſaries were men whom he knew to be workers of iniquity. And thus much from the order of theſe Catalogues.

Vicious perſons will be injurious.

Note.

The ſinnes here reckoned up, are ſinnes either againſt the ſeventh Commandement, *viz. fornication, uncleanneſſe, inordinate affections*; or againſt the tenth Commandement, *evill concupiſcence*: or againſt the firſt Commandement, *covetouſneſſe, which is Idolatry*. Firſt, of the ſinnes againſt the ſeventh Commandement: I might here obſerve, in that they are placed in the firſt, that God would have Chriſtians to be eſpecially carefull to preſerve their chaſtity. For this is one thing principall *in the will of God concerning our ſanctification, that we ſhould abſtaine from fornication* [h], and *that every one ſhould* know how to poſſeſſe his veſſell in holineſſe and honour. And to this end hath the Lord given us ſo many precious *promiſes, that we might reſolve to cleanſe our ſelves from all filthineſſe both of fleſh and ſpirit* [i]. Now in the handling of theſe ſins againſt the ſeventh Commandement here mentioned, I will keep this order. Firſt, I will particularly entreat of the nature and effects of each of theſe three ſinnes, and generally make uſe of all together, and therein ſhew the remedies againſt all ſinnes of uncleanneſſe.

[h] 1 Theſ. 4. 3, 4.

[i] 2 Cor. 7. 1.

Fornication.] There is fornication in title only, as when victuallers were called by the name of Harlots. Secondly, there is Metaphoricall kind of fornication, or allegoricall: ſo wicked men are ſaid to be *Baſtards* [k], and the *Jews were born of fornication* [l]. Thirdly, there is ſpirituall fornication: and ſo Idolatry is fornication, and ſo uſually termed, both by the Prophet *Hoſea*, and the Apoſtle in the *Revelation*. Laſtly, there is corporall fornication: and that ſometimes notes whoredome in the generall, and ſometimes it notes that filthineſſe that is committed actually by unmarried perſons: and this latter kind of filthineſſe was exceeding common among the *Gentiles*, in all Nations, eſpecially where it was committed with ſuch as profeſſed to be Whores: and ſo it was an effect of that horrible blindneſſe into which the Nations fell upon their Idolatry. But I ſuppoſe it may be here taken for all adultery and whoredome. And then I come to the Reaſons which may be collected againſt this ſinne, out of ſeverall Scriptures: and generally it is worthy the noting, that ever the more the World leſſens the hatefulneſſe of this ſinne, the more the Holy Ghoſt aggravates it: as here it is ſet in the forefront, that the firſt and greateſt blowes of Confeſſion and Prayer might light upon it. But I come to the particular reaſons againſt fornication.

[k] *Heb.* 12.

[l] *Hoſea* 1.

Reaſons againſt Whoredome.

1. *It defiles a man* [m] worſe then any Leproſie: it is filthineſſe in a high degree of hatefulneſſe.

[m] *Mat.* 15.

2. It makes a man or woman, unmeet and unworthy all Chriſtian ſociety, as the Apoſtle ſhewes, if any that is called a brother be a fornicator, with ſuch a one eat not [n].

3. It is one of the manifeſt workes of the fleſh [o]

4. It is ſo hatefull, that it ought not once to be named among Chriſtians [p].

5. It brings with it horrible diſhonour. *If a Thiefe ſteale to ſatisfie his ſoule, becauſe he is hungry, men doe not ſo deſpiſe him: but he that committeth adultery with a woman is deſtitute of underſtanding: He ſhall find a wound and diſhonour, and his reproach ſhall never be put away* [q]. It is better to be buried in a deep ditch, then to live with a Whore [r].

6. It utterly makes ſhipwracke of innocency and honeſty. *A man may as well take fire in his boſome, and his clothes not be burnt: or goe upon coales and his feet not be burnt, as goe in to his Neighbours wife, and be innocent* [s], the *ſtrange woman, encreaſeth tranſgreſſors amongſt men* [t]. Tis impoſſible to be adulterous and honeſt.

7. Tis a ſinne of which a man or woman can hardly repent; for *Whoredome and Wine*, as the Prophet notes, *take away their heart* [a]. The *gueſts of the ſtrange woman are* the moſt of them *in Hell* [b], for the Wiſeman further avoucheth, *ſurely her houſe tendeth to death, and her pathes unto the dead* [c].

8. It will bring Gods curſe upon a mans eſtate: many a man is *brought to a morſell of bread by it* [d]. Yea it may bring a man *into almoſt all evill in the midſt of the Congregation* [e], for *fornication is a fire that will devoure to deſtruction, and root out all a mans increaſe* [f], and therefore to be accounted a *wickedneſſe and iniquity to be condemned.*

9. By this ſinne a man may make his houſe a very Stewes: the Lord may juſtly plague his filthineſſe, in his terrible wrath, ſuffering his wife, children, or ſervants alſo to defile his houſe with like abominations.

10. If it were not otherwiſe hatefull, yet this is ſure, it will *deſtroy a mans ſoule* [g].

Laſtly, the Apoſtle *Paul* in the firſt Epiſtle to the *Corinthians*, and the ſixth Chapter, hath divers Reaſons againſt this ſin [h]. Firſt, the *body was made for the Lord* as well as the ſoul [i]. Secondly, the body ſhall be raiſed at the laſt day to an incorruptible eſtate [k]. Thirdly, *our bodies are the members of Chriſt* [l]. Fourthly, *he that completh himſelfe with an Harlot, is one body* with an Harlot [m]. Fifthly, *this is a ſin* in a ſpeciall ſenſe *againſt our own bodies* [n]. Sixtly, the *body is the temple of the Holy Ghoſt* [o]. Finally, the *body is bought with a price*, and therefore is not our own. Theſe Reaſons ſhould effectually perſwade with Chriſtian minders, to abhorre and avoid this wretched ſin: and thoſe that are guilty of it, ſhould make haſte by ſound repentance to ſeek forgivenes, having their ſoules waſhed in the bloud of Chriſt: for howſoever for the preſent they live ſecurely through the *methods* of Satan, and the *deceitfulneſſe* of ſin, yet may they be *brought into the midſt almoſt of all evils* before they be aware [p]. Let them aſſure themſelves that the end will be *bitter as Wormwood, and ſharp as a two edged Sword* [q], for he that followeth a ſtrange woman, is as *an Oxe that goeth to the ſlaughter, and as a Foole to the ſtocks for correction: till a Dart ſtrike through his Liver, as a Bird haſteth to the ſnare, not knowing that he is in danger* [r]: for if the filthy perſon could eſcape all manner of judgment from men, yet is it certain, that *Whoremongers and Adulterers God will judge* [s], but becauſe God for a time holdeth his tongue, therefore they *thinke God is like them: but certainly the time haſteth when the Lord will ſet all their filthineſſe in order before them, and if they conſider not, he will ſeiſe upon them when no man ſhall deliver them* [t]: eſpecially they are aſſured to loſe the Kingdome of Heaven, and to feel the ſmart of Gods eternall wrath, *in the Lake that burneth with fire and brimſtone* [u]. neither let to them

[n] 1 Cor. 5. 9.
[o] Gal. 5.
[p] Epheſ. 5. 4.
[q] Prov. 6. 33.
[r] Prov. 23. 27.
[s] Prov. 6. 27. 29.
[t] Prov. 23. 28.
[a] Hoſea 4. 11.
[b] Prov. 9. ult.
[c] Prov. 18.
[d] Prov. 6. 26.
[e] Prov. 6. 26.
[f] Iob 31. 11, 12.
[g] Prov. 6. 32.
[h] 1 Cor. 6.
[i] Verſe 13.
[k] Verſe 14.
[l] Verſe 15.
[m] Verſe 16.
[n] Verſe 18.
[o] Verſe 19.
[p] Prov. 5. 14.
[q] Prov. 5. 4.
[r] Pro. 7. 22, 23.
[s] Heb. 13. 4.
[t] Pſ. 50. 21, 22.
[u] 1 Cor. 6. 9. Epheſ. 5. 5. Revel. 21. 8. & 22. 25.

them applaude themſelves in their ſecrecy, for God can detect them, and bring upon them the *terrours of the ſhadow of death*, when they ſee they are known *, *the Heavens may declare their wickednesſe, and the Earth riſe againſt them* x. And *the fire not blown may devoure them.*

Neither let any nurſe themſelves in ſecurity in this ſinne, under pretence that they purpoſe to repent hereafter: for *they that goe to a ſtrange woman ſeldome return again: neither take they hold of the way of life* y, for *whoredome takes away their heart* z. If they reply that *David* did commit adultery and yet did return; I anſwer, it is true, of many thouſand adulterers, one *David* did return, but why mayeſt thou not fear thou ſhouldeſt periſh with the multitude, did not return? beſides when thou canſt ſhew once *Davids* exquiſite ſorrowes and teares, I will beleeve thy intereſt in the application of *Davids* example.

* *Iob* 24.15,17.
x *Iob* 20.26.
y *Prov.*2.18.
z *Hoſea* 4.11.

Vncleannes] By uncleannes here I ſuppoſe is meant all external pollutions or filthineſſes, beſides whoredome. As firſt with Devils, and that either ſleeping, by filthy dreames, or waking as is reported of ſome Witches. Secondly, with beaſts & this is *buggery*. Thirdly, with men, and that is *Sodomitry*. Fourthly, with our own Kindred, and that is Inceſt. Fiftly, with more Wives then one, and that is *Polygamy*. Sixtly, with ones own wife, by the intemperate or intempeſtive uſe of the Marriage-bed, as in the time of ſeparation. Seventhly, with a mans own ſelfe, as was *Onans ſinne*, or *in like filthineſſe*, though not for the ſame end. Theſe as the *Gentiles walke in the vanity of their minds, their cogitations are darkened*, they *are ſtrangers from the life of God, through their ignorance and hardneſſe of heart, being* for the moſt part, *paſt feeling*, and many of them *delivered up to a reprobate ſenſe*, as a ſcourge of other ſins and foule vices, which abound in them, theſe are the ſhame of our aſſemblies: and many times viſited with ſecret and horrible Judgments.

Seven kinds of uncleanneſſe, beſides whoredome.

*Ephes.*4.17. *Rom.*1.24,26, 27,29. *&c.*

Inordinate affection] The originall word notes internall uncleanneſſe, eſpecially the burning and flaming of luſt though it never come to action, or the daily paſſions of luſt, which ariſe out of ſuch a ſoftneſſe or effeminateneſſe of mind as is carried and fired with every occaſion, or temptation: this is *the luſt of concupiſcence* a; and howſoever the World little cares for this evill, yet let true Chriſtians ſtrive to keep their hearts pure and cleane from it, for they were as good have a burning fire in them b. Secondly, thoſe luſts fight againſt the ſoul c, they wound and pierce the conſcience. Thirdly, the Devill beginnes the frame of his work in theſe: he deſires no more liberty, then to be allowed to beget theſe luſts in the heart. He is not called *the father of luſt* d, for nothing: he can by theſe inordinate thoughts and affections erect unto himſelfe ſuch *ſtrongholds* e, as nothing but the mighty power of God, can caſt down. Fourthly, the Apoſtle ſaith, luſt is *fooliſh* and *noyſome*, and *drownes men in perdition* f. Fiftly, they hinder the efficacy of the Word: that's the reaſon why divers men and *women, are ever learning and are never able to come to the knowledge of the truth*: even this, they are carried about with divers luſts. Sixtly, they greatly purge upon Faith and Hope: they hinder or weaken the *truſt on the grace of God brought us by Ieſus Chriſt*: and therefore the Apoſtle *Peter* counſels Chriſtians *not to faſhion themſelves according to the luſts of their former ignorance* g. Seventhly, thoſe monſtrous crimes, mentioned in the firſt to the *Romanes*, grow originally from theſe luſts h.

Hilaſ.

a 1 *Theſſ.*4.5.
b 1 *Cor.*7.9.
c 1 *Pet.*2.12.
d *Iohn* 8.44.
e 2 *Cor.*10.5.
f 1 *Tim.*6.9.
g 1 *Pet.*1.13,14
h *Rom.*1.24.

The uſes of all theſe together, now follow. And firſt we may hence ſee great cauſe of thankfulneſſe, if the Lord have delivered us and kept us from theſe monſtrous abominations, and eſpecially if the Lord have made us ſincere to look to and to pray againſt, and in ſome happy meaſure to get victory over thoſe baſe luſts of the heart & evill thoughts: if there were nothing elſe to break the pride of our natures, this ſhould, to conſider ſeriouſly what mon-

monſtrous devilliſh filthineſſe, Satan hath wrought others to, and if God ſhould leave us, might bring the beſt of us to: But eſpecially this ſhould teach us to uſe all poſſible *remedies* againſt theſe or any of theſe uncleanneſſes.

Remedies againſt uncleanneſſe. The firſt ſort of remedies.

The remedies are of two ſorts. Firſt, for ſuch as have been guilty of any of the former uncleanneſſes. Secondly, for ſuch as would preſerve themſelves againſt them, that they might not be defiled with them. There are two principall remedies for the unclean perſon. The firſt is marriage, or the right uſe of it; if it be in ſingle perſons, they muſt remember the Apoſtles words, *It is better to marry then to burne* [i], and if they be married, they muſt know, that the love of their Husbands or wives, is the ſpeciall help to drive away theſe impure pollutions: for ſuch is the counſell of the Holy Ghoſt in the fifth of the *Proverbs*, to them that are infected with theſe vicious and predominant inclinations [k]; and if they find (as it is certain every unclean perſon doth find) want of love to their own Husbands or Wives, then muſt they begge affection of God by daily and earneſt prayer. But in the ſecond place unclean perſons muſt know that Marriage alone will not ſerve turn, but they muſt adde repentance: for lamentable experience ſhewes, that marriage without repentance abates not the power of luſt. And therefore ſuch as would deliver their ſoules from the vengeance to come due unto them for uncleanneſſe, whether inward or outward, muſt ſeek to God, and with many Prayers and teares begge pardon: they muſt be waſhed from filthineſſe by the blood of Chriſt, and the teares of true repentance. Neither let men deceive themſelves, a little ſorrow will not ſerve turn for theſe pollutions, and therefore the Apoſtle uſeth the word *waſhed* [l], to note the repentance of the *Corinthians* from theſe and ſuch likes ſins. Now there can be no waſhing without water, neither will a drop or two ſerve turn.

[i] 1 *Cor.*7.9.

[k] *Prov.*5.15. & 21.

[l] 1 *Cor.*6.9. 11.

The ſecond ſort of remedies.

Secondly, that thoſe that are not guilty may be preſerved againſt uncleanneſſe, theſe things are of great uſe and profit. Firſt, the Word of God and the ſound knowledge of it, for ſaith the Lord in the ſecond of *Proverbs*: If thou wilt receive my words, and hide my Commandements within thee: if thou calleſt after *knowledge, and cryeſt for underſtanding, if thou ſeekeſt her as ſilver, and ſearcheſt for her as for treaſures, then ſhall counſell and underſtanding preſerve thee, and deliver thee from the evill way and from the ſtrange woman, which flattereth with her words, and forſaketh the guide of her youth, and forgetteth the covenant of her God.* And hereunto agreeth *David*: for propounding this queſtion, *by what meanes a young man might cleanſe his heart*, he anſwereth, *by taking heed to the word* [m]. So S. *Iohn* ſpeaking to the young men, ſaith, *the Word of God abideth in you, and ye have overcome the Wicked one* [n].

Prov.2.1.3,4. 12.12,16,17.

[m] *Pſal.*119.9.

[n] 1 *Iohn* 2.14.

Secondly, meditation is another great preſervative: wouldſt thou remove wickednes from thy fleſh, even all the vanities of youth? then thou muſt *remember thy creator in the dayes of thy youth* [o]. Thou muſt much and often think of the Lord God that made thee, not that thou ſhouldeſt wallow in the mire of theſe ſwiniſh pollutions. Beſides, it is profitable to force thy heart to the often meditation of thine own mortality: that the thoughts of thy death, may be a kind of death to thy luſts: this the Apoſtle *Peter* implies, when he ſaith, *as ſtrangers and pilgrims abſtain from fleſhly luſts*: manifeſtly importing, that if we did ſeriouſly think that we are here but ſtrangers and pilgrims, it would tame the violence of theſe hatefull luſts. Alſo we ſhould much ponder upon the examples of ſuch as have ſinned, and the Lord hath fearfully viſited them both for and in their ſin, for all thoſe things came unto them for *enſamples, and were written to admoniſh us upon whom the ends of the world are come* [p].

[o] *Eccleſ.*11.*ult.* with 12.1.

[p] 1 *Cor.*10.6. 8. 11.

The third preſervative, is daily, earneſt and conſtant prayer unto God againſt them. And if we feel them beginning to riſe in us, we ſhould labour for ſpeciall ſorrowes, even with griefe of heart to racke and crucifie them. Luſt will

will not uſually out of the ſoul if it get any footing, till it be fired out with confeſſion and godly ſorrow. And therefore the Apoſtle uſeth the phraſe of *crucifying the luſts of the fleſh*[q]. And that Prayer is a remedy, the Apoſtles own practiſe ſhewes for when *Satan buffeted him, he prayed unto God*, and that *thrice*, that he might get the temptation *to depart from him*[r].

[q] *Gal.*5.24.

[r] 2 *Cor.*12.9.

The fourth preſervative, *is to walke in love*, I mean Chriſtian love to Gods children, and ſuch a love as hath both affection, ſociety, and ſpirituall imployment in the furtherance of the Goſpel. When the Apoſtle would charge the *Epheſians* to avoid fornication and all uncleanneſſe, he doth firſt adviſe them, and that ſeriouſly, to walk in love, as knowing that the exerciſe of true Chriſtian love breeds ſuch contentment, and deſire of holineſſe, that it mightily fenceth the heart againſt all baſe luſts whatſoever. For they cannot ſtand together: and uſually ſuch as are withdrawn by concupiſcence, are likewiſe withdrawn from all profitable fellowſhip with Gods Children.

[s] *Eph.*5.2,3.

The fift preſervative, is *watchfulneſſe*, in the daily obſerving of the firſt motions of luſt, and in carefulneſſe in directing the heart into Gods preſence, devoting in our covenants and deſires our thoughts and affections to God. Thus *Salomon*, when he would give direction againſt the whoriſh woman, adviſeth, *My ſonne, give me thy heart, and let thine eyes delight in my wayes*[t].

[t] *Pro.*23.26,27.

The laſt preſervative to avoid the cauſes and occaſions of luſt and uncleannes. The firſt is *idelneſſe*. This was one of the cauſes of the deteſted uncleannes of *Sodome*, as the Prophet *Ezechiel* ſhewes[u]. And contrariwiſe diligence in our callings is a notable help to keep out inordinate deſires, and vaine thoughts, and commonly perſons overtaken with uncleanneſſe abound with idleneſſe. The ſecond is, *fulneſſe of bread*, that is, by a *Senecdoche*, exceſſe in meates and drinkes, either for the meaſure or daintineſſe of them. And contrariwiſe, *to beat down our bodies*[x], either by abſtinence, or ſobriety in the uſe of the creatures, is a notable meanes to quench and abate thoſe flames if they be riſen, and to keep them alſo from that ſpeciall aptneſſe to riſe. The third is, the high eſtimation of earthly things, and the too great liking of them: for this love ſecretly brings in luſt. Thus the Apoſtle to *Timothy* ſayes, *that the love of mony* and riches, *breeds noyſome luſts*, which in ſhort time *drown man in perdition*[y]. The like may be ſaid of the eſtimation and too much viewing of apparell, beauty, &c. The fourth is ignorance and hardnes of heart: for thus it was in thoſe the Apoſtle mentions in the fourth to the *Epheſians*[z], that *greedineſſe* to defile themſelves with all ſorts of *uncleaneſſe* aroſe and increaſed in them by reaſon of the *inſenſiblenes* of the heart, & the *blindneſſe* and emptines of their minds. And on the other ſide, luſt cannot get ſuch a head, ſo long as any ſound meaſure of knowledge is ſtirring in the mind, or tenderneſſe remaines in the heart; luſt deſires both a darke houſe and a darke mind. The fift is *evill company*: and therefore the Holy Ghoſt gives this rule to thoſe that would not be inſnared with the ſtrang woman *Walke thou in the way of good men, and keep the way of the righteous*. The laſt is *care for the fleſh*. It is the liberty men take not only to feed themſelves in contemplative wickednes, but alſo to plod and caſt about how to ſatisfie and fulfill their luſts, that doth ſo much confirme them in the cuſtome of uncleanneſſe. And therefore the Apoſtles counſell is, *take not care to fulfill the luſts of the fleſh*. Thus far of the ſinnes of the ſeventh Commandement. The ſinne againſt the tenth Commandement followes.

[u] *Ezech.*46. 49.

[x] 1 *Cor.*9.27.

[y] 1 *Tim.*6.9.

[z] *Eph.*4.17, 18.

*Prov.*1.20.

*Rom.*13.14.

Evill concupiſcence.]This vice containes all ſorts of evill thoughts, & inclinations, and deſires, after any kind of pleaſure, profit, honour, but eſpecially luſtfull inclinations or thoughts. And it differs from inordinate affection, becauſe inordinate affection hath in it principally the burning of luſt and a kind of effeminateneſſe, the ſoul being overcome and inthralled with the power of

How evill concupiſcence differs from inordinate affection.

of lust. Now I think this concupiscence notes lust as it is in inclination or evill motion, before it come to that high degree of flaming, or consent: and it is well called *evill concupiscence*, for there is a good concupiscence, both naturall, and civill, and spirituall. Naturall, after meat, sleep, procreation, &c. Civill, which is an ordinate desire after lawfull profits and pleasures. Spirituall, and that is a lust for and after heavenly things. And so the spirit lusts against the flesh.

There is a threefold good concupiscence.

Now that we may know the Apostle hath great reason to counsell men to mortifie evill thoughts, though they never come to consent, these Reasons may shew: First, concupiscence in the very inclination and first thoughts is a breeder, it is the Mother of all sorts of wickednesse, if it be not betimes killed in the conception. The Apostle *Iames* shewes, that concupiscence will be quickly *enticed*, yea, it will *entice* and *draw away* a man, though from without it be allured with no object. And when it hath drawn a man aside, it will *conceive*, and breed with very *contemplative pleasures*, and when it hath conceived and lien in the wombe of the mind, and laine there nourished from time to time, unlesse God shew the greater mercy, it *will bring forth*, bring forth I say a birth of some notable external evil action, and when it hath gone so far like an impudent Beldame it will egge on still unto the finishing of sin, by custome in the practice, and so indeed (of it selfe) it will never leave, till it hath brought forth (as a second birth) death, and that both spirituall and eternall death, and sometimes a temporall death too. Secondly, if these lusts goe no further then the inward man, yet sin may raign even in these. There may be a world of wickednes in a man, though he never speak filthy words, or commit filthy actions. There is a *conversing with the very inward lusts of the flesh* [a], which may prove a man to be meerely carnall and without grace, as well as outward evill life. Thirdly, this secret concupiscence may be a notable hindrance to all holy duties. This was that the Apostle so bitterly cries out against in the seventh to the *Romans*. This was it that rebelled so against the law of his mind: and when he would doe any good, it would be present to hinder it. This is it whereby the *flesh* makes warre and daily *fights against the spirit* [b], tis *the lust after other things, that enters into mans heart, and choakes the word, and makes it unfruitfull* [c]. What is the reason why many pray and speed not? *Is it not by reason of their lusts that fight in their members?* Q. But is there any man that is wholly freed from these? *Ans.* There is not. Every man hath in him divers kinds of evill thoughts; but yet there is great difference: for then is a mans estate dangerous, when these lusts and evill thoughts are *obeyed* [d], *served* [e], *fulfilled* [f], and *cared for* [g]. For those are the tearmes by which the power of the in wicked men are expresst, but so they are not in a child of God, that walkes before God in uprightnesse. The consideration of all this may break the hearts of *civill honest men*: for hence they may see that God meanes to take account of their inward evill thoughts, & that if very concupiscence be not mortified, it may destroy their soules, though they be never so free from outward enormities of life. *Paul* while he was carnall, was unrebukeable for outward conversation, but when the Law shewed him his lusts and evill thoughts, he then saw all was in vaine.

[a] *Ephes.* 2. 3.

Rom. 7.

[b] *Gal.* 5. 17.
[c] *Marke* 4. 19. *Iam.* 4. 1, 3, 4.

[d] *Rom.* 6. 11.
[e] *Titus* 3. 3.
[f] *Ephes.* 2. 3.
[g] *Rom.* 13. 13.

Rom. 7. 7.

And covetousnesse which is Idolatry.] Now followeth the sinne against the first Commandement: and it is described both in it selfe, and in relation to God. In it selfe it is covetousnesse; and in relation to God, it is Idolatry.

What covetousnesse is.

Covetousnesse is a spirituall disease in the heart of man, flowing from nature corrupted, and insnared by Satan and the World, inclining the soul to an immoderate and confident (yet vaine) care after earthly things, for our own private good, to the singular detriment of the soul. Covetousnesse I call a *disease*, for it is such a privation of good, as hath not only want of vertue and hap-

happinesse, but a position of evill in it, to be shunned more then any disease. For as the text saith, it is an evill sicknes. And this disease is *spiritual*; & therefore it is hard to be cured. No medicine can help it, but the bloud of Christ. It is not felt by the most, but hated only in the name of it. The subject where this disease is, *is the heart of man.* For there is the seat or palace of this vice. And therefore S. *Mark* [h] addes covetousnesse to those vices S. *Matthew* had said did defile a man. The internall efficient moving cause of this evil, *is nature corrupted.* Tis a sin every man had need to look to: for mans nature is stirred with it. It is an universall *quære, Who will shew us any good* [i]? and yet I say *corrupted* nature, for nature of it self is content with a little: it is corruption that hath bred this disease. The externall efficient causes, are the Devill snaring, and the world tempting. The form of this evill is, an inclination to the immoderate and confident care of earthly things, I say *inclining the soul* to take in the lowest degree of covetousnesse. For some have their hearts exercised in it, and wholly taken up with it: their eyes and their hearts & their tongues are full of it. Now others are only secretly drawn away with it, and daily infected with the inclinations to it. I adde, *moderate and confident care*, because honest labor or some desire after earthly things are not condemned. Only two things constitute this vice. First, want of moderation, either in the matter, when nothing will be enough to satisfie their having, or in the measure of the care, when it is a distracting, vexing, continual care, that engrosseth in a manner all the thoughts and desires of a man. Secondly, carnall confidence, when man placeth his felicity and chiefest stay and trust in the things he either possesseth or hopeth for. I adde, *yet vain*, because let the covetous person bestow never so much care, or attain to never so much successe of his cares, yet as *Salomon* saith, *He that loveth silver, shall not be satisfied with silver, and he that loveth riches, shall be without the fruit thereof* [k]. And after all his travell, his riches may perish whiles he looks on, or if they were more sure to continue, yet he shall not continue with them himself. *For as he came forth of his mothers belly, he shal return naked, to goe as he came, and shall bear nothing away of his labour, which hee hath caused to passe by his hand. In all points as he came, so shall he goe, and then what profit hath he that he hath travelled for the wind?* The object of this care & desire is *earthly things*: for if it were a covetousnes or desire of the best things, or spiritual gifts, that were both cõmended & commanded [l]. These words, *for his own private good*, note the end of the covetous mans care. For if al this care for earthly things were for Gods glory, or the good of the Church, it might be allowed. And I say for his good, because that he propounds to himself, though many times when he hath gotten much together, the Lord will not let him have the use of it. Note the best thing in the description is the effect of covetousnes, & that is *the singular detriment of the soul*, which may appear diversly. For, first, covetousnesse doth infatuate & besot the mind of man, that it cannot understand. The Prophet *Esay* saith of those *dumb and greedy dogs, that they could not understand*, and he giveth the reason: *For* (saith he) *they all look to their own way, every one for his advantage and for his own purpose & profit* [m]. And *Salomon* seems to say, that if covetousnes be in the heart of a Prince, it will make him destitute of understanding [n]. And it is certain (mark it) worldly minded persons are the most dull and incapable persons in spiritual things, almost of all other sorts of men. For though they would get a little understãding while they are hearing, yet the cares of life presently choaks all. Secondly, covetousnes *pierceth the soul through with many a sorrow* [o]. The covetous person is seldome or never free from one notable vexation or other. His heart is troubled, and he will trouble his house also: as *Salomon* saith, *he that is greedy of gaine, troubleth his own house* [p]. All is continually in a tumult of haste and hurry, what with la-

h *Mark* 7.22.

i *Psal.* 4.7.

k *Eccles.* 5.9.

14.
15.

l 1 *Cor.* 14.1.

The effects of covetousnesse.

m *Esay* 56.11, 12.

n *Prov.* 28.16.

o 1 *Tim.* 6.10.

p *Prov.* 15.27.

bour, and what with passion and contention, the covetous man & his household never live at hearts ease and rest. Thirdly, covetousnesse *and the desire to be rich*, bring into the soul a wonderfull number *of temptations and noisome lusts*, enough to *damne him*, if he had no other sins q. Fourthly, it is here added, that covetousnesse is idolatry: it makes a man an idolater. Mammon is the idoll, and the worldling is the Priest that sacrificeth to Mammon. Now the covetous man serves his Mammon with a twofold worship: for with inward worship, he loves, desires, delights in, and trusts in his wealth; & for his outward service, he spends all his time upon his idoll, either in gathering, or keeping, or increasing, or honouring it. Lastly, what should I number particulars? *Covetousnesse!* why the Apostle saith, *it is the root of all evils.* For there is almost no kind of sin, but the sap of covetousnesse will nourish it. If the Lord had but the ripping up of the heart and life of a covetous person, and would describe his vices before us, oh what swarms of all sorts of evils could the Lord finde out? Well, let us be assured of this generall, that howsoever covetous persons may colour matters, yet indeed they are wonderfull vicious persons. Neither are their sins the fewer or lesser, because they discerne them not: for the dust of earthly profits hath put out their eyes, they cannot see nor discern, as was before shewed.

q 1 Tim. 6. 9.

Q. But who is covetous? For all men while they cry out against the sinne, deny that they are covetous. Tis rare to find any covetous person that will confesse that he is covetous. And therefore for answer hereunto, it will not be amisse, out of the word of God to shew the signes of a covetous man.

The signes of a covetous man.

The first signe of a covetous man, is the desire to have the Sabbath over, that he might be at his worldly affaires. A covetous man thinks all the time set apart for Gods service exceeding tedious and long; and he hath a great inward boiling of desire to have such times and imployments past. The Sabbath is wonderfull burdensome to a worldly mind, especially if he be restrained from worldly imployments. The Prophet *Amos* bringeth in the covetous men of his time, saying thus in the discontentment of their hearts, *When will the new Moon be gone that we may sell corn, and the Sabbath, that we may set forth wheat?*

The second signe of covetousnesse, is oppression and fraud. When men to compasse gain, care not how they vex and rack the poor, or such as live under them; or in buying or selling (out of greedinesse of gain) circumvent and pill, and defraud others, by customary lying, or false weights, measures, or ballances, or any other fraudulent course: this is an evill covetousnesse. Usury also, that is, a desire to increase riches by interest, is a palpable signe of covetousnesse, especially in these times, when the sin of usury is so universally condemned: for if men were not besotted with the love of riches, they would not dare to live in such a damned sin. But I think all men easily know that Usurers are covetous, and therefore I need not prove it.

Prov. 28. 16. 1 Thess. 4. 6.

The third signe of covetousnesse, is greedy and distracting care: I meane such a care as devoures a mans thoughts, that every day will keep possession in a mans soul, and run in his mind continually, both sleeping and waking: plodding and carking cares. And this may be discerned by comparing these cares w^th^ our care for eternal things. When we have more care for this world then for heaven, we need go no further, but resolve upon it, covetousnes hath deceived us. Neither doe I mean that they onely are covetous, that immoderately disquiet themselves with continuall cares for getting of treasures and the superfluities of abundance: for it is sure that covetousnesse may be in us in a high degree, though our cares be but about things that are necessary, as about the things we must eat or put on: as the compating of the 15 verse of *Luke* 12. with 21, 22. will shew. Now the care for necessaries is not simply for-

Luke 12. 15. 21, 22.

bidden,

bidden, because we are bound to use the meanes with diligence and carefulnesse: but the care that is a signe of covetousnesse, may be discerned by the very tearms the Evangelist S. *Luke* useth to describe it by: for in the 22 verse our Saviour saith, *Take no thought for your life, &c.* and by taking thought he notes a perplexed, inward, sorrowfull and fearful care about life & the things thereof. And vers. 26. he saith, *Why take ye thought for the raiment?* As if hee would have us note that it is a property of covetous cares, to be deeply drowned in perplexity, even about trifles, and small matters: and surely we may observe worldly minded people, and one would wonder to see how they vex and disquiet themselves about every mean occasion, especially if there bee the least colour of any profit or losse towards. Again, our Saviour upbraideth those that are carried with those cares, that they have but *a little faith*: whereby he shews that then our cares are faulty, and arise from the infection of covetousnesse, when they are raised by unbeleef and mistrustfulnesse of Gods providence or promise. Lastly, in the 29 verse our Saviour saith thus: *Therefore ask not what ye shall eat, or what ye shall drinke, neither stand in doubt,* or as ye may see it rendred in the margent, *neither make discourses in the aire:* and by these last words he notes another property of a covetous person, and that is when he hath his head tossed with cares or fears, either about the compassing of his profits, or preventing of losses, &c. he is so full of words and many questions, what he shall do, and how he shall avoid such and such a losse, that he hath never done either moaning himself, or consulting to no purpose, in things that either cannot be done, or not otherwise, &c. Or it may note this endlesse framing of projects for the compassing of his desires. Thus of the signes. Yet notwithstanding these signes, I must needs confesse that covetousnesse is not easily discerned, both because it is an inward distrust in the spirit of a man, and also because there comes to this vice usually *fained words*[r], to hide it frō the view of others, or subtill thoughts & evasions to blindfold the conscience within; and besides it is the nature of this sin quickly to darken the discerning of the mind, and therefore I think covetousnesse in the most may be well called *coloured covetousnesse*[s], it is so on both sides masked.

The use of all should be to teach us, as the author to the *Hebrews* saith, *to have our conversation without covetousnesse, and to be content with the things we have,* resting stedfastly upon the promise of God, *I will not fail thee nor forsake thee*[t]. And to this end we should pray as *David* did, that God would incline our hearts *to his testimonies, and not to covetousnesse*[u].

Verse 22.

Verse 26.

Verse 28.

Verse 29.

Μετεωριζεσθε.

r 2 *Pet.* 2. 3.

s 1 *Thes.* 2. 5.

2. But what are the best remedies or preservatives against covetousnes? *Ans.* There are these things among the rest that are of great use to preserve us from covetousnesse, or to weaken the power of it.

t *Heb.* 13. 5. Αφιλαργυρος. Not without money, but without the love of it.

u *Psal.* 119. Preservatives or remedies against covetousnesse.

The first is that which I mentioned before, *viz.* prayer to God daily that he would incline our hearts to his testimonies, that so we might have our mindes drawn away from the cares of covetousnesse.

1.

The second is meditation, and there are divers things which being seriously thought of, may prevail against the perplexed cares of covetousnesse. As first, example, and that either of godly men, and the holiest Worthies of the Lord, that in all ages have *willingly confessed themselves to bee strangers and pilgrims, looking for a City in another Countrey, having a foundation whose builder and maker is God*[x]; or else of wicked men: for it is so base a vice, that it should be found in none but Gentiles[y], that know neither Gods promise nor providence: & sure it is found in none but ungodly men, *that are strangers from the covenants of promise.* Secondly, *the nature of man*: for consider, the soul of man is a celestiall thing and divine, and hath nothing from the earth. And the body of man is erected, with a face towards heaven, and the whole earth is under mans feet, and hath its name from treading upon it, to

2.

x *Heb.* 11. 9, 10.

y *Matth.* 6.

Terra à terendo.

note that man should *walk* on it with his feet, not *dote* on it with his *heart*. Thirdly, the nature of covetousnesse: it will never be satisfied, & how should it? For the desire of the covetous is not naturall, but against nature. Naturall desires are finite, but unnaturall desires find no end, and therefore cannot be filled with the finite things of the world. Besides, earthly things are vain & empty. Now the vessell that is only full of wind is empty still for all that. So is the mind of the covetous. His heart will be no more filled or satisfied with gold, then his body with wind. Hereupon it is that a covetous man is always poor, and hath not what hee hath, but hath his wealth as the prisoner hath his fetters, *viz.* to inthrall him. Fourthly, the nature, promise, & providence of God. He is a *heavenly Father* [z]. Is he a *Father*? why then do we doubt of his willingnesse to help us? And is he a *heavenly Father*? why then doe wee question his all-sufficiency to provide what we need? Besides, hath he given us life, and will he not give us food to preserve life? Doth he daily provide for thousand thousands of fowls, that are base creatures? and wil he not provide for man, whom he created after his own Image, and made him Lord of all creatures? Doth he cloath the grasse of the field, which is to day, and to morrow is cut down? and will he not cloath man? Oh the weakenesse of our faith! Besides, is not the Lord engaged by promise, *never to leave us nor forsake us*? Fiftly, the condition of the covetous: *All his care cannot adde a cubit to his stature.* And besides, *the poor and the Vsurer meet together* in many things. One God made them both, one Sun lights them both, one heaven covers them both, and one grave of earth shall hold them both. Sixtly, the gain of godlinesse: it is better thrift to covet after godlinesse, for *it hath the promises of this life and the life to come* [a]. And who can count the gain of godlines, seeing *God is the godly mans portion* [b], *and his exceeding great reward* [c]?

Non plus satiabitur cor hominis auro quàm corpus aura.

z *Luke* 12.30.

Prov. 29.13.

a 1 *Tim.* 6.8.
b *Psal.* 16.
c *Gen.* 15.1.

The third preservative is the daily practice of Piety. If we would seek the kingdome of God first, both in the first part of our life, and in the first part of every day of our life, as well in our houses as in Gods house, these religious duties constantly performed, would be a great and continuall help against worldly cares, they would cleanse our hearts of them, and daily prepare our hearts against them. But how can it be otherwise with a man then it is? They must needs live and die the drudges of the world, seeing they have no more care of holy duties at home or abroad: they live like swine without all care of any thing but rooting in the earth.

The fourth preservative is the due preparation for Christs second coming. For when our Saviour Christ had dehorted men from the cares of this life, he adjoins this exhortation: *Let your loins be girded about, and your lights burning, and yee your selves like unto them that wait for their Master, when hee will returne from the wedding, that when hee cometh and knocketh they may open unto him immediately: blessed are those servants whom the Lord when he cometh shall finde waking, &c.* One great reason why covetous men doe so securely continue in the immoderate cares for this world, is because they doe so little think of death and judgement. Whereas on the other side Christians doe with some ease withdraw their hearts from the world, when they have inured themselves to die daily by the constant remembrance of their latter end, and by holding fast the evidence of faith and hope, waiting when Christ will call for them.

The fift preservative is to shun the means and occasions of covetousnesse. And to this end it is good not to converse much with covetous persons, or to get our selves liberty to conceive the hope of any long prosperity & rest in the world: and generally we should labour to observe our own hearts and other mens lives, and what we find to be a means to kindle or inflame covetous desires, that we should avoid, and betimes set against it, or mortifie it.

And

And thus far of covetouſneſſe. And thus alſo of the catalogue of ſins from which he doth diſſwade. The reaſons follow.

VERS. 6. *For the which things ſake the wrath of God cometh on the children of diſobedience.*
VERS. 7. *Wherein yee alſo walked once when yee lived in them.*

THeſe words contain two reaſons to inforce the exhortation in the former verſe. The one is taken from the evil effects of the former ſinnes, verſe 6. The other is taken from their own experience, while they lived in the eſtate of corruption, verſe 7. In laying down the reaſon from the effect, two things are to be noted. Firſt, what ſin brings, *viz. the wrath of God.* Secondly, upon whom, *viz. upon the children of diſobedience.*

Before I come to intreat of the wrath of God apart, I conſider of it as it ſtands in coherence with the former reaſon. For in theſe words we are aſſured that man living and continuing in filthines and covetouſnes, ſhall not eſcape Gods wrath: for they incur both his hatred and his plagues, both which are ſignified by the word Wrath. And if any ask what plagues filthy perſons and covetous perſons ſhall feel? I anſwer briefly and diſtinctly, that neither of them ſhall ſcape Gods wrath, as the Scriptures plentifully ſhew. The filthy perſon brings upon himſelf Gods curſe *temporall, corporall, ſpirituall*, and *eternall*: *Temporall*, for whoredome & any kind of uncleannes brings upon men many temporall plagues in their eſtate, the fire of Gods Judgements conſuming many times their whole increaſe, as hath beene ſhewed before. *Corporall*, for God many times meets with the ſins of the body by Judgments upon the body: ſo that many filthy perſons *after they have conſumed their fleſh and their body*, by loathſome diſeaſes which follow this ſin, in the end ſay with the fooliſh young man, *Oh how have I hated inſtruction, and deſpiſed correction*[d]? *Now I am brought almoſt into all evill in the middeſt of the aſſembly. Spirituall*, for uncleanneſſe breeds in many *a reprobate ſenſe*[e], and finall impenitency. Many alſo for their filthineſſe are purſued with ſecret and fearfull terrours of conſcience, and ſomtimes phrenſie and deſperate perturbations. *Eternal*, for the adulterer deſtroys his own ſoul, and is ſhut out of the Kingdome of Heaven, as hath been alſo before declared. Neither let the covetous perſon think he ſhall ſpeed any better: for God hates him wonderfully. And therefore the Prophet *Ezekiel* ſaith, that the *Lord ſmites his fiſts*[f] at the covetous: which is a borrowed phraſe to expreſſe moſt bitter & ſharp threatnings. Now leſt the people ſhould object that thoſe were but great words, the Lord would not doe ſo, they would deal well enough with the Lord, he preventeth it, and ſaith, *Can thy heart endure, or can thine hands be ſtrong in the days that I ſhall have to doe with thee? I the Lord have ſpoken it, and will doe it.* Let covetous perſons without further enquirie aſſure themſelves that covetouſnes is a main cauſe of all the evils are upon thē or theirs, and beſides they may be aſcertained that al the ſervice they do to God is abhorred, and meer loſt labour: *It were to no purpoſe if they would bring him incenſe from Sheba, and ſweet Calamus from a far country; their burnt-offerings would not be pleaſant, nor their ſacrifices ſweet unto him*[g]. *Ob.* But covetous perſons are of moſt mē ſo wel furniſhed, that there is not that means to bring them to any great hurt. *Sol.* The Prophet ſhews that *God can lay a ſtumbling block before them, and father and ſon together may fall upon it, and Neighbour and friend may periſh together*[h]. The Lord hath meanes enough when men little think of it, to bring down rebellious ſinners. *Ob.* But we ſee covetous perſons and wealthy worldlings ſcape the beſt and longeſt of many others. *Sol.* The Prophet *Amos* ſaith, *the Lord hath ſworn by the excellency of Iacob;*

Gods wrath upon uncleane perſons.

d *Prov.* 5. 11, 12
e *Rom.* 1. 24. 29. *&c.*
f *Ezek.* 22, 13.
Verſe 14.
g *Ier.* 6. 13. 20.
h *Ier.* 6. 21.
Amos 8. 5, 6, 7.

Iacob, wil never forget any of their works. Though the Lord may deferre, yet certainly he will never forget: and therefore they are not a jot the better for ſcaping ſo long. But howſoever they might eſcape outward Judgments, yet they may be infallibly ſure *they have ſinned againſt their own ſouls* [k], and that they ſhal know in the day of their death: *their riches ſhal not thē profit thē, whē the Lord taketh away their ſoul* [l]: *he that is a great oppreſſor ſhall not prolong his days* [m]; for *he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool* [n]. How horrible then ſhall that voice be, *Thou fool this night ſhall thy ſoul be taken from thee* [o]? And thus far of theſe words as they concern the coherence with the former words. Now I conſider them as they are in thēſelves. And firſt of the wrath of God.

k *Hab.* 2.10.

l *Iob* 27.8.
m *Prov.* 18.16.

n *Ier.* 17.11.
o *Luke* 12.16.

Wrath of God.] It is apparent that wrath in God belongs to his juſtice. And juſtice may be conſidered as it flowes from God four ways. Firſt, *as he is a free Lord of all*: and ſo his decrees are juſt [p]. Secondly, *as he is God of all*: and ſo the common works of preſerving both good & bad, are juſt [p]. Thirdly, *as a Father in Chriſt*: and ſo his excellency, *the God of beleevers*: and thus he is juſt in performing his promiſes, and infuſing his grace, and in beſtowing the Iuſtice of his Son. Fourthly, as Iudge of the world, and ſo his Iuſtice is not only *diſtributive*, but *corrective*. And unto this Iuſtice doth *wrath* belong.

Iuſtice in God conſidered four wayes.

p *Rom.* 9.13,14
q 1 *Tim.* 4.14. *Mat.* 5.45.

Anger in man is a perturbation or paſſion in his heart: and therefore it hath troubled Divines to conceive how anger ſhould be in the moſt pure, happy, and bountiful nature of God, and the rather ſeeing affections are not properly in God. Neither is their declaration full enough, that ſay it is given to God *improperly* & by *anthropopathy*: for I am of their opinion that thinke anger is properly in God. Firſt, in ſuch a manner as agrees to the nature of God, that is in a manner to us unconceiveable. Secondly, in ſuch a ſenſe as is revealed in Scripture.

Anger is properly in God.

The wrath of God in Scripture is taken ſometimes for his juſt Decree and purpoſe to revenge [r], ſometimes for commination or threatning to puniſh. So ſome think it is to be taken in thoſe words of the Prophet *Hoſea*: *I will not doe according to the fiercenеſſe of my wrath* [ſ], that is, according to my grievous threatnings. Sometimes it is taken for the effects or puniſhments themſelves, as in the Epiſtle to the *Romanes*, *Is God unrighteous which bringeth wrath* [t]? it is well rendred, *which puniſheth*.

Wrath diverſly interpreted.

r *Iohn* 3. *ult.*
ſ *Hoſea* 11.9.

t *Rom.* 3.5.

The wrath of God is diſtinguiſhed by divers degrees, and ſo hath divers names: for there is *wrath preſent*, and *wrath to come*. *Preſent wrath*, is the anger of God in this preſent life, and is either *impendent* [u] or *poured out*. *Wrath impendent*, is the anger of God hanging over mens heads, ready to be manifeſted in his Iudgements: and ſo wrath hangs in the nature of God, and in the threatnings of his Word, and in the poſſibilities of the creatures. *Wrath poured out*, is the Iudgement of God fallen upon men for their ſins by which they provoked God, and ſo there was great *wrath upon the people* * in the deſtruction of *Ieruſalem*: and thus he *revealeth his wrath from heaven upon the unrighteouſneſſe of men* [x]. *Wrath to come* [y], is that fearfull miſery to be declared upon the ſoul of the impenitent at his death, and upon ſoul and body at the day of Judgement, in the everlaſting perdition of both.

u *Iohn* 3. *ult.*

* *Luke* 21.23.

x *Rom.* 1.17.
y *Mat.* 3.7. *Rom.* 2.5.

But that we may be yet more profitably touched with the meditation of this point, I propound ſix things concerning Gods wrath further to be conſidered. Firſt, the fearfulneſſe of it. Secondly, what it is that works or brings this wrath upon us. Thirdly, the ſignes to know Gods wrath. Fourthly, the means to pacifie it. Fiftly, the ſignes of Gods wrath pacified. And laſtly, the uſes of all.

The fearfull greatneſſe of Gods wrath ſhewed.

For the firſt: The fearfulneſſe and greatneſſe of Gods wrath or anger for ſinne may appear three wayes. Firſt, by ſcripture. Secondly, by ſimilitude. Thirdly,

Thirdly, by example. That Gods anger for ſin is exceeding terrible and fearful, I will ſhew by one place of Scripture only, and that is the firſt of *Nahum* the Prophet: for he ſaith, *God is jealous, and the Lord revengeth, the Lord revengeth*: where the repetition ſhews the certainty of it, that God will be as ſure to revenge, as ever the ſinner was to ſin. But this is more confirmed, when he ſaith, *he is the Lord of anger*: as if he would import that his anger is his eſſence, as if he were all made of anger, and that he is the Author of all the juſt anger that is in the world. And if the drops of anger in great men have ſuch terrour in it, what is the main Ocean of anger which is in God himſelf? And to aſſure us yet further of the terrour of his wrath, he addeth, *The Lord wil take vengeance on his adverſaries*; which ſignifieth that the Lord will account of impenitent ſinners as a man accounts of his worſt enemies, & therefore the Lord will ſhew his diſpleaſure to the uttermoſt of their deſerts and his juſtice. And therefore if any do object that they ſee it otherwiſe, for the plagues of wicked men are not ſo many nor ſo great as their ſin, he anſwereth that, and ſaith that the Lord *reſerveth wrath for his enemies*: he hath not inflicted upon them all they ſhall have, there is the greateſt part behind, the ful vials of his fury are not yet poured out. And if any ſhould reply, that they have obſerved that wicked men have proſpered long, and ſcaped for a great while, without any puniſhments to ſpeak of; the Prophet anſwereth that, and ſaith that *the Lord is ſlow to anger*, that is, he is many times long before he manifeſts his great diſpleaſure, but *he is great in power*, that is, he is of ſingular fierceneſſe and unreſiſtablenes when he doth enter into judgement, he will not fail, nor be hindered. And if any would hope that God would change his minde, that alſo is prevented, the Prophet avouching it confidently, that *he wil not ſurely cleer the wicked*. And this is the more certaine, becauſe of the dreadfull means that the Lord hath to declare his anger. *His way is in the whirlewind, and in the ſtorm, and the clouds are the duſt of his feet.* The meaning is, that God hath ways to execute his judgement, ways I ſay, that are unreſiſtable (for who can ſtay a whirlewind?) and terrible like the ſtorm, plagues falling thick and threefold, like the drops of the tempeſt, and in the means the Lord can run like a Giant, running fiercely and raiſing the duſt with his feet. And to this give all the creatures witneſſe. *He rebuketh the Sea, and it drieth. Baſhan is waſted, and Carmell, and the floure of Lebanon is waſted. The Mountains tremble before him, and the Hils melt, and the earth is burnt at his ſight, yea, the world and all that dwell therein.* And therefore *who can ſtand before his wrath? or who can abide the fierceneſſe of his wrath? His wrath is poured out like fire, and the Rocks are broken by him.*

First, by Scripture. *Nahum* 1.2,3, 4,5,6.

Ob. *Sol.*

Ob. *Sol.*

Ob. *Sol:*

The wrath of God (to ſhew the exquiſite, and intolerable, and remedileſſe pain that wicked men feel when they bear it) is compared to a conſuming fire, and to note the infiniteneſſe of it God himſelf is ſaid to be *a conſuming fire*[z]. *Moſes* alſo ſaith, that the fire that is kindled in Gods wrath, ſhal burn to the bottome of hell, and it were able to conſume the earth with her increaſe, and ſet on fire the foundation of the Mountains[a].

Secondly, by ſimilitude.

z *Heb.*12.29. *Deut.*4.24.

a *Deut.*32.22.

Thirdly, who can think the anger of God not to be infinitely terrible, that can but ſeriouſly conſider theſe examples and preſidents of it? Firſt, Gods reprobating, or fore-damning of millions of men. Secondly, the ſin of *Adam*, purſued with ſuch unconceivable judgements upon him and his name. Thirdly, the drowning of the old world, the burning of *Sodome*, the opening of the earth to ſwallow up the rebellious, the Sea ſwallowing up *Pharaoh* and his Hoaſt. Fourthly, the forlorn eſtate of the *Gentiles*, not looked after for many hundred years. Fifthly, the *Iews* (ſometimes the only people to whom the Lord drew neer) now made a curſe and aſtoniſhment, and a hiſſing throughout the earth. Sixtly, the torments which Chriſt himſelfe endured, when

Thirdly, by example.

when he was but surety for sinners. Seventhly, what are Warres, Famines, Pestilences, Diseases, Seditions, Heresies, and the infinite molestations in the life of man, but so many evident proofs of wonderfull anger in God? Eightly, the testimonies of afflicted consciences be lively in this point. When but a drop of anger lights upon the soul of man in this world, how unable is he to sustain his spirit? What flouds of teares flow from his wounded heart? Lastly, the burning of the world, and the flames of hell shall one day make full proof of Gods anger. And thus of the first point.

How wrath is brought upon us.

For the second, wrath is wrought or brought upon us four ways. First, the Law works wrath: for being transgressed, it breeds displeasure, pleads for judgement, records sin, and presents it in Gods sight. Secondly, Christ in the Ministery of the Word applies wrath, or discovers Gods indignation: and so he is said to *smite and slay the wicked* [b]. Thirdly, the Magistrate is a *revenger* in executing Gods wrath [c]. Fourthly, wrath is brought upon us by Gods army: the creatures are Gods warriours, they fight for the Lord against sinners, and are speedily and unresistably armed when God is pleased to raise them.

b *Revel.* 19.15.
c *Esay* 11.3. Ἔκδικος εἰς ὀργὴν, Ro. 13.4.

The signes of Gods anger.

Thirdly, concerning the signes of Gods anger: we must understand that Gods eternall anger towards other men in particular cannot be known, nor his temporall anger by any ordinary way of certainty, except it be extraordinarily by revelation, as to the Prophets or Apostles. For by outward things we cannot know Gods love or hatred to particular persons, only Gods publike anger to publike States may be known, and so may his private anger to our selves in speciall.

Signes of publike anger.

There are three signes to know Gods publike anger. 1. *The prediction of his Ministers:* as extraordinarily the Prophets from vision or revelation did foretell the Judgements to ensue. And ordinarily wrath may be known by the Comminations of faithfull Preachers: for when upon observation of threatnings in the Law made to such sins as then abound, they doe with one consent in many places with instance and confidence give warning of plagues to ensue, it is time for the world to awaken: for the Lords secrets are with his servants. And he wil make good their righteous threatnings. Secondle, *The signes in Heaven, or Earth, or Sea:* prodigious sights or signes in the Sun, or Moon, or Comets, or strange Births, or the extraordinary raging of the Seas, and such like. Thirdly, *publike plagues* are both signes of wrath present, and withall they give warning of greater wrath to come, if we doe not repent. Such are Famine, Warre, Pestilence, and other raging diseases, the death of great Princes, and the sudden and common death of the best men, these all foretell evill to come. As we may know fire, so may wee know Gods anger. We know fire either by the report of men worthy to be credited, or by the smoak, or by the flame beginning to breake out: and so may discern Gods wrath, either by the relation of his Ambassadors that are faithfull men, or by the smoak of Prodigies or Wonders in Heaven and Earth, or else by the flame of Judgements already begun. And thus of the signes of Gods publike anger.

Signes of private anger.

The signes of Gods anger to a particular man are such as these: First, if a man have not the marks of a child of God upon him: for whom God loves and is not angry with, they are marked with peculiar graces as indelibly as they were marked in *Ezekiel* with the letter *Tau* [d]. Secondly, if he finde himself directly under the threatnings of Gods word. Thirdly, if there bee no effectuall working of the spirit of grace in the use of the means, it is a plain sign of Gods anger, when a man hears the word powerfully preached, and reades, and prayes, without all affection or life, and is so constantly. For if the Lord were pleased, hee would shew himself in the use of the meanes of

d *Ezek.* 9.

of communion with him. Fourthly, a man may gather ſomething by his croſſes: for if he finde *a ſting* in them, that God fights againſt him in them, ſo as they pierce, and vex, and diſquiet his ſoul with perplexity, but eſpecially if he finde his heart alſo cloſed with hardneſſe, ſo as hee doe not *call when the Lord bindeth him*, this is in all likelihood not only a ſign of wrath, but that the *wrath increaſeth* [c], this is the *rod of indignation*. Fifthly, if a man live in ſome ſins, they are manifeſt ſignes of wrath, as *perſecution* [f], *whoredome* [g], *hatred of the brethren* [h], *withholding the truth in unrighteouſneſſe* [i], *covetouſneſſe and uncleanneſſe* [k]; and generally all ſins contained in any of the catalogues, againſt which the Lord denounceth his judgments in ſeverall ſcriptures. Laſtly, ſometimes Gods anger is felt in the terrors and pain of the conſcience, the Lord making ſome men to feel the edge of his axe, and fighting againſt them with his terrors. Now whereſoever theſe are felt by a ſoul that hath not been truly humbled for ſin, they are aſſured pledges and beginnings of Gods wrath from heaven.

c *Iob* 36.13.
f 1 *Theſſ.* 2.16.
g *Prov.* 22.14.
h 1 *Iohn.*
i *Rom.* 1.18.
k *Eph.* 5.35.

Hitherto of the greatneſſe, means, and ſignes of Gods anger. Now of the way to pacifie Gods anger when it is perceived. Gods *publike anger* is pacified and ſtaied, firſt, by the prayers and faſtings of the righteous: and therefore it is the Prophet *Ioels* counſell, that if they would have *the Lord repent him of the evil, and return and leave a bleſſing behind him, they muſt ſanctifie a faſt, and call a ſolemne aſſembly* [l]. Secondly, by the ſevere execution of juſtice by Magiſtrates upon notorious offenders: and thus *Phinehas* ſtayed the plague [m]. Thirdly, by the generall repentance of the people; and thus Gods anger towards *Niniveh* was pacified [n]. Fourthly, and eſpecially, by the interceſſion of Chriſt intreating for a City or Nation. So was *Ieruſalem* delivered out of Captivity, as the Prophet *Zachary* declares, *Zach.* 1.12.

How publike wrath is pacified.

l *Ioel* 2.13,14. *&c.*
m *Numb.* 25.8.
n *Ionah* 3.
Zach. 1.12.

Concerning the pacifying of Gods anger to particular perſons, I will firſt conſider what will not pacifie it, and then what will pacifie it. For the firſt, *no multitude of gifts can deliver thee* [o], and *the moſt mighty helps cannot cauſe the Lord to withdraw his anger* [p]: it will not availe thee *to come before the Lord with burnt-offerings and with Calves of a year old. The Lord will not be pleaſed with thouſands of Rams, or with ten thouſand rivers of oyle. Nor will the ſonne of thy body make an atonement for the ſins of thy ſoul* [q]. To crie *Lord, Lord*, at home [r], or *the Temple of the Lord, the Temple of the Lord* [ſ] abroad, will not a whit abate of his fierce anger: and as little will it availe to build Churches, mend High-ways, erect Tombes for dead Prophets, or the like works of labour or coſt.

How private wrath is pacified.

o *Iob.* 36.18.
p *Iob* 36.18.
q *Mich.* 6.6,7.
r *Matth.* 7.
ſ *Ier.* 7.

Now for the affirmative, if we ſpeak properly, nothing will quench Gods anger but the bloud of Chriſt: *For he is the propitiation for our ſin* [t]. Yet in ſome reſpects, and as means the Lord doth appoint unto us, that we might be capable of reconciliation, theſe things are available: Firſt, the duties of mortification, as confeſſion of ſin, and judging of our ſelves, and examining of our hearts and lives. *If we acknowledge our ſins; he is faithfull and juſt to forgive us our ſins* [u], and *if we judge our ſelves, the Lord will give over judging us* [*]. *If diſobedient Iſrael will return and know his iniquities, the Lord will not let his wrath fal upon him* [x]. Godly ſorrow alſo is very available to quench wrath. *If Ieruſalem will waſh her heart, ſhe ſhal be ſaved* [y]; *the Lord will hear the voice of our weeping* [z]. Prayer alſo is of great uſe and force, for *the Lord is a God that heareth prayer* [a]. And the Prophet *Zephany* ſheweth, that if the people can *learne a language once to call upon the name of the Lord* [b] in the ſincerity of their hearts, he will not pour upon them that fierce wrath which ſhall certainly *fall upon all the families that call not upon his name.*

t *Iohn* 2 1. *Rom.* 5.9.
u 1 *Ioh.* 1.9.
* 1 *Cor.* 11.34.
x *Ier.* 3.12,13.
y *Ier.* 4.14.
z *Pſal.* 6.8.
a *Pſal.* 65.2.
b *Zeph.* 3.9.

Secondly, faith in the bloud of Chriſt procureth *reconciliation and forgiveneſſe of the ſins that are paſt through the patience of God* [c], eſpecially the *work of*

c *Rom.* 3 25.

faith

faith, whereby a Christian perceiving Gods anger, and encouraged with the support of Gods covenant and promise in Christ, doth in all tenderneſſe of heart importune Gods free mercy, and wreſtle and ſtrive with importunity, caſting himſelf upon Christ for ſhelter, and ſeriouſly ſetting himſelf againſt every iniquity, even becauſe there is hope.

How we may know that God is pacified

Finally, we may diſcern that God is pacified divers ways: Firſt, by *induction* from the practiſe of the former rules; for if we doe what God requires, we may conclude and inter, we ſhall receive what God promiſeth. Secondly, it may be perceived by Gods *preſence in the means*: if we find our hearts unlooſed, and the paſſages of the means again opened, that is a comfortable teſtimony that the Lord is returned. Thirdly, it may bee perceived by the *witneſſe of the ſpirit of adoption, ſpeaking peace*[d] to our conſciences, and with unutterable joyes quieting and ſatisfying our hearts.

d *Pſal.* 85. 8.

Vſes.

The uſe followeth. And firſt the doctrine of Gods wrath may greatly humble & aſtoniſh impenitent ſinners. *Is the anger of the Lord kindled againſt thee? how long then wilt thou be without innocency*[e]? *Be not a mocker, leſt thy bonds encreaſe*[f]. Art thou an unclean perſon, a railer, a drunkard, an uſurer, a ſwearer, a lier, a profaner of Gods Sabbaths, a voluptuous Epicure, a carnall worldling, or the like? Be not deceived, nor let any deceive thee with vain words, crying peace, peace, dawbing with untempered morter; for aſſuredly the wrath of God for theſe things cometh upon the children of diſobedience: and who *knows the power of his wrath*[g]? Secondly, ſeeing Gods wrath is ſo exceeding terrible and fierce, bleſſed are all they that are delivered from it in Ieſus Chriſt. We ſhould be ſtirred up to conſtant thankfulneſſe, becauſe the Lord hath *forgiven us the puniſhment of our ſins*, ſo as now *there is no condemnation to us being in Chriſt Ieſus*. Laſtly, ſeeing the Lords anger is ſo dreadfull, we ſhould all learn to walk before him in all uprightneſſe, and fear, and trembling, fencing our ſelves with the breſt-plate of faith, and the helmet of hope, being in all things ſober and watchfull, taking heed to our ſelves that we be not hardned through the deceitfulneſſe of ſin. And thus of the wrath of God.

e *Hoſ.* 8. 5.
f *Eſay* 28. 22.
g *Pſal.* 90. 11.
1 *Theſ.* 5. 8, 9.
Heb. 3. 11, 12.

The children of diſobedience.

The ſecond main thing in this verſe to be conſidered of, is the perſons upon whom it fals, *viz. the children of diſobedience*. And by children of diſobedience he meaneth generally wicked and unregenerate men. Now wicked men are of two ſorts. Some are cleerly out of the Church, and have been branded in ſeverall ages with ſeverall tearmes of diſtinction: as now the Infidels, and before, all the uncircumciſed Gentiles. Before the floud they were called ſons of men. Now others are in the Church, and are children of God by creation, generall vocation, and externall profeſſion: but indeed are wicked and profane *Eſaus*. The former ſort were *diſobedient men*, and the latter are *diſobedient children*. And theſe diſobedient children in the Church are of two ſorts: for ſome will not be tied to live in their fathers houſe, but that they may the more ſecurely ſinne, and wallow in all filthy abominations, they ſhunne Gods houſe for the moſt part, and live without any conſcionable ſubjection to any miniſtery. Such was the prodigall ſon, and ſuch are our common ſwearers, drunkards, and unclean perſons: nay they goe further, for they ſpeak evill of their fathers houſe, and *ſlander their own mothers ſons*. Now the other ſort live in their fathers houſe, they come to heare, and receive the Sacraments, they are there at bed and board, but yet they will do what they liſt. They will not be perſwaded by the word, ſpirit, or ſervants of God: and ſo they are *children of unperſwadableneſſe*: They will not beleeve their fathers threatnings or promiſes; and ſo they are *children of incredulity*: They will not conforme themſelves to their fathers will; and ſo are called *children of diſobedience*.

Diſobedient men.

Diſobedient children.

Filii inſuaſibilitatis.
Filii incredulitatis.
Filii inobedientiæ.

The

Now the eſtate of both theſe ſorts of diſobedient children is, that the fearfull wrath of God is upon them: no father can ſo plague and caſt off a wicked ſon, as they are ſure to be plagued and caſt off of God. As they are *children of diſobedience* by their own ſtubbornneſſe, ſo are they *children of wrath* by Gods juſtice: and if they continue thus, they may prove *children of perdition*.

Queſt. 2. But how may the children of diſobedience be known? *Anſ.* We may gather ſignes either from the conſideration of theſe words, or from other Scriptures. From theſe words two ways: firſt, he is a child of diſobedience, that is led and ruled, and hath all his thoughts and affections, and his actions as it were framed and begotten, & nurſed up by the corruption of his nature, ariſing from the diſobedience of the *firſt man*, or by the temptations of Satan *the Prince of all* darkneſs and *diſobedience*. It is one thing to ſin by infirmity, to fall by occaſion into a ſin, and another thing to be led and ruled, and to frame ones life and employment after the rules and projects that are hatched by the fleſh or Satan. To be a child to ſin, that is, to be ruled and maſtered and led by it, to be as it were at the command of luſt and corruption, that is not in a child of God ſtanding in uprightneſſe. Secondly, the word here rendred diſobedience, imports unteachableneſſe, ſuch a diſobedience as is wilfull, when a man ſins, and will ſinne, and will not be perſwaded either by Gods word, or Gods ſpirit, or Gods people, that would adviſe or admoniſh him. To be of an incurable or unteachable diſpoſition, is a rank ſigne of a childe of diſobedience.

Anſ. The marks of a childe of diſobedience.

Further, if we mark the coherence, in the ſecond chapter of the Epiſtle to the Epheſians, ver. 2. compared with the firſt, we may eaſily diſcern that a childe of diſobedience *is dead in treſpaſſes and ſins*. His ſoule can lie at reſt, though he bee guilty of never ſo many ſinnes. Caſt a mountain on a dead man, and he will not complain or ail any thing. And ſure it is a notable ſigne of a child of diſobedience, to be guilty of a multitude of ſinnes, and yet to be ſenſleſſe under them: to be able to goe from day to day, and week to week, and moneth to moneth, and never to ail any thing, for any ſound remorſe he findes for his ſin. Eſpecially when men are at that paſſe that the Prophet *Ieremy* complained of, that *though God ſtrike them, yet they are not grieved; yea though the Lord conſume them, they refuſe to receive correction, and make their faces harder then a rock, refuſing to return* [i].

'Απειθείας.

i *Ier.* 5. 3.

2. But may not the wrath of God come upon his own children? Is God never angry with his own ſervants? *Anſ.* God may be angry with his owne people: for when the Prophet *David* ſaith, *his anger endureth but a moment* [k], he implies then that God will be angry. And in the 89. Pſalme, though the Lord ſaith, *he will not take away his goodneſſe and his mercy*, yet if they keep not his law, he ſaith expreſſly, *he will viſit their tranſgreſſion with the rod, and their iniquity with ſtripes* [l]. And thus he is angry with them ſometimes for their *covetouſneſſe* [m], ſometimes for their careleſſe worſhip [n], ſometimes for unworthy receiving [o], ſometimes for their loſſe of their firſt love [p], but generally every groſſe ſinne angers God, by whomſoever it be committed. But yet there is great difference betweene Gods anger towards his own children, and that wrath that cometh upon the children of diſobedience, and that principally in three things. Firſt, wrath coming upon the faithfull is not eternall, but temporary and in this life only: for they are *delivered from the wrath to come* [q], for there is no condemnation to them that are in Chriſt Jeſus, they are already paſt from death to life. But ſo are not wicked men. For God is ſo angry with them in this life, that his anger may continue for ever, and not bee extinguiſhed in their very death. And not only ſo, but Gods anger with his own children even in this life is not for all their dayes, but only a very ſhort time of their life. For as *David* ſaith, *his anger endureth but a moment: weeping may endure*

Whether wrath may not come upon Gods children as wel as the children of diſobedience

k *Pſal.* 30. 5.
l *Pſ.* 89. 32, 33.
m *Eſay* 55. 17.
n *Eſay* 64. 5. 7.
o 1 *Cor.* 11.
p *Rev.* 2.

q 1 *Theſ.* 1. *ult.*

dure for a night, but joy cometh in the morning [r]. And in another place he saith hee will not alwayes chide, neither will hee keep his anger for ever [s]. And the Lord witnesseth by the Prophet *Esay*, that he forsaketh but for a small moment; he hideth his face in a little wrath, but hee hath mercy with everlasting kindnes [t]. When a childe of God falleth, he is sure he shall rise [u]: but it is not so with the ungodly. 2. As Gods wrath differs in the continuance, so it differs in the measure: it is milder towards his children then it is towards the children of disobedience. Which appears to be so two ways: For, first, Gods anger as it is manifested in outward judgements upon his own people, is ever proportioned to their strength: he doth not consider what their sinne deserves, but what their spirits are able to sustain. *He wil not suffer them to be tempted above that which they are able, but will give issue with the temptation, that they may be able to bear it* [x]. And the Prophet *Esay* sheweth that the Lord hath great care lest by contending over-long with his people, *the spirit should fail, and the soul which hee hath made* [y]. And the Prophet *David* shews, that *God deals not with his people after their sins, nor rewards them after their iniquities: but as a father pitieth his children, so the Lord pitieth them that fear him* [z]. Bnt now with the wicked it is much otherwise: for the Lord never askes what strength they have to bear it, or how they wil take it, but what sin they have committed, & how they have deserved it. Besides, the affections of Gods children are sweetned with many mercies: for though the Lord be angry for their sin, yet if they wil seek God, & work righteousnesse, they may hold out to bear the crosse, for the Lord will meet them in the use of the means, to the great ease & joy of their hearts. Exeellently speaketh the Prophet *David* unto the Lord, acknowledging this point, when he said, *Thou answeredst them O Lord our God, thou wast a God that forgavest them, though thou tookest vengeance of their inventions* [a]. And the Prophet *Micah* seemeth to say, that while Gods people *sit in darknes, yet the Lord can be a light unto thē* [b], *for their God wil hear them.* And herein also the Lord reserveth his mercies from the wicked, so as when they fall they have no assurance of rising, nor is the Lord careful to lightē their darknes: I mean they have no promise for it. For if the Lord shew them favour, if they repent not, it will make them more unexcusable, and their judgement the heavier. 3. It differs in the end: for the end of Gods wrath on his owne servants is their good and salvation. *They are judged, that they might not perish with the world* [c]. And they are whipped by *the Father of spirits, that they may bring forth the quiet fruit of righteousnes* [d]. In a word, Gods judgments are as medicines to heal them. But on the other side, wicked men are *vessels of wrath*, & all tends to the fitting of them to destruction. The Lord comes not to thē to *try*, but to *consume*; not to better them, but for their wilfull impenitency to declare his justice upon them. All these their differences are notably expresst by the Prophet *Esay* in his 27 & 28 chapter: for he sheweth that the Lord is a carefull & wise husbandman; & the husbandman in nature hath this discretion, that he should *not plow all day to sow* [e]; so is it with the Lord, he doth not continue still plowing with long furrowes upon the backs of the righteous. When he hath plowed up the fallow ground of their hearts, he will not still goe over them, to break the clods that remain: but having once made himself a furrow, he will sow & not plow. And for the second, the Prophet seriously expostulateth with such as should any way incline to think that the wicked & the godly were smitten alike. *Hath he smitten him* (saith the Prophet) *as he smote those that smote him* [f]? As if he should ask, hath the Lord plagued *Israel*, as he plagued those that were enemies unto *Israel*? And then he shews this difference, that whē the Lord came to visit *Israel*, he contended with him in *measure*, & smote him *in his bunches*: wheras whē God smites at a wicked man, he smites at the root, and after many blowes he will

[r] *Psal.* 30. 5.
[s] *Psal.* 103. 9.
[t] *Esay* 54. 7, 8.
[u] *Mich.* 7. 8.
[x] 1 *Cor.* 10. 13.
[y] *Esay* 57. 16.
[z] *Psal.* 103. 10. 14.
Esay 64. 5.
[a] *Psal.* 99. 8.
[b] *Mich.* 7. 7, 8.
[c] 1 *Cor.* 11. 32.
[d] *Heb.* 12. 11.
[e] *Esay* 28. 24.
[f] *Esay* 27. 7.
Verse 8.

con-

continually have him down. And for the leaſt difference, the Prophet ſhews further, that *by this ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſin* [h]: As if he would plainly affirm, that God meant ſo to caſt *Iſrael* into the furnace, as nothing ſhould be left but the droſſe, his purpoſe was therefore to afflict him that he might medicine him againſt his ſin. And thus of the ſixt verſe.

[h] *Verſe 9.*

VERS. 7. *In which yee alſo walked ſometime when yee lived in them.*

THeſe words contain the ſecond reaſon to inforce the mortification of vice, and it is taken from their own experience: as if he would ſay, yee have lived a long time in theſe corruptions and ſins, and therefore it is ſufficient that you have ſpent the time paſt in theſe luſts of the Gentiles, it is high time now to abandon them: beſides, you ſhould remember the miſery you lived in by reaſon of ſin, and from thence learne to confirm your ſelves in a conſtant courſe of reſiſting & ſtriving againſt the occaſions and beginnings of thoſe ſins.

Obſervations from the coherence.

From the coherence and the generall conſideration of the whole verſe divers things may be briefly noted. Firſt, that the knowledge and meditation of a mans miſery by nature is a good medicine to kill luſt and covetouſneſſe: The Apoſtle like a wiſe Phyſitian, uſeth here the counſell hereunto as a principall part of his direction. For in that he puts them in minde of it, it ſhews that they ſhould mind it by themſelves much more. For not only it will ſhew that theſe ſins did then abound, but the very thought of ſuch a wofull eſtate will beat down and kill by degrees the vicious inclinations of nature unto ſuch ſins. Secondly, in that the *Coloſſians* can bear it to be told of their ſins paſt, it gives us occaſion to take notice of this for a truth: that where a man hath ſoundly repented of any ſin, he can eaſily bear it, to be touched with the remembrance of it, and with lowlineſſe doth endure the needfull diſcourſe concerning it. It is a notable teſtimony that a man hath not truly repented of ſinne, when he is ſo impatient and unquiet in the mention or remembrance of ſinne. If a man have a wounded arm, while it is uncured, the leaſt touch of it makes a man ſtart and cry out: but when it is whole, you may gripe it hard and yet he aileth nothing at all. So it is with our conſciences in matters of ſin: They are but in a miſerable caſe that rage and fret, and revile when the ſins they have lived in are by publike doctrine diſgraced or threatned.

Simile.

The profit of remembring our miſery by nature.

But may ſome one ſay, to what end doth the Apoſtle ſo often put them in mind of their ſinfulneſſe and miſery paſt? I anſwer, he doth it for great reaſons. For the more men think of their miſery by nature, the more it quickneth to a ſenſe and admiration of Gods mercy that hath drawn them out of ſuch a wretched eſtate. Beſides, it is a notable means to keep a Chriſtian humble, and to make him watchful over a nature that by lamentable experience hath been ſo prone to ſin: and it ſerves to ſtir up Chriſtians to a more eager deſire and diligence in uſing the means to advantage them in knowledge and grace. Tis now time, to redeem the time, that hath been ſo long loſt. And it will make a childe of God induſtrious in Gods work, ſeeing hee hath ſpent ſo much time in the ſervice of the devill, the world and the fleſh. And further it helps a man to ſome meaſure of patience and meekneſſe and compaſſion, in dealing with the ſins of other men, conſidering that he himſelf hath been *unwiſe, diſobedient, ſerving the luſts and divers pleaſures, &c.* And laſtly, (as was before noted) it ſerves to kill the daily luſts that may bud and ſprout out after calling.

How far private men may meddle with the former ſins of others.

Now concerning the remembring of the ſinnes of others, we muſt know the Apoſtle had a warrant by his calling and commiſſion to rehearſe the ſins

of others. For Gods miniſters are enjoyned to ſhew Gods people their ſins: But a like liberty is not lawfull to every private man. Private men may remember others of their eſtate paſt, if it may ſtir them up to thankfulneſſe, or if it may further them in humiliation for new offences, or they may exhort one another, leſt any be deceived by ſin, and ſo for prevention of corruptions unto which they are by nature prone: or in ſome ſpeciall caſes to cleare Gods juſtice againſt hard-hearted ſinners, otherwiſe it is a vile and ſinfull courſe to be raking into the lives of others: but eſpecially to bee grating upon the faults paſt of penitent ſinners. Where God hath pardoned, what hath man to doe to impute? And thus of the coherence and generall conſideration of the words.

This verſe contains two ſpecialties of their miſery by nature. Firſt, their continuance in ſin, in that he ſaith, *yee walked.* Secondly, their delight in ſin, in that he ſaith, *yee lived in them*, that is, it was the life of your life.

In which] That is, in which ſins: and ſo it teacheth us, that we ſhould be more troubled for ſin, then for croſſes. For he doth not ſay, in which miſeries or judgements, but in which ſins and corruptions. As any are more ſpirituall, ſin is their greateſt ſorrow: and as any are more carnall, they are more troubled with croſſes.

Yee] A man can never bee ſoundly and profitably humbled, till he mind his own ſinnes. The knowledge of ſin that is *tranſient* is dangerous, as we may ſee in the Phariſee. The more he knows by the Publican, the prouder he is in himſelfe, but the knowledge that is *reflected*, is profitable. And therefore the Publican that troubled himſelf about his own ſinne, *went home more juſtified then the other*. And therefore the Apoſtle here tels not of the miſery of other men, but expreſly guides them to the conſideration of their own miſery. This ſhould teach us without ſhifting or delay to ſearch and try our own ways, and to grow skilfull in recounting the evils of our owne lives. The true knowledg of our ſelves, is a great ſtep in a holy life. Tis that the moſt of us never attain to. And yet it is of ſingular uſe; it would make us humble in our ſelves, cõpaſſionate towards others, eaſie to be admoniſhed, tender-hearted in Gods worſhip, more apt to godly ſorrow, and of great ripeneſſe and dexterity of knowledge in caſes of conſcience.

Alſo] Sin is a poyſon that overflows all ſorts of men. This alſo takes in rich men, and great men, and learned men, and old men, and the civiller ſort of men. There is no eſtate, calling or condition of men, nor ſexe, or nation, but they have been infected with this plague. It hath run over the whole earth. And therefore it ſhould humble rich men, and learned men, and all ſorts of men. Look not at thy wealth, or thy wit, or thy learning, or thy nobility, or thy fame amongſt men, look at thy filthy nature: thou haſt now, or thou haſt had the plague upon thy ſoul: and as wiſe, and learned, and rich, and civill, and noble, as thou, have died of this ſickneſſe, and are in hell.

Walked] This word notes not only inclination to ſinne, but action: not onely words, but practiſe; and in practiſe, not only a falling by infirmity, but continuance and progreſſe in ſinne. *To walk in ſin*, is to proceed in ſinne from one kind to another, and from one ſin to another, and to lie and dwell in ſin. And this is the wretched condition and thraldome of every one by nature, thus hard is it to give over ſin, and were it not for the great mercy of God, thus would all men continue.

Qu. But what ſhould be the reaſon that men continue ſo long in ſin, and are ſo loth to get out of this miſerable path? *Anſ.* The ſoul by nature is dead in ſin [i]: And all fleſh is covered with a vail of blindneſſe [k]: And Satan the prince of darknes, works effectually in the children of diſobedience: beſides the courſe and cuſtome of the world, that lies in wickedneſſe [l], much hardens and

Why men live ſo long in ſin.

i *Eph.* 2, 2.
k *Eſay* 25. 8.
l 1 *Iohn* 5. 18. *Epheſ.* 2, 2.

and confirmes the ſinner, and the mind and will of the fleſh is ſtubborne. And withall every wicked man is a great Student: Hee deviſeth and imagineth, and forecaſteth how to finde out ways, to ſet himſelf in a way that is not good. And many times God in his fearefull judgement, delivers many a man up to a ſpirituall Lethargy and ſlumber, and reprobate minde, *that hearing he may hear, and not underſtand, and ſeeing he may ſee, and not perceive, having his heart falſe, and his eares dull, and his eyes cloſed up, leſt hee ſhould be converted and humbled* [m].

m *Acts* 28.27.

The uſe may be to teach us to inlarge our hearts in the ſenſe of Gods goodneſſe that hath delivered us from an eſtate that was in it ſelfe ſo fearefull. Eſpecially it may comfort us againſt our infirmities: that howſoever we faile by occaſion, yet by Gods mercy we doe not walk in ſin. Wee proceed not from degree to degree, and from ſin to ſin: it is a happy time with a Chriſtian, when he getteth victory over his ſins, ſo as at leaſt by degrees he gets down the power of them. And on the other ſide they are in a wofull eſtate that have their corruptions growing upon them both for power and number, and continuance. O wo will be unto them when the Maſter ſhall come and finde them ſo doing. And thus of the firſt ſpecialty.

The ſecond is, *Yee lived in them*] That is, yee ſet the delight of your hearts upon them. Sin was the life of your lives. None many times more lively and in greater jollity, then ſuch as are in greateſt danger of Gods wrath: and ſo curſedly vile is mans evill diſpoſition, that as many men are the more ſinfull they are the more ſecure, and full of *carnall livelineſſe*. Who more frolick, then our Drunkards, Swaggerers, Swearers, abominable filthy perſons? Yea, they carry themſelves, as if they had found out a life of excellency and contentment above all other men: and yet are buried in the ditches of monſtrous wickedneſſe, and are deſcending ſwiftly to their own place, haſting to the Vengeance to come. Many times the holieſt men are moſt penſive, and the vileſt men, moſt lively.

The wickedeſt men many times moſt lively.

Lived] There is a fourefold life of men. The life of nature, the life of corruption, the life of grace, and the life of glory. The firſt life *Adam* lived before his fall. The laſt, the bleſſed live in Heaven. The third, the godly live after their converſion on earth: and the ſecond is the life of all the unregenerate. Sin is alive: It hath a living being in the unconverted ſinner: It is a monſter ingendred in the heart of man, by conjunction with Satan, ſeating his ſeverall limbs in the ſeverall faculties of the ſoul. Now it will not be amiſſe to conſider how we may know when this monſter is alive, & when he is dead. Sin may be known to be alive, firſt, by the flaming deſires of the heart and thoughts of the minde, inordinately bent upon things forbidden. Secondly, by the command and authority it holds over all the faculties and powers of the ſoul and body, uſing them as ſervants and Executioners of the luſts of the fleſh. Thirdly, by the contentment men place in known evils. Fourthly, by cuſtomary practice. And laſtly, if this monſter by the deceitfull working of Satan ſhould live ſtil for a time, (as many times it doth even in the worſt mē) yet there is a way to try whether it be alive or no. For bring it to the law, and it will preſently revive. If it be pricked and pierced with the terrors and reproofs of a ſound application, it will ſhew it ſelf, by unquietneſſe, and unruly diſtempers. And on the other ſide, it is certain ſin is dead, if thy flaming deſires to evill be quenched. Secondly, if the command over the faculties of the ſoul be ceaſed. Thirdly, if a man ſeek and place his chief contentment in ſpirituall things. Fourthly, if the cuſtomary practiſe of evill be broken off and diſſolved: and laſtly, if the heart will abide the ſearching and ſound application of the Law.

A fourefold life.

How we may know when ſin is alive,

and when it is dead.

In them] So wretchedly is the unregenerate heart of man compoſed, that he

doth not only live and sin, but he lives in sinne, and with sinne, and by sin too. He *lives in sin*, because he is drowned under the power and guilt of sin. He *lives with sin*, because he is not a guest only, but a sojourner also with his sinne. Sin keeps the house, and sinne is at bed and board there. And hee *lives by sinne too*, for most sinners cannot contrive how to live without them. The Letcher cannot live without his Mistresse, & the Usurer cannot live without his gain, and so of the rest. All these are wofull circumstances of evil, and doe marvellously decipher out a soul that feels not the life of Jesus Christ in him, and they impart also a further misery. It is easie to commit sin, but it is not easie to be rid of sin; a man may also quickly forget his sinne; but hee shall not so quickly forgoe his sin; for howsoever by Gods singular patience, he lives, for all his sin, yet by the singular wretchednesse of his condition, all his sins will live with him, they are not transient, but so long as he lives, his sinne will live with him; yea, it will goe with him too when he dies, if it be not prevented with speedy repentance.

The use also of all this may be to teach converted Christians, that are delivered from this wofull misery, *to walk as children of the light: having their fruit in all goodnesse and righteousnesse, and truth: having no further fellowship with the unfruitfull works of darknesse*, seeing all is now *made manifest by the light*[n]: yea, they should strive to expresse as much life of contentment in the works of new life and light, as before they ever felt in the paths of sinne and darknesse; and if wicked men walk on with such unwearied resolutions and endeavours in such a dangerous estate, how should Christians be stirred to all possible constancy in well doing, seeing they are sure that all that walk uprightly walk safely? Thus of the seventh verse.

n *Ephes.* 5. 8, 9, 11, 13.

VERS. 8. *But now put yee away even all these things, Anger, Wrath, Malice, cursed speaking, filthy speaking out of your mouth.*

HItherto of the mortification of *vices*, especially against a mans self. Now follows the mortification of *injuries*. And therein I consider, first, the exhortation it self in the eight verse and a part of the ninth. Secondly, the Reasons, *verse* 9, 10, 11. In the exhortation I consider, first, the charge, *put away even all these things*: secondly, the catalogue of injuries to be put away and mortified, *Anger, Wrath, Malice*, &c.

From the coherence, in that the Apostle fastens this branch of the exhortation upon the remembrance of their misery in the former verse, it shews, that the meditation of our misery, is as good to kill or beat down the power of rage and strong passions and distempers, as it hath beene shewed to bee good to kill lust and covetousnesse. When you see men or women of heady passions and violent affections, fall into affliction of conscience, then imagine they will hurle off their natures, and grow more calm and meek, but till then seldome doe any mend, or not for any long time.

Now] That is, in the time of grace: and so it gives us occasion to consider that grace yeelds no liberty to sinne. Now that thou hast received the true grace of God, there is no time left for passion, fretting, cursed speaking, or filthy speaking, or lying, or any such injurious evils. Grace injoyns us to take leave of our old affections, and our own perverse courses. Many such things as before thy conversion might in some respects been more borne withall, must now be left: for the converted Christian must live circumspectly, and precisely, watching in all things, & walking wisely both at home and abroad, he must part with his old humors and perverse qualities, and therefore their condemnation sleepeth not, that *turn the grace of God into wantonnesse*. Jude 4.

Put away] Sin is not truly repented of till it be put away. Now sinne is put

put away two ways. First, by Juſtification, and ſo God puts away our ſins: for when God pardoneth iniquity, he caſteth it away and never ſees it or remembers it more [o]. Secondly, by Sanctification, and ſo we muſt put away our ſins. We muſt put away or pull down ſin as the rebell puts downe his weapons, when he ſeeks the ſervice of his Prince, or we muſt deal with our ſinnes as God deals with the mighty, that is, we muſt put them down *from their ſeats*: if we cannot deſtroy them from living, yet we may diſturb them ſitting, or raigning, or reſting in us, or we muſt put them away as the wronged husband doth his filthy wife. We muſt divorce our ſins that by covenant they ſhould never be ours more. We will never love them, and let the ſleep in our boſome, and dwell with us, and be familiar with our natures, as they have been. Now we put away ſin three ways; First, by confeſſing them to God. Secondly, by godly ſorrow, waſhing the ſtain and filth of them from off our hearts. Thirdly, by renouncing and forſaking the practice of them, all are here intended, but the laſt principally, and this we muſt know will not bee done with eaſe if it be truly and ſoundly done. The Prophet *Micah* means ſomething, when he ſaith of the Lord, *he will ſubdue our iniquities*, and then after ſaith, *he will caſt them away into the depths of the Sea* [p]. Muſt God ſubdue if he caſt away? then man muſt be ſure of it, that he muſt labour ſeriouſly the ſubduing of his ſin before he can have any comfort or ſucceſſe in putting them away. Sins are like an army of rebels, that will not be vanquiſhed without ſome adoe.

How ſin is put away.

o *Mic.* 7.18,19

p *Mic.* 7.19.

All theſe things] In the originall it may be read, *all things*: it is true that God many times puts his ſervants to it, even to deny and put away all things, they muſt *deny themſelves* [q], and their credits, yea and their lives too [r], if need be; they muſt deny the world, and their profits and pleaſures [ſ]. Yea, they muſt deny and forſake, and (which is more) rather then leave Chriſt and the ſincerity of the Goſpel, they muſt hate father and mother, wife and children, and brethren and ſiſters, or elſe they cannot be Chriſts Diſciples. But I reſtrain the ſenſe as it is here unto ſins only. And ſo it notes that every man that will truly repent, muſt reſolve to part with all ſins as well as one: he muſt deſire and indevour to hate and put away every ſin, as well the ſins have bin named, as the ſins are to be named. As we would have God *to receive us graciouſly, and take away all iniquity* [t] as well as one, ſo we muſt reſolve ſincerely to put away every ſin as well as one. If the Lord ſhould leave one ſin unforgiven, it might be enough to condemn us, and ſo if we leave but one ſin, that we have no deſire nor will to repent of, that one ſin would plead againſt us, that we had not truly repented of the reſt. If we mark the true catalogue of ſins, which here followeth, it ſhews that we muſt forſake all ſorts of ſins as well as one: For we muſt forſake and put away inward ſins as well as outward, for he ſaith, *put away anger and wrath*: we muſt put away leſſer ſinnes as well as greater, for he ſaith, put away filthy ſpeaking, as well as before hee had ſaid, mortifie fornication & uncleannes. Now that we may be encouraged to this ſincerity in forſaking all ſinnes as well as one, we may conſider divers Motives. First, Chriſt ſuffered for all ſins as well as one: and therefore *wee ſhould arm our ſelves with the ſame minde, in ſuffering in our fleſh to ceaſe from ſin* [u] indefinitely, that is, from all ſin. Secondly, we would have God grant all our requeſts, and not leave one out. Nay, we have a promiſe that we *ſhal obtain whatſoever we aſk in Chriſts Name* *, and therefore it is reaſon, when God cals for the repentance of all our ſins, we ſhould do it, & not leave one out. Thirdly, *Chriſt is all in all things, and filleth all in all things* *, and therefore it is as eaſie for thee if thy heart be right to receive and procure from Chriſt, vertue & ſtrength againſt every ſin, as well as againſt any ſin. Fourthly, *This is all fruit* [y], even the taking away of every ſin, what pleaſure or profit ſoever

τὰ πάντα.

q *Luke* 9.24.

r *Mat.* 10.39.

ſ 1 *Ioh.* 2.16,17

A man never truly repents, till he endevour to be rid of all ſin.

t *Hoſ.* 14.3.

Motives.

u 1 *Pet.* 4.1.

* *Mark* 11.24.

x *Coloſ.* 3.11. *Epheſ.* 1.23.

y *Eſay* 27.11.

soever they might bring to us. When God looks for signes and marks of truth and uprightnes, this fruit of true desire to repent, is all fruit: it is wonderfully liked of God, & if he may find this heart & desire in us, he accounts it in stead of all other things. 5. Christians are made partakers of *every heavenly gift*, even *every spirituall blessing in heavenly things* [z]. Men as they would put on every grace, so they must put off every sin. Lastly, *God will shew us all his good* [a], *he will withhold from us nothing that may be good for us* [b], even till he give us proof of his glory in every divine attribute. And why then should not we by serious and sound confession strive even to shew him all our evill, that we might obtain pardon for them and strength against them? But if none of these Reasons may perswade with us to be upright and sincere, then let us know that though we favour and hide and extenuate our sinnes, yet the time will come when all shall be naked and manifest before God, even all the sins that are found upon us. And therefore it were better to confesse them now, that God might not charge them upon us then, & to forsake them now, that being washed from them by repentance, and justified from them by the spirit of the Lord Jesus, we may then be accepted as if wee had never committed them. *Quest.* But can a Christian put away all his sins in this life? *Ans.* He may, and I will shew you how by a distribution: 1. Unwilling defects, as belonging to originall sins are pardoned the first moment of conversion. 2. Sins of ignorance are removed by generall repentance, and by the daily Sacrifice. 3. Sins not loved nor rooted, are done away by an absolute forsaking of them. He that will continue any longer in sins that bring him no profit nor pleasure, & such evils as he hath power to leave if he will, if these be not given absolutely over, it is to no purpose for a man to talk of repentance. 4. Particular sinnes that a man hath greatly loved, they are put away by serious and distinct labour in Prayer, & sensible sorrow and grief of heart for them: For lesse then this will not suffice for particular beloved sins. Now lastly, there will remain certain remnants of some sinnes that have roots in our corrupted dispositions, even after the first repentance. Now these are said in Gods acceptation to be put away, when a man prays against them, and mourns over them, and daily judgeth himself for them: & so they may be in his nature, & yet be truly though not perfectly put away. And thus of the generall charge. The Catalogue follows. And the sinnes are either sinnes of the heart, or sins of the tongue. The sins of the heart are *Anger, Wrath, Malice.* The sins of the tongue are, blaspheming, or cursed speaking, filthy speaking, and lying. First, of the sins of the heart.

Anger, wrath,] I suppose these words expresse one and the same sin: it may be the two words import two degrees of anger. For there is inward fretting, without words or signe: and there is open anger, a signified passion, that discovers it self by outward shews: both are justly condemned.

Anger may be considered, 1. as indifferent; 2. as laudable; 3. as a vice. Anger is a naturall passion, and so in it self neither good nor evill, as it is a sense with dislike of injury: So *Adam* might have conceived anger against the Serpent. The reason of the Stoicks, that condemne anger as a naturall passion, for evill, because it is a perturbation, is without reason. For all perturbation is not evill, but unjust perturbation only: for Christ was angry and vexed, and grievously troubled, as at the death of *Lazarus*; and yet he was without sin.

Now for the second, anger may be considered as laudable and good: for that there is such an anger, I wil not stand upon the distinction of the schoolmen, that there is *anger of zeal*, and *anger of vice*: the Scripture manifestly shews there may be good anger. The Apostle saith, *Be angry and sinne not* [c]. And *Salomon* saith, *Anger is better then laughter* [d], and the Evangelist saith,

our

z 1 *Cor.* 1 7. *Ephes.* 1.3.
a *Exod.* 33.19. & 34.6,7.
b *Psal.* 14.11.

Quest. *Ans.*

Anger indifferent.

Laudable anger.
Ira per zelum.
Ira per vitium.
c *Ephes.* 4.26.
d *Eccles.* 7.3.

our Saviour *looked about upon them angerly*[e], and S. *Mat.* ſaith, he that is angry with his brother *without a cauſe*[f], as if he would acknowledge a juſt anger, when there was a juſt cauſe of anger. Now this good anger, is a godly paſſion of juſt Zeal, of Juſtices, conceived againſt ſin in our ſelves or others, that deſireth juſt revenge, to the ſaving of the perſon, appeaſing of Gods anger, or the promoting of the Kingdome of Chriſt. I ſay, it is a godly paſſion. For there are two ſorts of natural paſſions: Some are ſo evill, they can never be good, as Envy. Some are ſo naturall, as they may be either good or evill, as they agree or diſagree with the Law of God, and ſuch is anger. I ſay *juſt zeal*, for I know that every zeal hath not always either good cauſe or good effect. I adde *againſt ſin*, becauſe it muſt not be our indignation at the the perſon. And we may be angry and vexed at our own ſins, as *Paul* was [g], as well as at the ſins of others. And *revenge* alſo is the end of anger: for ſo may a Chriſtian be revenged on himſelf as a fruit of godly ſorrow[h]; as alſo he may deſire the juſt revenge of the Magiſtrate upon others, the end muſt be to *ſave the perſon*, not to expreſſe our ſpleens, and *to appeaſe Gods wrath*, as *Phinehas* did, and others of Gods ſervants: And laſtly, to promote Chriſts Kingdome, by ſaving a ſoul from ſin [i]. But it is vicious anger is here meant.

e *Mark* 3.5.
f εικῆ, *Mat.* 5. 22.
What good anger is.
g *Rom.* 7.
h 2 *Cor.* 7. 10.
i *Iames* 5. *ult.*

Vicious anger hath her degrees. For there is 1. the offence, a grief of the heart, it may be this is that the Apoſtle hath, *Epheſ.* 4. 31. and is tranſlated, *bitterneſſe*. 2. Inflamed anger, or the inward working of this bitterneſſe, or vexation, or offence, or grief. 3. Outward rage, neither are all men of one fit in their anger. For ſome are quickly angry, and quickly appeaſed: ſome are ſlow to anger, and ſlow from anger: ſome are quickly inflamed, but ſlowly pacified. The beſt is, ſlowly to kindle and quickly to be ſatisfied, but all are naught.

Vicious anger. μυρία.

Now concerning vicious anger, I propound two things principally to be conſidered. 1. *Reaſons*. 2. *Remedies againſt it*. Now for the firſt, there are divers things might perſwade a Chriſtian to make conſcience of the mortification of anger and frowardneſſe. 1. *The commandement of God*, which is expreſſe, *Be not haſty in thy ſpirit to be angry*, as *Salomon* recordeth it in the ſeventh of *Eccleſiaſtes* [k]. 2. The praiſes the Lord gives to men that can bridle their anger, and the diſgraces the holy Ghoſt caſts upon impatient perſons, as *Prov.* 14. 29. *He that is ſlow to wrath is of great underſtanding: but he that is haſty of ſpirit exalteth folly*. And again, *Prov.* 19. 11. *It is the diſcretion of a man to deferre his anger, it is his glory to paſſe over a tranſgreſſion*. And again, *Prov.* 12. 8. *A man ſhall be commended according to his wiſdome, but he that is of a perverſe heart ſhall be deſpiſed*. And in the place of *Eccleſiaſtes* before alledged, he ſaith, *Anger reſteth in the boſome of Fools*. 3. *The nature of evill anger*. What is anger, but the fury of the unclean ſpirit, the madneſſe of the ſoul, the unreſt of all faculties, a very beaſt within the heart of man? 4. *The effects of anger*: Which may be conſidered, either more generally, or more particularly. And the particular evill effects are either internall, or externall. The internall effects are ſuch as theſe: 1. It blinds the mind; the juſt anger troubles the mind, but unjuſt anger blindes it. 2. *It looſeth the bowels of pity and mercy*, eſpecially from the perſons. A man hath no affections neither for duties of piety, nor of mercy. 3. *It grieves the ſpirit of God* [l]. 4. *It lets in the Devill into a mans heart* [m]. The externall effects are theſe: 1. *It will interrupt Prayer*, as the Apoſtle *Peter* intimates, if there be frowardneſſe through indiſcretion or contempt in the family, that will interrupt Prayer, and work a negligence in Gods worſhip [n]. And therefore it is one thing the Apoſtle *Paul* expreſly requires wee ſhould look to concerning Prayer, namely, *That men pray as without doubting, ſo without wrath* [o]. 2. It is a great hinderance to the profit of hearing, and therefore it is one of the Apoſtle

k *Eccl.* 7. 11.
l *Eph.* 4. 30. 31.
m *Epheſ* 4. 17.
n 1 *Pet.* 3. 7.
o 1 *Tim.* 2. 8.

Apoſtle *Iames* his rules, that if we would profit by the Word, we ſhould bee *ſlow to wrath* [p]. 3. It doth notably ſhame a man, and diſcover and blaze abroad his folly, for as *Salomon* obſerveth, *he that is of a haſty mind exalteth folly* [q]; and in the 12 chapter, and 16 ver. he ſaith, *a fool in a day may be known by his anger*. 4. Anger diſables a man for ſociety: for it is Gods commandement or adviſe, that we ſhould *make no friendſhip with an angry man, nor goe with a furious man*: and as for other reaſons, *leſt we learn his ways and receive deſtruction to our own ſoules* [r]. And in generall, anger is the doot or gate of vice, and therefore *David* in the 37 *Pſalme* ſaith, *Ceaſe from anger, leave off wrath, fret not thy ſelf alſo to doe evill* [ſ], as if he would imply, that to abound in anger, is to abound in ſin: and it cannot be, but a man muſt be guilty of much ſin, that lives in fretting and paſſion, and inward unreſt; and *Salomon* ſaith plainly, *that a furious man accounteth in tranſgreſſion* [t]; beſides anger brings Gods curſe upon a man, as it is in *Iob*, *anger ſlayeth the fooliſh* [u], it bringeth many times great and ſudden judgements, and as *Salomon* obſerves, *a man of great wrath ſhall ſuffer puniſhment, and if thou deliver him, yet thou muſt doe it again* [*]. Hence it is, that our Saviour Chriſt, denounceth judgement both temporall and eternall, againſt unadviſed anger in the fift of *Matthew* [x]. And thus of the Reaſons.

The remedies againſt anger are of two ſorts: 1. There are remedies for anger in our ſelves. 2. There are remedies for anger in others.

There are divers things are good to repreſſe and ſubdue & mortifie anger in our ſelves. 1. From the coherence of theſe words with the former ver. it appears, that the ſerious and frequent meditation of our miſery, is a good means to cut down the power and unruline ſſe of our paſſions. 2. Saving knowledge will make a man *peaceable, gentle, eaſie to be intreated* [y]; & the true reaſon why there is ſo much paſſion many times in the heart, is, becauſe there is ſo little knowledge in the head: for Paſſion and folly are Twinnes. 3. To prevent anger, or to reſtrain it, it is good to take heed of *medling with the ſtrife that belongs not to us*, but carefully to mind & meddle with our own buſineſſe [a], eſpecially we ſhould take heed of medling with fooliſh and indiſcreet perſons, for *he that contendeth with the fooliſh, whether he rage or laugh there is no reſt* [b]. 4. We muſt not *give place to wrath* [c], nor let it have a vent by ſudden, and unadviſed words, or by ſuffering our affections to increaſe in ſwelling and deſire of revenge: we ſhould ſilence our paſſions, and reſolve to ſuſpect and reſtrain our words. Anger ſmothered will languiſh, but let out will flame unto further miſchief. 5. We ſhould divert the courſe of our anger, and ſpend the heat of our affections upon our owne ſins, and it were good to get into our heads a catalogue of ſome of our chiefeſt corruptions, that if we be ſuddenly tempted to anger, we might preſently think of thoſe ſinnes, and ſpend our zeale upon them. 6. We ſhould conſider him that provokes us to anger; that he is the inſtrument of God to try our patience: and that if he doe it wilfully it is a brand of his folly. Laſtly, the meditation of the paſſion of Chriſt is an excellent remedy to kil anger and to crucifie it. And thus of anger in our ſelves.

Now the remedies for anger in others are ſuch as theſe. Firſt, ſilence. Unto many natures *to anſwer again* is to put fewell to the fire: For anger is fire, and words are fuell. Secondly, if thy ſilence will be interpreted to be ſullennes or contempt (for ſome thinke they are deſpiſed, if they be not anſwered) then the next remedy is a ſoft anſwer [d]. And thirdly, it ſeems that a gift in ſecret, is good to pacifie anger: for ſo *Salomon* thinks, *Pro.* 21.14. But fourthly, if this will not ſerve, then it is good to *give place to it* [e], I mean to goe away from the angry perſon, til his anger be over. But eſpecially take heed that thou provoke not anger, *for the forcing of wrath bringeth out ſtrife*, as the churning of Milk

p *Iam.* 1.19,20.
q *Prov.* 14.29.
r *Pro.* 22.24,25
ſ *Pſal.* 37.8.
t *Prv.* 29.22.
u *Iob* 5.2.
* *Prov.* 19.19.
x *Mat.* 5.22.
y *Iames* 3.17.
a *Pro.* 26.7.
b *Prov.* 29.9.
d *Prov.* 15.1.
e *Rom.* 12,19.

give even upon the croſſe great wrongs,& worſer enemies: we ſhould lay a neceſſity upon our ſelves,to be adviſed before we would admit contention, or the reſolution to contend, for as *Salomon* ſaith, *by pride cometh contention, but with the well-adviſed is wiſdome* [x], even this wiſdome to forbear contention. Finally, in the fourth to the *Epheſians*, the Apoſtle before he ſaith, *Let all bitterneſſe,and wrath,and malice,&c.be put away*, he ſaid in the ver. before, *grieve not the holy Spirit of God,whereby yee are ſealed to the day of redemption* [y]: as if he would import,that a man might be induced to put away malice, and the reſt of the vices there named,with great eaſe and readines,if he would obey the motions of the Spirit, and buſie himſelf ſeriouſly about the aſſurance of his full and finall redemption, daily thinking of the time when he ſhall be rid of all wants,and ſins, and wrongs too: if we could oftner think of Gods judgements,and the great day of revenge and recompence,it would cauſe us to have leſſe ſtomach to be our own judges and revengers. And if the ſpirit of God might rule us, our fleſh would have little heart to buſie it ſelf about the works of malice.

x *Prov.*13.10.

y *Eph.*4.30,31.

Now for malice in others, it muſt be conſidered either as it is to be compounded, or as it is to be avoided; and for the compounding of it, obſerve theſe rules. Firſt,if thou wilt not *doe good for evill*, (which yet is required [a]) yet be ſure,thou *render none evil for evil* [b]. Secondly, *if thy brother have ought againſt thee*, ſo as thou bee privy to thy ſelfe that thou haſt done him any wrong, or given him any cauſe ſo to conceive, then goe thou and ſeek reconciliation, tender it and ask it of him. Thirdly,if the contention be yet ſecret, follow *Salomons* counſell, ſay nothing of it to others, but *debate thy cauſe with thy neighbour himſelfe, and diſcover not thy ſecret to another* [c]: peace might ſoon be made with many men,if the diſcord were not made ſo publike. Now for avoiding of contention & malicious diſcords,there are divers rules of great uſe.I. *Meddle not with the ſtrife that belongs not to thee* [d]. II. *Contend not with fools*: thou ſhalt never have done if thou meddle with fooliſh perſons, for *whether they rage or laugh,there is no reſt* [e]. III. *Let nothing be done through vain-glory* [f]. IV. *Speak evill of no man* [g]. V. *Bee courteous and tender-hearted* [h]. VI. *Wrong no man,but follow that which is good both among ſt your ſelves and towards all men* [i]. Laſtly, pray for a covering love, for *hatred ſtirreth up ſtrife,but love covereth all ſin* [k].

Remedy for malice in others.

a *Prov.*25.21.

b *Rom.*12.17.

c *Prov.*25.9.

d *Prov.*26.17.

e *Pro.*29.9.

f *Phil.*2.3.

g *Tit.*3.2.

h *Eph.*4.31,32.

i *Theſſ.*5.11.

k *Pro.*10.12.

The uſe of all this,may be both for reproof & for inſtruction. For reproof of many men,that are fearfully ſowred with this leaven; they doe not onely let *the Sun goe down upon their wrath*, but they let the Sun goe his whole courſe, and can find no time from the one end of the yeer unto the other, to compound and lay aſide their diſcords. Nay, ſo hath malice ſeated it ſelfe in ſome dogged and ſpightfull natures,that it ſeemeth to proclaim,it will never loſe poſſeſſion,till the devill the father of malice hath full poſſeſſion both of ſoul and body.But let every godly minde be perſwaded to avoid this monſtrous ſin, yea let us ſtrive to avoid the very beginning of it, or if nature have ſuch corruption,that for the preſent we cannot get our hearts rid of all ſecret poiſon of diſlike,let us be ſure we be but *children in malicioufneſſe*: it is a monſtrous wickedneſſe to have a head that is exerciſed to ſtrife, and a heart that hath a kinde of ſinfull dexterity, in framing and plodding for malicious courſes. And thus much of malice.

Curſed ſpeaking] The word in the originall, is βλασφημία, blaſphemy.Now blaſphemy or curſed ſpeaking,it is a ſin either againſt piety, or againſt righteouſneſſe. As it is againſt piety, it is blaſphemy to reproach,or reaſon againſt the perſon or nature of God: or againſt the providence & works of God: or againſt the worſhip of God and the means thereof; and ſo it is curſed ſpeaking and a kind of blaſphemy to repine at Gods works [m]: to reproach Gods ſabbaths

m 1 *Cor.*10.10.

ſabbaths[n], or meſſengers[o], or his word. Alſo there is a curſed ſpeaking which is againſt righteouſneſſe in the ſecond table: and thus it is curſed ſpeaking, When Subjects curſe the King[p]: When Maſters threaten their ſervants[q]: When Parents provoke their children[r]: When Husbands are bitter to their Wives[ſ]: When Wives brawl and chide with their Husbands[t]: When great men lord it over the poor[u], and the like. Curſed ſpeaking is either before the face, and ſo it is *ſtriſe of words*; or behind the back, and ſo it is *backbiting* or whiſpering*. It is curſed ſpeaking, to mock and ſcorn; it is curſed ſpeaking, to judge and cenſure, it is curſed ſpeaking, to ſlander and diſgrace; it is curſed ſpeaking, to be ever complaining in all places. Finally, it is curſed ſpeaking, when men ſpeak evill of any man, & there is a ſpecial kind of it in ſpeaking evill of godly men, and this properly is blaſphemy in the ſecond table, for the Lord for the honour he bears to his people, is pleaſed to afford the name of blaſphemy to their reproaches, as importing, that he takes it as if he were reproached himſelf.

Wee ſhould all of us take heed of curſed ſpeaking of what kinde ſoever; for it ariſeth of il cauſes, as envy or malice; and it hath ill effects, for it is certain thou werſt as good pierce others with a ſword, as ſmite them with thy tongue. And therefore a bitter and curſed tongue is often compared in the ſcripture to the ſting of adders, and to a ſword, yea a ſharp ſword, to a razor, and to arrows, and the like; beſides the hurt it doth to thy ſelf: for *if thou bite and devoure, take heed thou bee not devoured*[x]. And it is juſt with God thou ſhouldeſt be *judged* and cenſured, that accuſtomeſt thy ſelf to *judge* and cenſure[y]. And though thou ſpeak evill never ſo ſecretly, yet God doth many times wonderfully diſcover the ſhame of it before others; and if man would not judge thee for thy evill tongue, yet it is certain God will[z]. And it is many times ſeene that men and women of diſtempered and ſpightfull tongues are made a very abomination amongſt men[a], ſo as all men are weary of them, and ſhun them. Laſtly, ſcornfull and curſed ſpeaking proves a notable hinderance to the ſucceſſe of the Word[b], and that theſe kind of people might obſerve, when they come to hear, they receive not a bleſſing, and why? but becauſe bleſſing is ſo far from their lips, as they loved curſing, ſo it cometh to them.

The uſe of all may be to exhort us to *put away far from us a froward mouth and perverſe lips*[c], and that *nothing be done through ſtrife*, but rather that *all things be done without murmuring or reaſonings*, or brawlings, or revilings. And herein ſuch as fear God, ſhould ſtrive to give good example, ſeeing they are as lights in the midſt of a crooked and perverſe people. *Q.* But what are the remedies of curſed ſpeaking? *Anſ.* If we have ſinned through bitterneſſe, we ſhould obſerve two rules; 1. *Let thy own words grieve thee*[d], that is, labour by prayer and godly ſorrow to beat down the power of thy perverſeneſſe, without defending, excuſing or extenuating of thy frowardneſſe. 2. *Keep thy heart with all diligence*[e]: Look to the firſt riſings of thy paſſions. For bitterneſſe is firſt in the heart before it can come into the tongue. Now for preventing of evill ſpeaking in others, the only rule is to give them no occaſion, either by words or injurious and wicked life. *Ob.* But they will raile and revile without a cauſe. *Anſw.* Then obſerve theſe rules: 1. *Betake thy ſelf to prayer*, ſo did *David*[f]. 2. It is good oft-times to be as *a deafe man that heareth not*[g]. 3. Be ſure thou be carefull thou wrong not the names of others, elſe though thou be innocent in the things imputed, yet thou art juſtly ſcourged with the like evill[h]. 4. The conſtanteſt and ſureſt medicine for railing, is a holy continuance in godly converſation: for though for the preſent it ſeem not to profit the railer, yet in time to come it may[i]. I adde alſo *Salomons* rule, namely, with an angry countenance to drive away a backbiting

n *Lament.* 1.
o 1 *Cor.* 16. 16.
p *Eccl.* 10. *ult.*
q *Epheſ.* 6. 9.
r *Epheſ.* 6. 4.
ſ *Coloſ.* 3. 19.
t *Prov.* 25. 24.
u *Prov.* 13. 8.
* 2 *Cor.* 12. 20.
x *Gal.* 5. 15.
y *Matth.* 7. 1.
z *Iam.* 5. 9.
a *Prov.* 24.
b 1 *Pet.* 2. 1, 2.
c *Prov.* 4. 24.
Queſt. *Anſ.* Remedies.
d *Pſal.* 56. 5.
e *Prov.* 23. 24.
Ob. *Anſ.*
f *Pſal.* 104. 2, 34.
g *Pſal.* 38. 13, 14.
h *Matth.* 17. 1.
i *Phil.* 2. 15.

Milk bringeth forth Butter, and the wringing of the Noſe bringeth forth Bloud [f].

The uſe of all this may be to humble every one of us. We may lay our hands upon our mouths, and repent of our fooliſhneſſe in our paſſions [g]. And we ſhould for hereafter be carefull, in all companies, but eſpecially in our Families to avoid the cuſtomary ſinnes of paſſion. Peeviſhneſſe and this daily fretting and chafing, is a cauſe of much ſin and diſorder, and a notable let of Piety: and an extream affliction to others that are troubled with it: *It is better dwell in the corner of a houſe top, then with a brawling woman in a wide houſe* [r]. For *a continuall dropping in a rainy day, and a contentious woman are alike* [ſ]. Thus of anger and wrath: Malice followeth.

Malice] The word κακία is diverſly taken. Sometimes for evill of puniſhment, or grief for croſſes [t]. Sometimes for wickednes in generall, or the evill habit oppoſed to vertue [u]. Sometimes for malice or hatred: and ſo it is taken *Rom.* 1. 29. 1 *Cor.* 5. 8. and ſo it is to be taken here. And this malice is nothing elſe, but *anger inveterate*.

Malice hath divers degrees. For it begins in the baſe eſtimation & lothing of the heart *: and then it proceeds to a deſire, that plods and waits for every opportunity of revenge: and ſo it is *grudge*. Afterwards it becomes open, and ſhews it ſelf, by inflation, which is, when a man goes ſo as he thinks his Neighbour not worthy to be looked upon. Secondly, by ſtrife and contention, ſuits and brawles. Thirdly, by bitterneſſe and gall, in cenſuring and judging. And laſtly, by wilfulneſſe, and a reſolution not to be intreated.

Again, Malice is varied by the perſons in whom it is. There is publike malice and private malice: publike malice is in publike eſtates, and is ſhewed by factions and diviſions. Private malice is varied by the objects, for there is a malice in wicked men againſt Gods ſervants: Thus *they have hated them that rebuke in the gate* [x]: Thus all the members of Chriſt are *hated of the world* [y]: and this hatred of goodnes is exceeding ill interpreted of the Lord, he accounts it as *man-ſlaughter* [z], and will accordingly judge it [a].

There is alſo domeſticall malice between husband and wife, brethren and ſiſters, ſervants and maſters, &c. This domeſticall grudge or malice is exceeding hatefull to God, and hurtfull to the Family: beſides, it is deſperate, for *a brother offended is harder to win then a ſtrong Caſtle* [b]: and the Lord hates all that have any hand in it; for *he that ſoweth diſcord among brethren* [c], is one of the ſix things the Lord hates.

There is alſo malice abroad, between man and man in controverſing: and that kind of malice is principally here mentioned. Now this kind of malice is not always open and profeſſed; for *he that hateth*, as the Wiſeman ſaith, *many times diſſembleth with his lips, and layeth up deceit within him*, there may be *ſeven abominations in his heart*, though he ſpeak faire [d]. And in another place, he ſaith, *hatred may be hidden with lying lips* [e]: but of what kind ſoever it be, it is exceeding naught, and to be avoided. Now concerning this ſin, I further propound two things: 1. Reaſons, 2. Remedies againſt it, and then I will touch ſome uſe of all.

And the firſt reaſon may be taken from the vile nature of it. It is a vice ſo tranſcendent, that it paſſeth other vices, it hath been uſually ſaid, that to bee angry is humane, but to perſevere in anger (which is this malice) is devilliſh: & therfore it is reckoned in the firſt to the *Romanes*, amongſt the monſtrous ſins, which the monſtrous Gentiles fell into: beſides, to *hate and be hatefull*, is a dangerous ſigne of unregeneracy [f], even that a man was never truly converted, for *he that ſaith he is in the light, & hateth his brother, is in darknes even till now* [g]. Thirdly, it is worthy to be repented of and carefully ſhunned, even for the il effects of it, for it is like leaven [h], it wil ſowre and ſpoile whatſoever praiſe

f *Prov.* 30. 33.
g *Prov.* 30. 32.
r *Prov.* 21. 6.
ſ *Prov.* 27. 15.
t *Mat.* 6. 34.
u *Acts* 8. 22.
* *Levit.* 19. 17.
x *Amos* 5. 10.
y 1 *Iohn* 3. 15.
z 1 *Iohn* 3. 11.
a *Pſ.* 129. 5, 6, 7.
b *Prov.* 18. 19.
c *Prov.* 6. 19.
d *Prov.* 26. 24, 25.
e *Prov.* 10. 18.
f *Titus* 3. 3.
g 1 *Iohn* 2. 9.
h 1 *Cor.* 5. 8.

praiſe-worthy qualities were in a man before: and it is a great let both to the Word and Prayer; and thence it is that the Apoſtle *Peter* exhorts, that if we would grow by the Word in affection and practice, we muſt then *lay aſide all malice and envy* [i]: and the Apoſtle *Iames* ſhews in his fourth chapter [k], that many deſire, and ask, and have not; and he implies that (among other things) their warring, and fighting, and jangling contentions were the cauſe of it. But our Saviour Chriſt is expreſly plain, that if mens ſtomachs be ſo big, they will not *forgive, the Lord will not forgive them*, though they be never ſo importunate [l]: and beſides, men that in their paſſionate grudges, are ſo haſty to ſtrife, are many times brought to thoſe ſtraits in the end, that they know not what to doe, when they are put to ſhame by their adverſaries [m]. Further, *Salomon* obſerves that men that think to hide their grudge and hatred, have their wickedneſſe, many times, ſhewed before the whole Congregation [n]: and they that *dig pits* in their ſpight *for others*, by the juſt providence *fall into the ſame themſelves* [o]. Few malicious perſons proſper; he that by his malice is caried into contention, knows not what he doth, for *he is as he that letteth out the water* [p]: a whole floud of miſchief may break in upon him, that hee dreams not of, for *he that hateth his brother*, as Saint *Iohn* ſaith, *walketh in darkneſſe, and knowes not whither hee goeth, for the darkneſſe* of malice *hath blinded his eyes* [q]. Finally, let ſuch as will not be reconciled, nor agree with the adverſary quickly, fear that priſon, that is threatned by our Saviour, even *the priſon of Hell*, into the which if they be caſt, they *ſhall not come out til they have paid the uttermoſt farthing* [r]. And on the other ſide it is a ſingular praiſe to be ready and forward to be reconciled, and lay aſide malice and diſcord, and a crown of reward ſhall be given to ſuch as ſeek peace and agreement: yea, a double crown, one, becauſe he will be reconciled, and another, becauſe he ſeeks it, and asketh peace firſt.

i 1 *Pet.* 2.1,2.
k *Iam.* 4.1,2,3.
l *Matth.* 6.14.
m *Prov.* 25.8.
n *Prov.* 26.26.
o *Prov.* 26.27.
p *Prov.* 17.14.
q 1 *Iohn* 2.11.
r *Mat.* 5.

☞ The remedies againſt malice in our ſelves.

The remedies againſt malice follow: and they are of two ſorts. For malice is to be medicined in our own hearts, or avoided; or it is to be compounded, or prevented in others. Now to take order that malice might not infect us, theſe rules are to be obſerved. Firſt, we muſt take heed of the cauſes of malice, and they are either within us, or without us; within us there is pride [s], and impatience, and envy, & in ſome nature a very luſt to contend, a kind of petulancy, and a very ſpirit of contradiction; now unleſſe we keep out or ſubdue theſe, it cannot be, but grudge & malicious diſcords will tranſport us. Again, without us, there is the tale-bearer and ſcorner, and the froward perſon, and the buſie-body, called *the man of imaginations*, all theſe muſt be ſhunned, and avoided, if we would live without malice or contention: for *where no wood is, there the fire goeth out, and ſo where there is no tale-bearer, ſtrife ceaſeth* [t]. And the like may be ſaid of contentious and froward perſons, for *as coals are to burning coals, ſo is a contentious man to kindle ſtrife* [u]. If a man find himſelf apt to grudge or ſtrife, it is his beſt way to keep out of the way of froward perſons, that may ſoon fire him. The like counſell muſt be given concerning the ſcorner; for, ſaith the Wiſeman, *caſt out the ſcorner, and contention ſhal go out* [*]: and it is ſure, that he that would not be infected with hatred, his beſt way wil be to hate the buſie-body. Now if this direction will not ſerve the turn, then in the ſecond place, thou muſt mortifie thy riſing malice, and confeſſe it with grief unto God, till by Prayer thou get ſome victory over it. Thirdly, much malice and grudge would be avoided, if we did but obſerve that counſell, *Lev.* 19.17. namely, that when we did conceive diſlike of any thing in our brother, for which we did fear we ſhould hate him, we ſhould go to him, and reprove him, *rebuking him plainly for his ſin*: many times a ſeaſonable reproof draws out the poiſon of beginning grudge and malice. Fourthly, it is good to meditate upon the paſſion of Chriſt, and of his readines to forgive

s *Prov.* 13.10.
t *Prov.* 26.20.
u *Prov.* 26.21.
* *Prov.* 22.10.

biting tongue. For that is many times the bellows to kindle the fire of bitterneſſe and fierce ſpeaking.

Filthy ſpeaking] This is another of the wretched vices of the tongue, to be with all care and conſcience avoyded by a Chriſtian. And therefore the Apoſtle in the fifth to the *Epheſians* alſo, aſwell as here, puts it into the Catalogue of evils he would moſt ſeriouſly diſſwade them from: and out of that Chapter, we may gather divers Reaſons againſt it. 1. We are deare unto God, and therefore ſhould follow him as deare children. Now of all things we never ſaw any colour of this in God. Angry ſpeaking indeed is ſometimes for our capacity given to God: but never filthy ſpeaking, or any the leaſt glimpſe of it. 2. Our love ſhould be as Chriſts was. Now his was to profit, not to infect, and it was pleaſing to God, not hated, as this filth of words muſt needs be. 3. It is a ſhame, and uncomelineſſe, and diſhonour to a Chriſtian. 4. If any would object it is but a ſmall matter, the Apoſtle would ſoon anſwer, men ought not to be deceived with vaine words; for it is ſure that becauſe of this and ſuch like things *cometh the wrath of God upon the children of diſobedience*. 5. This is a froth of filthineſſe that ſhould onely be found in unregenerate men that lie in darkneſſe, and it is a work of darkneſſe, to ſpeak filthily aſwell as to doe filthily. 6. If we be children of the light, we ſhould ſhew it by our fearfulneſſe to ſpeake or doe any thing that were unpleaſing to God. And we ſhould ſhew it by reproving ſuch filthineſſe in others: for ſuch filth if it be not reproved is not regarded, but a Chriſtian reproofe will make manifeſt in ſome meaſure that it is not good nor agreeing to truth and righteouſneſſe, and goodneſſe. 7. Men are in ſome degree of a Lethargy that uſe this ſinne. 8. A Chriſtian ought to walke exactly, ſtrictly, preciſely or circumſpectly, it is no more then he is bound to doe, to make conſcience of the leaſt filthy word aſwell as of filthy actions, and therein to take notice of Gods will. And thus of the ſecond vice of the tongue.

Reaſons againſt filthy ſpeaking.

VERS. 9. *Lie not one to another, ſeeing that yee have put off the old man with his workes.*

Lie not one to another] This is the laſt vice in the Catalogue, lying is given oftentimes to the dumbe creature: and ſo Images lie, and teach lies, and ſo the wonders of Antichriſt are lying wonders [a]. But it is moſt uſually and properly aſcribed to man; and ſo he lies either in nature, or in worke, or in word. *In nature*, and ſo the Prophet *David* ſaith *men of high degree are a lie* [b]. *In Worke*, and ſo men lie either through hypocriſie, or deceit. Hypocriſie is lying, whether it be in worſhip to God [c], or carriage towards men [d]. Deceit is lying, and therefore the bread of deceit is called *bread of lying*, *Prov.* 20.17. But moſt properly a lie is in word, and ſo there is a lie in doctrine when men teach falſhood, or apply truths to wrong perſons or for wrong ends. The Devill is a lying ſpirit in the mouth of many Teachers. Men lie alſo in falſe witneſſe bearing, ſo doe they in ſlandering and flattering. But moſt ſtrictly lying is in the report of things untrue in converſing with men whether at home or abroad.

[a] 2 *Theſſ.* 2.11.
[b] *Pſal.* 62.9.
[c] *Eſay* 59.13.
[d] *Revel.* 2.9.

There are many reaſons why a Chriſtian ſhould take heed of lying. Firſt, if we conſider the cauſe of lying, it is the Devill, he is the father of lies [e]. Secondly, if we conſider the nature of a lie, it is moſt ſhamefull and hatefull: and therefore the Lier denies his lie, becauſe he is aſhamed to be taken with it. And our Swaggerers hold the lie ſo diſgraceful that they wil revenge it many times with bloud. Riches cannot adde ſo much grace to a man as lying will bring him diſgrace, & therefore *Salomon* ſaith: *A poore man walking in his integrity, is better then a rich man which is a lyer. And the Lord uſeth to reckon*

Reaſons againſt lying.
[e] *Iohn* 8.44.

lying with the moſt monſtrous ſins, to make us the more to hate it: as we may ſee in the Catalogues of the Revelation, & in other places of Scripture. 3. On the contrary to *ſpeake the truth is to ſhew righteouſneſſe* [h]. A mouth without guile is a marke of Gods redeemed [i], and the *remnant of Iſrael*, as in generall *they will doe no iniquity*, ſo in ſpeciall *they will not ſpeake lies* [k]. 4. In the Epiſtle to the *Epheſians* the Apoſtle reaſons thus, *Put away lying; ſpeake every man truth to his neighbour, for we are members one of another* [l]. It were moſt unnaturall for the head to belie the hand, or one member to be falſe to another: ſo unnaturall is it for Chriſtians to lie one to another. For they are (or profeſſe to be) members one of another. 5. If we conſider the effects or conſequents of lying, for it makes us abominable to God, as they that *do truly are Gods delight*, ſo *lying lips are abomination to the Lord* [m], and a Lyers tongue is one of the ſeven abominable things which *Salomon* reckoneth up [n]. The Law alſo *is given to* Lyers among the reſt, as the Apoſtle to *Timothy* affirms [o]. It is one of the ſinnes that brings upon a mans ſoul and body, the forfeiture of the Law. If lying be not reſtrained in time, thou maiſt get ſuch a habit of lying that thou canſt hardly tell any thing but thou wilt mixe ſome falſhood with it, and that will both increaſe thy ſin and the guilt of it. Beſides thou wilt loſe thy credit, ſo that thou wilt hardly be beleeved if thou ſpeak the truth. 6. Know that God will enter into judgment with all Lyers [p], ſometimes by ordinary judgments, ſometimes by extraordinary, as he did with *Ananias* and *Saphira* [q]. Now the holy Ghoſt ſaith: *he that ſpeaketh lies ſhall not eſcape* [r], *but God will deſtroy them that ſpeake leaſings* [ſ]: or if we could eſcape in this world, yet *the lake that burneth with fire and brimſtone is prepared for them that ſpeake or love lies* [t].

The Uſe may be for reproofe and humiliation to ſuch as find themſelves overtaken with this ſinne, eſpecially if it raign in them, but more eſpecially they are in a curſed condition that *ſeek lies* [u], and teach their *tongues to lie* [*], neither let men pleaſe themſelves that they can do it covertly. For Lyers are for the moſt part eaſily found out, there is amongſt the reſt 3. Signes of a lier, and in one of the three he uſually diſcovers himſelfe. 1. To *vary incontinently* [x]. 2. To *hearken to a falſe tongue* [y]. 3. To *love lies* [z]. But let every one that feareth God obey this counſell of the Apoſtle, to put lying in the Catalogue of ſinnes he would daily watch againſt. And becauſe by nature we are all prone unto this ſinne, we ſhould remember it even in our prayers to God, *that he would remove farre from us vanity and lies* [a]. Before I paſſe from this vice, there are certain queſtions to be anſwered, as firſt whether all lying be ſinne or no. That this may be underſtood, men uſe to divide lies into three ſorts. There is an *officious*, and a *pernicious*, and a *jeſting* lie. All men condemne the pernicious lie, many excuſe the lie in jeſt, and ſome commend the officious lie, but the truth is, all are naught. And therefore the Apoſtle ſaith, *lie not at all*, for he ſpeaketh indefinitely. But it will be objected that the *Midwives*, & *Rahab*, and *Michol* did lie; but it muſt be anſwered that their Zeale and Piety was to be praiſed, but the meanes they uſed was not to be imitated. If any object that the Patriarchs uſed lying, they muſt know that divers ſpeeches of theirs, which to ſome ſeem to be lies, indeed were not. For *Sarah* was *Abrahams* ſiſter, and *Iacob* was *Iſaacks* firſt born by divine diſpenſation and prophetically, and ſo *Pauls* ſpeech about the high Prieſt may be excuſed, when he ſaith he *knew not that he was the high Prieſt*. For from the death of Chriſt the right of the Prieſthood ceaſed. If it be further objected that of two evils the leſſe is to be choſen. I anſwer, that, that rule is to be underſtood of evils of inconvenience, not of evils of ſinne. Now that it may further appear that it is not lawfull to lie, no though it were to ſave others from great danger; theſe reaſons may be weighed. Firſt, we *may not do evill that good may*

come

[h] *Rev.* 21.8. 22.15.
[i] *Prov.* 12.17.
[k] *Rev.* 14.5.
[l] *Zeph.* 3.3.
[m] *Epheſ.* 4.25.
[n] *Prov.* 12.22.
[o] *Prov.* 6.17.
[p] 1 *Tim.* 1.10.
[q] *Hoſea* 4.2.
[r] *Acts* 5.
[ſ] *Prov.* 19.5.
[t] *Pſal.* 5.6.
[u] *Revel.* 22.15.
[*] *Vſe.*
[x] *Pſal.* 4.4.
[y] *Ier.* 9.5.
Three ſignes of a Lier.
[z] *Prov.* 12.19.
[a] *Prov.* 17.4.
Reuel. 12. 18.
Prov. 3.8.
Queſt.
Anſ.
Ob.
Anſ.
Ob.
Anſ.

come of it [b]. 2. *Peter* was rebuked for diſſembling, though it were, as he conceived, to a good end, even to avoid offence and ſcandall [c]. 3. Nay, it is not lawfull to him, though it were to defend Gods cauſe, or to prevent his diſhonour: therefore *Iob* ſaith earneſtly and in great heat, *Will ye ſpeake wickedly for God, and talke deceitfully for him, will ye accept his perſon* [d], *&c.* 4. If we might lie to ſave others out of danger, then we might lie to ſave our ſelves alſo: for we are not more bound to care for the ſafety of others, then our own: but we may not lie to ſave our ſelves, for then *Peter* had not ſinned by denying his Maſter, keeping his faith and his heart, ſeeing it was to ſave his own life. Laſtly, we might as well commit fornication with the Moabites to draw them to our Religion, or ſteale from rich men to give to the poore, as to lie to profit.

[b] *Rom.* 3.
[c] *Gal.* 2.
[d] *Iob* 13.7,8,9.

Queſt. But is it not lawfull to ſuppreſſe the truth ſometimes? *Queſt.*

Anſw. Truth is either religious or politicall. For religious truth, being asked of our faith, we are ingennouſly to profeſſe it. Now politicall truth is to be conſidered, either as it is required in judgement, or as it is to be uſed in caſes out of judgment. As for the truth before a Judge, it may not be concealed, when thou art called to anſwer the truth: but in privat converſing, wee are not always bound to reveale all the truth: for the precept, *Speake every man the truth* [e], is an affirmative precept, and ſo doth not bind always, and at all times, and in all places. Beſides Charity binds us to conceale and cover many infirmities, and a wiſe man keeps in ſome part till afterwards; and beſides it is apparent, men are not bound to diſcover their ſecret ſins to all men. *Samuel* alſo is taught to conceal a part of the truth, when he went to anoint *David*. And thus of the catalogue of injuries. *Anſw.*

[e] *Epheſ.* 4.15.

Seeing ye have put off the old man with his workes.] In theſe words with the verſes that follow to the twelfth, is contained three Reaſons to inforce the mortification of injuries.

1. They are the works of the old man: and they have by profeſſion put off the old man, and ſo they ſhould doe his works. *Verſe* 10.

2. They are now in the ſtate of grace, they are new men, and therefore have new manners: they are by the meanes renued in knowledge, and therefore ought to grow in practiſe, even in the mortification of what remaines of corruption, they are renued after the Image of Chriſt, and Chriſts Image is the patterne of all holineſſe, and they muſt therefore leave thoſe ſinnes, becauſe how like ſoever they be to the humours and diſpoſitions of the moſt men, yet they are not found in the Image of Chriſt. *Verſe* 11.

3. God is unpartially righteous and juſt: if men mind not mortification, he cares not for them, though they were *Iewes, circumciſed, freemen*. And contrariwiſe, if they do conſcionably ſtrive after the holineſſe of Chriſt, and the mortification of ſinnes, he will accept them, though they were *Grecians, Scythians, bond, &c.*

In theſe words is heedfully to be noted, the matter to be avoided: both the old man and his works. Secondly, the manner, implyed in the Metaphor (*put off*:) with the time, *have*, and the perſons, *yee*.

The old man is by ſome taken to be their old condition of life in the time of idolatry: by others, to be their cuſtome and habite of ſin: but it is generally by the moſt taken to be the *corruption of nature*, and *inborne pravity*, that vicious humour and ill diſpoſition that naturally is in every one of us, it is the Image of the firſt *Adam* in our hearts. What the old man ſignifieth.

This corruption is here ſaid to be *the man*: becauſe it is ſeated in every part of man, and becauſe it rules and frames a man, and becauſe it lives in man, ſo as ſinne only ſeems to be alive and the man dead, and becauſe God will take notice of nothing in the ſinner, but his ſinne. Why corruption is called the man.

And why it is called the old man.

2. *The old man* partly in respect of the first *Adam*, whose sinne is ours by propagation, and who is called *old*, to distinguish him from the second *Adam*[a]: and partly in respect of our state of corruption, which in the renued estate we change so, that our condition after calling is said to be *new*, and our disposition before calling said to be *old*. This corruption may be said to be old also by the effects, for in godly men it waxeth old and withereth more and more daily by the power of Christ in them: and in wicked men, it spends the strength, and vigor, and power of the faculties of the soule, and makes him more and more withered and deformed in Gods sight, and withall it hastens old age, and death upon their bodies. Also in some men, sinne may be said to be old in respect of continuance, this is most fearfull; age in any corruption is a most grievous circumstance of aggravation; it is best not to sinne at all, and the next, to get quickly out of it.

[a] 1 Cor. 15.45.

What are the workes of the old man.

Thus of his nature: now of his workes. The workes of the old man are in generall, workes of darkenesse, of iniquity, of the flesh, vaine, unfruitfull, corrupt, abominable, deceivable, shamefull, and tend to death. And now particularly, if we would know what he doth, and how he is imployed, we must understand, that he gives Lawes to the members against the law of God and the mind; that he frames objections and lets against all holy duties; that he strives to bring the soule into bondage and captivity under imperious lusts; that he inflames the desires of the heart against the spirit: that he infects our vaine generation, and workes both sinne and wrath for our posterity; but more especially, his works are either inward or outward: inwardly he works Atheisme, impatience, contempt, carnall confidence, hypocrisie: he forges and frames continually, and multiplyes evill thoughts: he works lust of all sorts, he workes anger, rage, malice, griefe, evill suspitions, and the like. Outwardly, he works all sorts of disorders, impieties, unrighteousnesse, and intemperance. A catalogue of his outward works are set down, in the Epistle to the *Galatians*[b]. He is here in the coherence, described to be covetous, filthy, wrathfull, cursed, and lying: and all these are well called his works, because he rests not in evill dispositions, but will cast out into action: besides, it is his trade to sin, and they are well called his works, because they are properly a mans own, for till a man repent he hath nothing his own but his sinne, and it is to be observed that his works indefinitely must be put away: as if the Holy Ghost would imply, that all his works were nought: for his best works are infected with the viciousnesse of his person, or else they are nor warranted in the Word, or they are not finished, or the end was not good or the māner not good, or they were wrought too late, or being out of Christ, they were not presented by Christ unto God, in whom onely they can be accepted.

[b] Gal. 5.22,23.

Thus of the matter to be reformed, the manner followes. *Put off*] The faithfull are said to put off the old man six wayes. 1. *In signification*, or sacramentally, and so in Baptisme. 2. *In profession*, or outward acknowledgment and so we professe to leave off the practise of sinne. 3. *By Justification*, and so the guilt of sinne is put off. 4. *By relation*, and so in our head Christ Jesus he is every way already perfectly put off. 5. *By Hope*, and so we beleeve he shall be wholly removed at the last day. 6. *By Sanctification*, and so he is put off but in part, and inchoatively: the last way is here principally meant.

Now in respect of Sanctification, the old man & his works are put away, first, in the word, for so Christians are said to *be clean by the word*[c]. And to *be sanctified by the word*[d]. The word, *first*, begins the work of reformation, it informes, renues, chaseth away the affections and lusts of sinne, &c. And then secondly, the Christian at home puts him away by confession, and godly sorrow, and the divorce of daily practise of reformation. This is in effect

[c] Iohn 15.3.
[d] Iohn 17.17.

that

that which is signified in the other Metaphor, of *crucifying the old man*[c]: for to crucifie him, is to lift him up on the crosse of Christ, and to naile him with the application of Gods threatnings, which causeth the paines of godly sorrow.

[c] *Rom.6.6.*

Have] *Q.* Can men put off the old man in this life? *Answ.* They may by inchoation, not perfectly. *Q.* But when may we have the comfort of it, that the old man is put off and crucified in us? *Answ.* When he is so subdued that he raignes not, for (to take the benefit of the word crucified) to crucifie is not absolutely and outright to kill: and therefore it is said in the Creed, Christ was dead, after he had said, he was crucified, to note a further degree. Now then, (as I conceive of it) sinne is crucified, when we make our natures smart for it, so repenting of our sinne, as we allow no sinne: for to crucifie a man, is to leave no member free: provided that we be sure, that the old man be so pierced, that he will die of it, though he be not presently dead.

Yee] The persons are indefinitely set down, to note that it is a duty required of all sorts of men, to put off the old man, and this work it is required of great men, of learned men, of wise men, of young men, in a word, of all men, without exception. The Uses follow.

Vse.

And first we may here informe our selves concerning the necessity of mortification, there is in us such corruption of nature, and such works of corruption, as if they be not mortified, they will certainly mortifie us. Secondly, here may be collected, matter of confutation, and that of Popish antiquity: for every man carries that about with him, that may prove that a thing may be ancient and yet vile. Thirdly, how can the most of us escape, but the reproofes of God must needs fal upon us? for every man looks to the mending of his house, and his lands and his apparell, &c. but who looks to the mending of his nature? every man hath courage to put away an evill servant, and an adulterous wife, but where are the people that will resolutely set upon the divorce of sinne? men may be deceived, but the truth of God will remain unchangeable, if we have not put off the old man with his deceiveable affections and works, we have not after all this hearing *learned Christ as the truth is in him*[f]: but when I speak of putting off, I mean not that sinne should be put off, as men put off their garments, with a purpose to put them on again, after a certain time.

[f] *Eph.4. 22, 23.*

VERS. 10. *And have put on the new man, which is renued in knowledge after the Image of him that created him.*

IN this verse is contained the second reason to inforce mortification, taken from their new estate in grace. The reason in it selfe intreates of the new birth, and describes it by shewing what it is, 1. In generall, *it is the putting on of the new man.* 2. In particular, *it is the renuing of the minde with knowledge*, and of the whole man, *after the Image of God* and Christ.

The main generall doctrine of the verse is, that all that are accepted of God in Jesus Christ, have put on the new man, or are made new creatures. And for the further opening of this great point, I consider three things. First, the necessity of the new birth. 2. What it hath in it. 3. The manner by which it is effected: and then I come to the use.

The necessity of the new birth.

For the first, those places of Scripture most evidently prove it is of absolute necessity. The Apostle to the *Galatians* saith, *neither circumcision nor uncircumcision availeth any thing, but a new creature*[a]: and to the *Ephesians*[b] he sheweth, that if we be *taught as the truth is in Christ Iesus*, then *to put off the old man*, & to put *on the new*, are as the main principles of all saving doctrine. And to the *Corinthians* he saith, *If any man be in Christ Iesus, let him be a new creature*[c]. And our Saviour Christ in the third of *Iohn* is peremptory, *except a man be borne again, he can never enter into the Kingdome of Heaven*[d].

[a] *Gal.6.15.*
[b] *Eph.4.21. 24.*
[c] *2 Cor.5.17.*
[d] *Iohn 3.5.*

His nature is new, in foure things.

Now for the ſecond. Whoſoever is a new creature, or hath put on the new man, it is certain he is new. 1. In his nature. 2. In his obedience. He is new in his nature, and that will appear after ſound triall in foure things. For firſt, he hath new gifts, as the gifts of knowledge [c] or diſcerning, the gift of Prayer, or as the Prophet cals it, *of ſupplications* [f], the gift of uprightnes, or *a ſpirit without guile* [g], yea, the Apoſtle ſaith, they were not deſtitute of any heavenly gift [h]. 2. He hath new delights, for he feels the joyes of the Holy Ghoſt [i], and that in new things, in which he was never wont to delight before, as in the *Law of God* [k], in Prayer, in the Sacraments, &c. And alſo in new perſons, for now all his delight *is in the excellent ones* [l], that truly fear God, & no more in carnall perſons: yes, and in new times too, for he was never wont to rejoyce in the time of affliction, but now he findes marvellous joy *even in tribulation* [m]. 3. He hath new ſorrowes: alſo they are not now ſo much for loſſes, ſhame, ſickneſſe, or the like, as for ſinne, or Gods ſpirituall judgments, or the afflictions of Gods children. 4. He hath new deſires alſo, as after purity of nature [n], pardon of ſinne [o], ſoftneſſe of heart [p], the preſence of God [q], ſucceſſe of the meanes, audience in Prayer, and the comming of Chriſt [r], and the ſalvation of Iſrael [s], and the like.

And as he is new in his *nature*, ſo is he new in his *obedience* alſo, and that if we reſpect either the manner, or the matter, or the end: if we reſpect the manner of his doing Gods work, it is firſt with conſecration of his ſoul and body to Gods ſervice [t]. 2. It is with delight, he loves *to be Gods ſervant* [u]. 3. It is in Chriſtian ſimplicity, and harmleſneſſe, and *godly pureneſſe*, and ſtrictneſſe [*]. Now ſecondly, if we reſpect the matter of his obedience, he is exceedingly changed and renued; for now he hath reſpect not to one or two Commandements, but to al Gods Commandements [x], he would be *ſanctified throughout* [y], he labours for inward holineſſe aſwell as outward [z]: and as he is altered in his ſervice of God, ſo is he in his calling too: for he walkes more conſcionably towards all men, and hath learned to practiſe his generall calling in his particular. And thirdly, for the ends of his obedience, his praiſe is not now of men but of God [a], his deſire is to approve himſelfe to God, without reſpect of the World, how men will take it, and he will conſtantly profeſſe and practiſe, though it be againſt his eaſe, credit, pleaſure, or profit.

The third thing propounded, was the meanes of the new birth: and howſoever the moſt men ſtand affected, yet the truth of God is certain and unchangeable, the ordinary outward meanes to convert a ſoul to God, or make us new creatures, is the Word preached, we are borne again by this *immortall ſeed of the Word*, as the Apoſtle [b] *Peter* ſaith: and the Apoſtle *Paul* is peremptory in the Epiſtle to the *Romans*, *how can a man beleeve except it be by hearing of the Word preached* [c]: the inward meanes is the ſpirit of Chriſt: which in reſpect of his working herein is called the ſpirit of *revelation* [d], of *glory* [e], of *love*, of *power*, and of *a ſound mind* [f].

The uſes follow. And firſt all Gods ſervants that have felt the power of the word renuing them, may greatly rejoyce in the mercies of God to them, and the rather if they further conſider the priviledge of their new eſtate; for art thou a new creature? then thou haſt the benefit of a new covenant [g], thou haſt a *new name upon thee* [h], and *a new ſpirit within thee* [i], to comfort thee [k], to direct thee, to confirme thee, and to make interceſſion for thee: thou haſt new alliance, *a new Father*, even God the Father: and new kindred with all the Saints both Jews and Gentiles [o]: a new *Prince and Miniſter* [p], even Jeſus Chriſt: *new attendants*, the very Angels of God [q]: *new wages* and new *work* [r]: *a new Commandement*, the rigor and curſe of the Law being taken away: *new food*, even Manna from heaven, the word of life: *new ſignes and helps*, to guide thee in

[a] *Mat.* 13.11.
[f] *Zach.* 12.10.
[g] *Pſal.* 32.2.
[h] 1 *Cor.* 1.6.
[i] *Rom.* 14.17.
[k] *Pſal.* 1.12.
[l] *Pſal.* 16.3.
[m] *Rom.* 5.3,4.
[n] *Pſal.* 51.2.
[o] *Mat.* 5.6.
[p] *Eſay* 63.17.
[q] *Pſal.* 42.
[r] 1 *Tim.* 4.8.
[s] *Rom.* 9.
[t] *Rom.* 12.1.
[u] *Eſay* 56.
[*] 2 *Cor.* 1.12. & 11.3. *Epheſ.* 5.15.
[x] *Pſal.* 119.
[y] 1 *Theſ.* 5.23. 2 *Cor.* 7.1. *Pſal.* 24.4,5.
[a] *Rom.* 2.16.
[b] 1 *Pet.* 1.23.
[c] *Ro.* 10.14, 17.
[d] *Epheſ.* 1.18.
[e] 1 *Pet.* 4.14.
[f] 2 *Tim.* 1.7.
[g] *Ier.* 31.33.
[h] *Eſay* 62.2. *Revel.* 3.5.
[i] *Ezek.* 36.27.
[k] *Iohn* 14.
[o] *Epheſ.* 2.14.
[p] *Eſay* 55.6.
[q] *Heb.* 1.14.
[r] *Eſay* 62.11.

in the way [f]. And when thou ſhalt die, a *new death*, (not die as other men) and a new *grave* or *tombe*, wherein no carnall man lay, thy grave being perfumed by the body of Chriſt: a new way to heaven [t], and a new Manſion in heaven [u]: what ſhall I ſay, but conclude with the Apoſtle, if thou be a new creature thou ſhalt have *all things new* *. And therefore let all the holy ſeed, the bleſſed of the Lord ſing new ſongs of praiſe to God.

Secondly, the conſideration of the doctrine of the new birth, may ſerve greatly for reproofe of the fearfull ſecurity of multitudes of people, that are ſunke ſo deep in rebellion that they cannot conſider nor ſeriouſly mind their own converſion. They looke not upwards to behold the angry countenance of God, nor to the times paſt to conſider the Millions of men that have periſhed for want of the new birth, nor within them, to ſee the Image of God defaced, and the Devill intrenched in ſtrong holds (for tentations;) and the conſcience, either awake, and then the fire of hel is within them, or aſleep, and then they are in danger every moment when it will awake: nor doe they conſider the time to come, or thinke of thoſe laſt things, Death, Judgment, and Hell. Oh the ſpirit of fornication that doth inchaunt men that they cannot ſo much as *mind to return*! Now if any prophane ſpirit ſhould aske me, where are any ſuch men as I have before deſcribed to be new creatures? I would anſwer him, they are not to be found in Tavernes, Ale-houſes, Play-houſes, Cock-pits, Beare-baites or ſuch like, but bleſſed be God there is a remnant, a tenth, one of a City and two of a Tribe, that are ſuch as the Lord doth deſcribe and will be accepted of in Jeſus Chriſt.

Renued in knowledge] Knowledge is a chiefe part of the new grace of a Chriſtian, *without it the mind cannot be good* [x], it is a ſingular gift of God to the Elect, to reveale unto them the myſteries of the Kingdome [y], it is the beginning of eternall life on earth [z], but we muſt underſtand that this knowledge here meant, is neither naturall, nor ſenſuall, nor civill, nor morall, nor hiſtoricall, nor a generall Theologicall knowledge, but a *religious ſaving knowledge*, it is a knowledge by which a Chriſtian *ſees in a mirror*, he ſtands & wonders: it is a knowledge that will *transform a man* [a], it is the experimentall *knowledge of the virtue of Chriſts death and reſurrection* [b], it is a knowledge will *keep a man from the evill way* [c], it is a knowledge will encounter *every thought* and affection [d] *that exalts it ſelfe againſt the obedience of Chriſt*, it is a knowledge that is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without judging and without hypocriſie [e].

The uſe is, to teach us, that as we would be aſſured we are new creatures, ſo we ſhould labour to be poſſeſſed of ſound knowledge, and to this end, 1. We muſt ſtand up from *the dead*, and with draw from wicked ſociety, elſe *Chriſt will* never give us light [f]. 2. We muſt conſecrate our ſelves to holy life and ſeek the *feare of God*, for that is the *beginning of this wiſedome* [g]. 3. We muſt deny our carnall wiſdome and become *fooles that we may be wiſe* [h]. 4. We muſt walk with the wiſe [i]. 5. We muſt begge of God a lowly and a humble heart, *for with the lowly is knowledge* [k]. Laſtly, we muſt ſtudy the Scripture, and attend upon daily hearing and reading, for they are the onely Fountains of true knowledge and wiſdome [l].

Renued] The knowledge of the faithfull in this life, even after calling needs to be daily renued. For ſinne makes a breach both in the heart and mind. And Satan plants daily temptations and objects againſt the doctrine of God, againſt which the mind needs new ſtore of proviſion out of the Word, for defence. And our affections are wonderfull apt to loſe ſenſe and feeling, and then there is no other way to recover ſenſe but by renuing contemplation. And beſides in as much as faith and repentance muſt be daily renued, therefore alſo muſt examination of life, and meditation of Gods promiſe

[f] *Ier.* 31.21.

[t] *Heb.* 10.
[u] 2 *Cor.* 5.8.
* 2 *Cor.* 5.17.

Vſe 2 Repent

[x] *Pro.* 19.2.
[y] *Mat.* 13.11.
[z] *Iohn* 17.3.

What true knowledge is.

[a] 2 *Cor.* 3.18.
[b] *Phil.* 3.10.
[c] *Prov.* 2.
[d] *Eſay* 11.8.10.

NB

[e] *Iames* 3.17.

Rules for attaining of true knowledge.

[f] *Epheſ.* 5.14.
[g] *Rom.* 12.2. *Prov.* 1.
[h] 2 *Cor.* 3.18.
[i] *Prov.* 13.20.
[k] *Prov.* 11.3.

NB

[l] 2 *Tim.* 3.16.

miſe and grace, be renued alſo. Finally, we know but in part and ſucceſſively, and therefore ought continually to be growing and adding to the meaſure of the knowledge received.

Vſe.

This may ſerve, 1. For information. For here we may know the neceſſity of daily teaching, ſince we need daily to be renued in knowledge. 2. For great reproofe of that negligence is every where to be found, in omiſſion of hearing or reading the Scripture, or uſing of other private helpes for knowledge. 3. For inſtruction, for it ſhould teach us to be conſtant in the uſe of all the helpes God hath commanded or afforded us. And we ſhould beare infirmities in others, ſince our own knowledge is unperfit. And we ſhould learn to *be wiſe to ſobriety*, and not thinke our ſelves able to judge of every doctrine or work of God. The Lord hath laid a reſtraint upon us, and in this life we cannot attain a full knowledge, and therefore we ſhould repreſſe the itching curioſity of our natures, thirſting after forbidden knowledge. Laſtly, we ſhould reſolve of the need we have to be admoniſhed, inſtructed, directed, or rebuked, and therefore rejoyce in it, if any will ſhew us that mercy to ſmite us with rebukes, or guide us in the way.

After the Image of him that created him.

How Chriſt is the Image of God.

Gods Image is in Chriſt, in the Angels, and in man. Chriſt is the Image of God in two reſpects, becauſe he is the eternall Sonne, begotten of his ſubſtance: and therefore called the *character of his perſon* or ſubſtance [m], *The Image of the inviſible God* [n], and ſo he hath moſt perfitly the nature of the Father in him. 2. Becauſe he was manifeſted in the fleſh, for in Chriſt, made viſible by the fleſh, the perfection and as it were the face of the Father is now ſeen. And therefore our Saviour ſaith, *he that ſeeth me hath ſeen the Father* [o], for the fulneſſe of the Godhead which was in the Sonne being united and as it were imprinted on the fleſh bodily [p], he did reſemble and as it were expreſſe his own and his Fathers nature after divers manners, and by divers works, or actions.

[m] *Heb.* 1. 3.
[n] *Col.* 1. 16.
[o] *Iohn* 14. 9.
[p] *Col.* 2. 9.

How the Angels are Gods Image.

The Angels are Gods Image, and therefore called the ſonnes of God, becauſe they reſemble him, as they are ſpirituall, and incorporeall, and immortall ſubſtances. And ſecondly, as they are created holy, juſt, and full of all wiſedome and divine perfections in their kind.

How man is Gods Image.

Amongſt the viſible creatures man onely beares the Image of God. And ſo he doth, 1. By Creation [q]. 2. By Regeneration [r]. He was created in it. And then falling from God by ſinne, he recovers the renuing of the Image of God, by grace and effectuall calling in Jeſus Chriſt. That this may be more fully underſtood, we muſt know that man is the Image of God, either conſidered more ſtrictly as a ſuperiour, or more generally as man. As a ſuperiour man is ſaid to be Gods Image in Scripture two ways chiefly, 1. As a husband, and ſo in the Family the Apoſtle calls him, the Image *and glory of God* [s]. 2. As a Magiſtrate, and ſo Princes and Rulers are called Gods [t] on earth: but neither of theſe are meant here. For this Image of God here mentioned, is that likeneſſe of God, which by the ſpirit of grace is wrought in every one of the faithfull after their calling.

[q] *Gen.* 1. 26.
[r] *Epheſ.* 4. 24.
[s] *1 Cor.* 11. 7.
[t] *Pſal.* 82.

Howſoever the perfit underſtanding of Gods Image, belongs to God himſelfe and to the viſion of Heaven, yet in ſome meaſure we may conceive of it, as it is revealed in the Word, and imprinted in the nature and obedience of man. Two things I principally propound to be here conſidered more diſtinctly. 1. Wherein man is the Image of God. 2. The differences of the Image of God in man, either from that which is in Chriſt, and the Angels, or as it is to be conſidered in the ſeverall eſtates of man, and then I come to the uſe of all.

For the firſt, man is ſaid to beare the ſimilitude of God, or to have in or upon

upon him the Image of God in five reſpects. Firſt, in that in conceiving of God man begets a kind of Image in his mind. For whatſoever we think of, there ariſeth in the mind ſome likeneſſe of it, now if we conceive of God amiſſe, then we commit horrible Idolatry, and whatſoever ſervice is done to the likeneſſe we ſo conceive of is done to an Idoll. But now when Chriſtians taught out of the word, conceive of God according to the deſcriptions of the word, that is not after the likenes of any creature, but in a way of apprehending of God in the humane nature of Chriſt, or otherwiſe according to his nature or properties, in ſome true meaſure, this *Idea* or forme of God, as I may ſo call it, in the mind of the faithfull is a kind of the Image of God. For to conceive a likeneſſe of God is not unlawfull, but to conceive him to be like any creature in Heaven and Earth, that is prohibited and unlawfull. Secondly, Man is after the Image of God in his ſubſtance, and therefore we are well enough ſaid to be *Gods off-ſpring* *. Now man is Gods Image both in his ſoul and in his body. The ſoule is the Image of God, as it is ſpirituall and ſimple, and as it is inviſible, and as it is immortall, & as it is an underſtanding eſſence, having power to know all ſorts of things, and to will freely. And ſome think it is Gods Image as there is in it a purtraiture as it were of the Trinity, for as there is in God diſtinct perſons and yet every perſon hath the whole eſſence, ſo there is in the ſoule diſtinct faculties, and yet every faculty hath in it the whole ſoul, yea is the whole ſoul. Now that the body alſo is Gods Image theſe Reaſons may prove. 1. Man is ſaid to be made after Gods Image in the firſt Creation. Man I ſay, not the ſoul of man onely. 2. Gods Image was in Chriſts body: for he ſaith, *he that ſeeth me ſeeth the Father*. He ſaith not he that ſeeth my ſoul, nor indeed could the ſoul be ſeen. 3. When the Lord prohibiteth the ſhedding of mans bloud, he yeeldeth this reaſon, for in the Image of God made he man, now it is manifeſt the ſoule cannot be killed, therefore mans body is after Gods Image. Not that God hath any body, but in three reſpects. 1. As mans body is a little World, and ſo the example of the world which was in God from all eternity, is as it were briefly and ſummarily expreſt by God in mans body. 2. There is none of our members almoſt but they are attributed to God in Scripture, and ſo there is a double uſe of our members, the one that they might ſerve the offices of the ſoule, and the other that they might be as it were certain types or reſemblances of ſome of the perfections of God. 3. Becauſe the gifts of the mind do cauſe the body to ſhine as the Candle doth the horne in the Lanthorne.

Thirdly, man is after Gods Image in the qualities of the ſoul: ſuch as are wiſedome, love, zeale, patience, meekneſſe, and the reſt: for in theſe he reſembleth in ſome manner thoſe glorious and bleſſed attributes of God. 4. Man is after Gods Image, in reſpect of ſanctity of actions, in that he is holy as he is holy, and in that he reſembleth God in his works, as in loving and hating where God loves and hates, and in knowing and approving of things as God approves or knowes of them, it is plain man reſembles God in loving and ſhewing kindneſſe to his enemies *, but generally by holineſſe of carriage man doth reſemble God, I mean in the creation did ſo, and by grace the faithfull begin to doe ſo. Laſtly, man beares the Image of God in his ſoveraignty of dominion, and that both over himſelfe and as he is Gods Vicegerent over the living creatures and the earth, and thus of the firſt point.

Now for the differences of Gods Image, firſt, that Image of God in man and the Image of God in Chriſt differs in two things. 1. Chriſt was the ſubſtantiall Image of the Father, as he was God, and we are his Image but by ſimilitude. 2. Chriſt as man by reaſon of the perſonall union is filled with almoſt infinite perfections above meaſure, which are in no man elſe beſides.

Again it differs from the Image of God in Angels in three reſpects. 1. Becauſe

* *Acts* 17.28.

* *Mat.* 5.

cauſe they excell in nature, for they are wholly ſpirituall, and in action, they performe Gods will with greater glory and power. 2. They are free from all humane neceſſities ever ſince their creation. 3. They enjoy the viſion of glory in the preſence of glory in Heaven, in a manner peculiar to their place and natures.

Now for the differences of the Image of God in man according to the different eſtates of man, we muſt know the Image of God according to the threefold eſtate of man, is likewiſe threefold. 1. There is the *Image of nature*, which *Adam* had, 2. The *Image of grace*, which the Saints now have. And thirdly, the *Image of glory*, which the bleſſed have in Heaven.

The Image of God in *Adam* had diſtinct ſpecialties. *Adam* was a perfect Divine, and a perfect Philoſopher, even in an inſtant, he knew the nature of all things in the inſtant of his Creation, which now is attained unto with extreame labour, and ſingular weakneſſe. 2. He had an immortall nature free from infirmities, diſeaſes, death. 3. He ſhould have propagated an immortall ſeed, after the Image of God, whereas now grace will not be propagated. 4. His obedience was charged with the obſervation of the tree of life and of good and evill.

Vſes. The Image of grace hath theſe ſpecialties; 1. Faith. 2. Godly ſorrow. 3. The cohabitation of the fleſh. 4. A feebleneſſe and defect in the meaſure of grace. 5. A peculiar kind of inhabitation of the ſpirit of Chriſt.

Laſtly, the Image of glory hath theſe differences; 1. freedome like the Angels from all terrene neceſſities. 2. An utter aboliſhing of the ſinfull fleſh and of the very naturall diſpoſition to die. 3. A full perfection of all graces. 4. A loſſe of faith and ſorrow, and all the works of repentance. 5. A ſpeciall unutterable communion with God and good Angels in glory.

The conſideration of this doctrine of Gods Image, ſhould ſerve, to teach us to love and admire all that feare God, ſince the Lord hath graced them with this honour to be like God: it is a greater favour, then if they had reſembled the nobleſt Princes that ever were on earth, no all the carnall men on earth in all their glory cannot reach to that abſoluteneſſe of excellency, that is in one of the pooreſt of Gods ſervants. 2. Since the ſeat of this glorious reſemblance of God is in the heart, it ſhould teach us eſpecially to look to our hearts, and *keep them with all diligence* [x], even to be conſcionably carefull to ſee to it, what thoughts and affections are lodged there: the Devill deſires no more advantage, then to have liberty to erect in the heart holds for evill thoughts and ſenſuall deſires. 3. If it ſhould be our glory to be faſhioned after the Image of God, then it condemnes the abominable ſecurity of the moſt men, that are ſo mindleſſe of the repaire of the loſſe of this divine gift, and inſtead thereof with ſo much care *faſhion themſelves after this world* [y], or after the *luſts of their own* and old *Ignorance* [z], or after the wils and humors of men [a]. 3. How are we bound unto God for this unſearchable love, that is pleaſed to reſtore unto us this divine gift through the Goſpel of Ieſus Chriſt?

[x] *Prov.* 4.

[y] *Rom.* 12. 2.
[z] 1 *Pet.* 1. 14.
[a] 1 *Pet.* 4. 2.

Thus in generall of Gods Image.

But before I paſſe from theſe words, there is further to be conſidered, firſt, the forme of ſpeech, in that he ſaith not, his Image, but *after his Image*. 2. The efficient cauſe, noted in thoſe words, *of him that created him*. For the firſt, we muſt underſtand, that to ſay, *man is the Image of God*, and man *is after the Image of God*, is not all one; for man is ſaid to be the *Image of God*, becauſe he is *truly ſo*: and he is ſaid to be *after his Image*, becauſe he is not perfectly ſo; Chriſt onely reſembles God in full perfection.

Imago ad Imaginem.

Now for the efficient cauſe of Gods Image, he is deſcribed here by a *Periphraſis*, *he that created him*. Man was two ways created; firſt, in reſpect of *being*, and ſo *God* created him. 2. In reſpect of *more being*, and ſo *Chriſt* created

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ted him [b]; neither of theſe ſenſes can be well excluded. And if the words be underſtood of the firſt creation, then theſe things may be obſerved; that *Adam* was not to be conſidered as a ſingular man, but as he ſuſtained the perſon of all mankind, elſe how could we be ſaid to be created after Gods image; and as in him we received this image, ſo by him we loſt it? 2. That the intereſt we have now to Creation, is not ſufficient to ſalvation: and therefore they are groſly deceived, that think God muſt needs ſave them, becauſe he made them. 3. That the Lord would have the doctrine of the worke of Creation to be remembred, and much thought upon by converted Chriſtians: and the rather becauſe it ſerves for great uſe in our regeneration. For it furthers both Repentance and Faith, and therefore in divers places of Scripture, where the Holy Ghoſt intreats of doctrine of Repentance, and Faith, the word *Create* is metaphorically uſed, to aſſure us that God will perform his promiſe, though it were as hard a work as to create all things at firſt. Thus he hath promiſed *to create a clean heart* [c], and to *create the fruit of the lips to be peace* [d], and to *create upon every place of Mount Sion, and upon the aſſemblies thereof, a cloud and ſmoke by day, and the ſhining of a flaming fire by night, that upon all the glory may be a defence* [e], and to *create light* [f], *and deliverance out of afflictions*. Beſides, the doctrine of the Creation teacheth us the feare of that dreadfull Majeſty, that was able to worke ſo wonderfully [g]; and it enforceth humility, by ſhewing that we are made of the duſt in reſpect of our bodies, and that our ſoules were given us of God, with all the gifts we have in our minds: as alſo by giving us occaſion to conſider the image of God that we have loſt. And thus of Creation as it is referred to God.

[b] *Epheſ.* 2. 10. 1. *Cor.* 8. 6.

[c] *Pſal.* 51. [d] *Eſay* 57. 19. [e] *Eſay* 4. 5. [f] *Eſay* 45. 7. [g] *Pſal.* 33. 7. & 8. 9.

Secondly, it may be referred to Chriſt, and ſo be underſtood of our regeneration, which is as it were a re-creation, or a new creation: and in this ſenſe it ſhewes, that we ſhould conform our ſelves to the likeneſſe of him that doth regenerate us by his Word and Spirit. But may ſome one ſay, is there any difference betwixt the image of God in us, and the image of Chriſt in us? I anſwer, that to be faſhioned after the image of Chriſt, hath two things in it more then is properly in conformity to Gods image, for we muſt be like him in ſufferings [h]. And ſecondly, in the impreſſions of the vertue of his Death and Reſurrection [i]. And thus of the tenth Verſe.

[h] *Rom.* 8. 19. [i] *Rom.* 6. *Phil.* 3.

¶ VERS. 11. *Where is neither Grecian, nor Jew, circucumciſion nor uncircumciſion, Barbarian, Scythian, bond, free, but Chriſt is all in all things.*

THis verſe may contain another reaſon to perſwade to mortification and holy life. And the reaſon may be taken from the great reſpect God hath of true grace in Chriſt, and the little love or care he hath for any thing elſe, a Barbarian, a Scythian, a bond-man, if he have grace ſhall be accepted: whereas a Grecian, a Jew, a free-man, without grace, is without reſpect with God. Chriſt is all. It may be the Apoſtle here meets with the falſe Apoſtles, that ſo much urged the obſervation of Jewiſh rites, & ſtand ſo much upon it to divert the people from the ſound care of reformation of life, by filling their heads with queſtions and vain wranglings about the Law, whereas the Apoſtle ſhewes men may be abſolute and complete in theſe outward obſervances, and yet their circumciſion availes them nothing before God. Here are then evidently two things in this verſe: firſt, what it is God ſtands not upon: ſecondly, what it is, is all in all with him.

Where there is neither Grecian, nor Jew, Circumciſion nor uncircuciſion, Barbarian, nor Scythian, bond nor free.] Out of theſe words theſe two things may be obſerved.

1. That

Nothing will availe without Christ.

I. That nothing without Christ can make us truly happy. The Image of God, or felicity of man, ſtands not in birth, freedome, naturall parts, or outward obſervances, for he is not a *Jew that is one outwardly*, nor is that liberty that is onely in the fleſh, nor is that wiſdome that is onely in Learned men, ſuch as were the Grecians. *Dives* was a rich man, *Goliah* was a ſtrong man, *Achitophel* was a wiſe man, *Abſolon* was a faire man, *Eſau* was circumciſed, and *Cain* was well borne, and yet all theſe are in Hell.

II. That in Christ there is no difference, all is one; whether thou be poor or rich, *Jew or Gentile, bond or free, male or female* [a], with God there is no reſpect of perſons. In the power of his Ordinances, (as by name) in the preaching of the Goſpell, he extends his mercy both to *Iewes* and *Gentiles* [b]: ſo in the diſpoſing of his gifts [c], he beſtowes knowledge and other graces, upon people of all ſorts; and for acceptation, *whoſoever feareth him and doth righteouſneſſe*, he is accepted, of what Nation or State ſoever he be [d]: and all this will more fully appear, when he ſhall judge every man without reſpect of perſons, according to his works at the laſt day [e].

[a] *Gal.* 3. 28.

[b] *Rom.* 1. 16.
[c] 1 *Cor.* 12. 13.

[d] *Acts* 10. 34.

[e] *Rom.* 2. 10.

Vſes.

The conſideration hereof may teach us divers things: Firſt, to feare God and forſake our ſins, ſince he is a God ſo terrible, that will not be ſwayed with outward reſpects [f]. Secondly, not to ſtand upon outward birth or greatneſſe in the World, nor to pride our ſelves in our wits, or reſt our ſelves upon our outward ſerving of God: for the Lord accepts not *the perſons of Princes, nor regardeth the rich, more then the poore*, or the *learned more then the unlearned, for they are all the worke of his hands* [g]. Thirdly, to be induſtrious in wel-doing, ſeeing he that doth good ſhall be accepted, whether he be bond or free, *Grecian, Barbarian*, one or other [h]: for the ſame God is Lord over all, *and rich unto all that call upon him* [i], and endeavour by well doing, to approve themſelves in his ſight. Fourthly, not to deſpiſe poore Chriſtians, ſeeing God accepts of them, and hath made them *rich in faith*, and *heires of a Kingdome* [k]. Fifthly, not to give *titles to men* [l], and by ſervile flattery or feares, to be ſo much taken up with their meer outward places. Laſtly, Magiſtrates in the adminiſtrarion of Juſtice, ſhould reſemble this abſoluteneſſe of God, ſo as no reſpect of perſons, poore or rich, friends or foes, ſtrangers or home-borne, ſhould carry themſelves beſides the juſt regard of the cauſe [m].

[f] *Deut.* 10. 16, 17 *Acts* 10. 34. 1 *Pet.* 1. 17.

[g] *Iob* 34. 19.

[h] *Ro.* 2. 8, 9, 10.
[i] *Rom.* 10, 11.

[k] *Iames* 2. 1. 5.
[l] *Iob* 32. 21, 22.

[m] *Deut.* 1. 17. 2 *Chron.* 19. 6.

But Christ is all in all.] And ſo he is; Firſt, in reſpect of the union of the *myſticall body*, as it is he in whom every one that is a new Creature is conſidered to be and conſiſt. Every Convert *is created in Chriſt Jeſus* [n]. 2. In reſpect of *ſufficiency*, a man needs no more then Chriſt, he onely may ſuffice, the whole compleatneſſe of ſalvation is in Chriſt. 3. In reſpect of *efficiency*: if we looke upon the benefits conferred upon all Chriſtians by Chriſt, he makes amends for all wants, he is in ſtead of liberty to the ſervant, and in ſtead of birth and honour to the *Scythian*, and *Barbarian*, he is the ſubſtance of all ſhadowes, to the uncircumciſed: what ſhall I ſay? he is *righteouſneſſe* [o], and *riches* [p], and *wiſdome* [q], *ſanctification*, and *freedome* [r], and a *recompence* [s], to Chriſtians, yea in *him all things are theirs* [t], and as the pledge of all, they have received the *ſpirit of the Sonne into their hearts* [u].

How Christ is all in all.
[n] *Ephes.* 2. 10.

[o] *Dan.* 9. 29.
[p] *Col.* 1. 27.
[q] 1 *Cor.* 1. 30.
[r] 2 *Cor.* 3. 17.
[s] *Eſay* 40. 9.
[t] 1 *Cor.* 3. 21.
[u] *Gal.* 4. 6.

The uſe of all this may be divers; 1. *Vnto us therefore there ſhould be one Lord, even the Lord Jeſus Chriſt* *. 2. All ſorts of men ſhould ſtrive by all means to ſet out and ſhew Chriſt only. Miniſters ſhould teach Chriſt only. Magiſtrates ſhould chiefly intend the glory of Chriſt: nay, all ſorts of men ſhould ſeek Chriſt, in chooſing callings, wives, ſervants, places of abode, &c. Chriſt ſhould be all in all with us, yea, in thoſe we have to deale withall, we ſhould beare with many wants and weakneſſes, ſo they have Chriſt, for that is

Vſes.
* 1 *Cor.* 8. 6.

all

all in all. 3. We ſhould learn to be ſatisfied with Chriſt, though we want health, or liberty, or wealth, or worldly friends, or great wits, or ſtrong memories, &c. Chriſt makes amends for all, he is enough: if the Lord have given us Chriſt, hee hath done enough for us, though it be ſure that with him he will give us all things alſo. 4. This may greatly reprove the wonderfull ſtupidity of men, that are ſo taken up with admiration of theſe outward priviledges, when as we ſee how all is vain without Chriſt, what ſhall it profit a man if he had all honour and riches, and countenance of friends, and the pleaſures of life, if when he came into Gods ſight he might have no acceptance for his ſoul? If Chriſt be all things, then without Chriſt, all things elſe are nothing: but eſpecially this doctrine ſerves for ſingular comfort to Gods children in all their diſtreſſes, and that will better appear if they conſider the particulars. For firſt, are they afflicted in conſcience, under the ſenſe of Gods anger, and their own ſins? Why, he is the *propitiation* for their ſins [x], he is the end of the Law for them [y], yea all that the Law can require of them: he will be their witneſſe and their *teſtimony* [z]. He gives them promiſes and faith to beleeve them [a], and it is his bloud that perfectly cures and *clenſeth them from* all their wounds and *ſinnes* [b]. Secondly, are they diſtreſſed under the power of Satans temptations, or accuſations: why, *he ſitteth at the right hand of God*, to ſee that nothing *be laid to their charge*, he *maketh interceſſion for them* [c], and for the ſtings of this old Serpent, he is a continual brazen Serpent [d], they may but look upon him and be healed. Yea, he was *tempted himſelf that he might ſuccour them that are tempted* [e], *and his power dwelleth in them*, to be *manifeſted in their weaknes* [f], and he came *into the world of purpoſe*, to diſſolve the works of the Devil [g]. Thirdly, are they diſmaid with the ſenſe of their own weakneſſes and ignorances? why, *they have ſuch an high Prieſt as is touched with their infirmities* [h], and *knows how to have compaſſion on the ignorant* [i], *he will not break the bruiſed reed, nor quench the ſmoking flaxe* [k]. Fourthly, are they preſſed with outward troubles? Why, Chriſt is the merit of *their deliverance from this preſent evill world* [l], he is the ſanctification of their croſſes, ſo as *all ſhall work together for the beſt to them that love God* [m], yea, he wil be their conſolation, ſo that as their ſufferings abound, his comfort ſhall abound alſo [n], or if he doe not deliver, then he makes a ſupply, by giving them better things, *out of the riches of his glory*. He is a husband to the widow, & a father to the fatherleſſe, and *as the ſhadow of a rock in a weary land* [o], to them that are perſecuted and driven to and fro, by the hot rage of evill men. Laſtly, are they in the fear, or in the danger of death? Why, Chriſt is all in all here alſo, for he hath overcome death for them [p], he hath *opened the way to Heaven* [q], he hath deſtroyed him that *hath power over death* [r], he hath freed them from *the wrath to come* [ſ], he hath begotten in them a lively hope [t] of a happy *iſſue* from the paſſage of *death*, he is the firſt-born of the dead [u], and he will be the reſurrection and the life unto them *. What ſhall I ſay, but conclude with the Apoſtle, *Chriſt is in life and death advantage* [x]? onely that Chriſt may be all in all to us, we muſt hear him, we muſt beleeve in him, wee muſt deny our ſelves, and take up our Croſſe and follow him, and finally, we muſt live to him, and die in him.

And thus of this eleventh verſe, and ſo of the ſecond part of the generall exhortation.

Excellent conſolation in Chriſt.

x *Rom.* 3. 25.
y *Rom.* 10. 4.
z *Eſay* 55. 6.
1 *Cor.* 1. 6.
a *Gal.* 3. 22.
b 1 *Iohn* 1. 7.
c *Zach.* 3. 1, 2, 3. *Rom.* 8. 33.
d *Iohn* 3.
e *Heb.* 2. 18.
f 2 *Cor.* 12. 9.
g 1 *Iohn* 3. 7.
h *Heb.* 4. 15.
i *Heb.* 5. 1.
k *Eſay* 42. 2, 3.
l *Gal.* 1. 4.
m *Rom.* 8. 28.
n 2 *Cor.* 1. 5.
o *Eſay* 33. 2.
p *Hoſea* 13. 14.
q *Heb.* 10. 19.
r *Heb.* 2. 14.
ſ 1 *Theſſ.* 1. *ult.*
t 1 *Pet.* 1. 31.
u *Coloſſ.* 1. 17.
* *Iohn* 11.
x *Phil.* 1.

VERS. 12, 13. *Therefore as the Elect of God, holy and beloved, put on bowels of mercy, kindneſſe, humbleneſſe of mind, meekneſſe, long-ſuffering.*
Forbearing one another and forgiving one another, if any have a quarrell againſt another: even as Chriſt forgave you, ſo alſo doe you.

The diviſion of this part of the text.

THere are three things requiſite to holy life. Firſt, the meditation of heavenly things. Secondly, the mortification of vice. Thirdly, the exerciſe of holy graces and duties. Of the firſt the Apoſtle hath intreated from verſe 1. to verſe 5. Of the ſecond from verſe the 5. hitherto. Now in theſe words, and thoſe that follow to the 18. verſe he intreats of the third, for he gives rules for the obedience of the new man, and thoſe rules are more ſpeciall, or more generall. The more ſpeciall rules are from the 11. verſe to the 16. The more generall rules are in the 16. and 17. verſe: the one concerning the means of holy life, verſe 16. and the other concerning the end of holy life, verſe 17.

The ſpeciall rules give in charge the exerciſe of nine graces, and in the ſetting down of theſe rules I obſerve: 1. The Motives to perſwade to the obſervation of them, and they are three, the one taken from their election; the other from their ſanctification; the third from the love of God to them. And theſe are briefly thruſt together in a parentheſis in the beginning of the twelfth verſe. 2. The manner how they be charged with theſe graces, & that is noted in the Metaphor *put on*. 3. The graces themſelves, and they are in number nine. Some of them have their greateſt praiſe in proſperity principally, as *mercy, kindneſſe, meekneſſe, humbleneſſe of minde*: ſome of them concern the times of adverſity principally, as *long-ſuffering and clemencie in forbearing and forgiving*. Some indifferently belong to all times, as *love, peace, thankefulneſſe*, or *amiableneſſe*, verſe 14, 15.

Obſervation from the cohehence.

Now from the coherence imported in the word (*therefore*) divers things may be noted.

1. In that he preſcribes the mortification of vices, before the exerciſe of graces, it ſhews that till vice be mortified, grace will not grow nor proſper, the true reaſon why many men thrive no better in the gift of Gods Spirit, is becauſe they are ſo little and ſo ſleightly in confeſſing and bewailing of their corruptions of heart and life.

2. In that he reſts not in the reformation of vices, but preſcribes alſo rules of new obedience, it ſhews that it is not enough to leave ſin, but we muſt be exerciſed in doing good. It will not ſerve turn for the Husbandman, that his fruit trees bear no evill fruit, but he will cut them down if they bring not forth good fruit, barrenneſſe is cauſe great enough of hewing down.

3. Men that are truly renued after the image of Chriſt, are willing to bee appointed and preſcribed, for the attaining and exerciſe of every holy needfull grace and duty, he that hath true experience of the beginning of any true grace, hath a true deſire, and a willing endevour, and a juſt eſtimation of all grace. For as he that repents of one ſin, loves no ſin, ſo he that travels in the birth of any grace, deſires all grace, ſo far as in conſcience he knows them to be required of God, and in ſome degree, except it be in the time of violent temptations, or that the loſſe of the means occaſion any deadneſſe or faintneſſe in the deſires of the heart, or that there be a relapſe into ſome preſumptuous ſin after calling.

4. If this (*therefore*) carry us to the former verſe, then we are informed, that our endevour after mercy, meekneſſe, patience, love, peace, or the reſt, will never want acceptation with God, And withall we may take comfort if we would

would ſeriouſly ſet about the practice of theſe, though we found many lets, and doubts, and difficulties, yet Chriſt will be all in all to help us, and give good ſucceſſe.

Thus of the coherence. The Motives follow, and firſt of Election.

Of Election. Two kinds of Election.

Elect] Gods ſervants are Gods Elect, and that both in reſpect of *Election* before time, and alſo in reſpect *of Election in time*, for the Lord hath in his eternall counſell choſe them in Chriſt, to the obtaining of ſalvation to the praiſe of his grace[a]. And beſides at ſome time in their life, the Lord doth ſelect and ſeparate them, from out of the world, and worldly courſes, to the profeſſion of ſincerity, having ſanctified them by the Spirit.

a *Epheſ.* 1.4,5. *Rom.* 8.19.

Vſe.

The doctrine of Election hath both conſolation and inſtruction in it, it is ful of comfort, if we conſider the priviledges of Gods choſen, even thoſe great favours he ſhews them, when hee begins once to diſcover his everlaſting choice of them, the Lord doth ever after avouch them for his peculiar people, to make them high in praiſe and in honour [b], *The men of their ſtrife ſhall ſurely periſh and come to nothing* [c]. *The Lord will help them and comfort them in all ſtrife*, he will be *a wall of fire round about them*, & *the glory in the midſt of them*, the Lord will own them as *his portion*, that he hath taken to himſelf out of the whole earth [d]. He will uſe them as his *friends*, he will *heare their prayers*, and communicate his ſecrets unto them [e]. But who can count their priviledges? no tongue of men or Angels are able to do it, which ſince it is ſo, we ſhould take unto us continually the words of the Pſalmiſt, and ſay every one of us, *Remember me O Lord with the favour of thy people, and viſit me with thy ſalvation, that I may ſee the felicity of thy choſen, and rejoyce in the joy of thy people, and glory with thine inheritance* [f]. Eſpecially we ſhould labour to make our calling and election ſure [g], for then we ſhall be ſafe, in as much as thereby an entrance is miniſtred unto us into the kingdome of Jeſus Chriſt.

b *Deut.* 26.15, 16.
c *Eſay* 41.8. 11,12.
d *Zach.* 1.5.12.
e *John* 15.19.
f *Pſal.* 106.4,5.
g 2 *Pet.* 1.10.

Who may be ſure they are elect.

Now if any ſhall ask who they are that may be ſure of their Election? I anſwer, Firſt, with the Apoſtle *Paul*, They that receive the Goſpel in power and much aſſurance, with joy in the holy Ghoſt, though it ſhould be with much affliction [h]. And with the Apoſtle *Peter*, ſuch as to whom God hath given precious promiſes, & ſuch as flie the corruptions of the world through luſt, that joyn vertue with their Faith, and Knowledge, and Temperance, and patience, and godlines, and brotherly kindneſſe, and love [i]. Laſtly, if we be comforted in our election, we ſhould then labour to inflame our hearts out of the ſenſe of this everlaſting goodneſſe of God, even to ſet up the Lord, and to fear him and walk in his ways, and particularly by the Apoſtles direction to be very carefull of theſe holy graces that follow.

h 1 *Theſſ.* 5,6.
i 2 *Pet.* 1,4,5. 6,7.10.

Thus of the firſt Motive.

How many ways the Elect are holy.

Holy] They are holy divers ways; For they are holy, 1. In the *head*. 2. In their *Laws*. 3. In their *Sacraments*, in reſpect of which they are ſacramentally holy. 4. By *imputation*. 5. By *hope* [k] of that conſummate holineſſe in Heaven. 6. In their *calling*, ſo they *are Saints by calling* [l]. 7. As they are Temples of the holy Ghoſt. But the holineſſe of ſanctification is here meant, and ſo they are holy by *inchoation*.

k *Gal.* 5.6.
l 2 *Cor.* 1.1.

Holineſſe is eſſentiall to a child of God, Gods elect are holy, this is every where proved in Scripture [m], I will not ſtand upon it, only for inſtruction, let us from hence obſerve, That if ever we would have comfort of our Election, we muſt labour to be holy, and that both in body and in ſpirit [n], we ſee they are here joyned and we muſt not ſeparate them. But may ſome one ſay, ſeeing no man is without his thouſands of ſins and infirmities, what muſt we doe that we may have comfort, that we are holy in Gods account, being ſo many ways faulty in our natures and actions? For anſwer hereunto, wee muſt know that there be four things which if a man do attain unto, though

m *Deut.* 7.6. *Eſay* 4.4.
n 2 *Cor.* 7.1. *Epheſ.* 5.3.

Queſt.

Anſ.

Four ſigns of a holy man.

he hath otherwiſe many infirmities, yet he is holy in Gods account, yea in the holineſſe of ſanctification. The firſt is this, if a man can ſo far forth ſubdue his corruptions, that *ſin reigns not* in him; ſo long as it is in him but as a rebell, it doth not fruſtrate his comfort in his ſanctification. 2. If a mans prayers, deſires, & endevours be *to reſpect all Gods Commandements as well as one*; Juſtice as well as Piety, holy times as well as holy things, inward obedience as well as outward, ſecret obedience as well as open, avoiding leſſer ſins as well as greater. 3. If a man be ſincere in the uſe of the means that make a man holy, preparing his heart to ſeek God in them, eſteem them as his appointed food, mourning for want of ſucceſſe deſired, endevouring to profit by every Ordinance of God, & that at all times as wel as ſome times, at home as well as at Church. Laſtly, if a man can find comfort in the pardon of his ſins, he needs not doubt of his acceptation to be holy.

Five properties of Gods love.

Beloved] In this word is lodged the third motive, which is taken from Gods love, as if the Apoſtle would affirm that if Chriſtians did ſeriouſly conſider what it is to be loved of God, they would find full encouragement to all grace and duty: now this may be better opened, if we conſider but the properties of Gods love, wherein it wonderfully excels. As firſt, if God love thee it is with a *free love* [o], he ſtands not upon thy deſert or worthineſſe. Again, he *loves firſt*, he loves before he be loved, he loved us when we hated him, he choſe us when we did not chuſe him. 3. Gods love is wonderfull *tender*, which will appear if we conſider that he is not onely *gracious*, but *merciful, ſlow to anger*, of *much kindnes*, & *repenteth him of the evill* [q]. 4. Gods love is *naturall*, not forced, and therefore he is ſaid to *quiet himſelfe in his love* [r], and himſelfe *loveth mercy* [ſ]. Laſtly, his love is an *everlaſting love* [t], where *he loveth, he loveth to the end* [u]. And therfore we ſhould labor to know the love of God to our ſelves, even to be particularly aſſured that we are Gods beloved, or elſe this could not be a motive to holineſſe, as here it is. And beſides the meditation of Gods love to us ſhould incourage us againſt all croſſes, for God will *give his beloved reſt* [x]. They ſhall be bleſſed, and it *ſhall bee well with them*. They ſhall be delivered, *for he will help with his right hand* [x]. But eſpecially it ſhould hearten us againſt the ſcorns of the world, and the hate of wicked men: if God love us, it mattereth not greatly who hate us: And in ſpecial, the meditation of this love of God ſhould teach us to tire our ſelves with theſe worthy graces, as ſo many ornaments; for thus ſhould the beloved of God be decked. And doth the Lord love us, and ſhal not we ſtrive to ſhew our love to him again? Even by loving his Word, Glory, Children, preſence and Commandements. Laſtly, we may here learn how to love: for God loves, Firſt, thoſe that are holy; Secondly, thoſe whom he had choſen: ſo it ſhould be with us; firſt, we ſhould chuſe for holineſſe, and then love for our choice. This may teach the people how to love their Magiſtrates and Miniſters, and ſo wives and ſervants. And contrariwiſe.

o *Hoſea* 14.5.
q *Ioel* 2.13.
r *Zeph.*3.17.
ſ *Mich.*1.8.
t *Ier.*31.3.
u *John* 13.1.

Thus of the Motives, the Manner follows.

Obſ. 1. *Put on*] *viz.* As men do their garments; it is true that theſe graces for the worth of them are royal, and ſo muſt be put on as the King doth his Crown, or the Prince elected his Robes, it is alſo true that for ſafety theſe graces are as armor to defend us againſt the allurements of the world; or the reproaches of evill men, and ſo may be put on as the ſouldier doth his armour. Beſides, theſe graces are required in us as the ornaments of a renued eſtate, and ſo are to be put on as the new baptized was ſaid to put on his new garments. But I think the Metaphor is taken generally from the putting on of raiment.

Uſes.

* *Pſal.*127.2.
x *Pſal.*60.5.

Divers things may be here noted: 1. It is apparent that theſe graces are not naturall, the ſhadows and pictures of them may be in naturall men. And what wicked men can get is but by the reſtraining ſpirit, or by reaſon of naturall

all defect or for ill ends. It is certain a man may be said to be borne, as well with clothes on his back, as with grace in his heart.

2. How should the hearts of many smite them, to think of it, how they neglect this clothing of their souls with graces: They every day remember to put on apparell on their backs, but scarce any day think of putting on vertue for their hearts? Oh when thou seest thy naked body clothed, shouldst thou not remember that thy soul in it self more naked, then thy body, had need of clothing also? Oh the judgement that abides many a man and woman, how excessively carefull are they to trimme the body, and yet are excessively careless of trimming their souls: that have so many gownes for their backs, that they have never a grace for their hearts: yea, the better sort may be humbled if they search their hearts seriously: for either they want divers parcels of this holy raiment, or else they are not wel fitted on them, they hang so loose many times there is little comelinesse or warmth by their weaing of these graces. But let us all be instructed to remember these graces, and by Prayer and practice to exercise our selves in them, and daily to be assaying how we can put them on, till by constant use of all good means, we can grow spiritually skilfull in wearing of them, and expressing the power of them in conversation, as plainly as we shew the garments on our backs, resolving that these vertues will be our best ornaments, and that they are best clad that are clothed with these godly graces in their hearts.

Note, Obs. 2.

Thus of the manner, the enumeration of the graces follow.

Bowels of mercy.] From the coherence I note two things concerning mercy: First, that it is not naturall, we are exhorted to put it on, naturally we are hatefull, and hate one another: which should teach us to observe and discern the defects of our hearts herein, and by Prayer[b] to strive with God for the repair of our natures, and in all wrongs from wicked men, to be lesse moved, as resolving it is naturall with them.

a *Esay* 11.
b *Iam.* 3.17.19. *Titus* 3.3.

2. We may note here that mercy is as it were the door of vertue. It stands here in the forefront, and leads in and out all the rest, it lets in Humility, Meeknesse, Patience, &c.

Now in these words themselves I observe three things:

1. That mercy is of more sorts then one, therefore he saith *mercies*, one mercy will not serve the turn, he that hath true mercy hath many mercies, or ways to shew mercy: many miseries in mans life needs many sorts of mercy.

More sorts of mercy then one. *Luke* 6. *Matth.* 25.

There is mercy corporall, and mercy spirituall, it is corporall mercy to lend, to give, to visit, to cloath, to feed, to protect from violence: hospitality to strangers, and the buriall of the dead are also corporall mercies. Spirituall mercies are not all of a sort, for we may shew mercy sometimes in things wherein no man can help: as by praying unto God for help: now in things wherein man can help, the mercy to be shewed respects either the ignorance or other distresses of other men. The mercy to the ignorant is either *instruction* in the things they should know, or *counsel* in the things they should do. Now his other distresses arise either from his actions, or from his passions: his actions are either against thee, and so thy mercy is to *forgive*, or against others, and so thy mercy is to *admonish* or *correct*. Thy mercy towards him, in respect of his passions or sufferings, is either in words, and so it is *consolation*, or in deeds, and so it is *confirmation*. What shall I say? there is the mercy of the Minister, and the mercy of the Magistrate, and also the mercy of the private man.

Corporall and Spirituall mercy.

3. *Mercies*, notes that it is not enough to be merciful once or seldom, but we must be much in the works of mercy, seldome mercy will be no better accepted with God, then seldom prayer, we are bound to watch to the oppor-

tunity of mercy: and we shall reap not only according to the matter, but *according to the measure of mercy* [b].

3. It is not enough to be mercifull, but we must put on the *bowels of mercies*, and this hath in it divers things. For it imports:

1. That our mercies must be from the heart, not in hypocrisie or for a shew, it must be true and unfained mercy.

2. That there should be in us the *affections of mercy*, we should *love mercy*, and shew it with all *cheerfulnesse* and *zeal* [c].

3. That there should be a *Sympathy* and fellow-feeling in the distresses of others. These *bowels* were in Christ, in *Moses* and *Paul*.

4. That our mercy should be extended to the highest degree we can get our hearts to; That was imported by the phrase of *pouring out our soule to the needy* [d].

Vse. The use of this doctrine of mercy may be, first, for instruction, to teach us to make conscience of this holy grace, and to be sure we be always clad with it according to the occasions and opportunities of mercy. And to this end we should labour to stir up our selves by the meditation of the Motives unto mercy such as these. God hath commanded it [e]. They are our *own flesh* that need our mercy [f]. Our *heavenly Father is mercifull*, yea, his *mercy is above all his works* [g], yea, he *is Father of all mercies* [h]. Mercy will prove that we are *righteous* [i], and *blessed* [k], and that the *love of God is in us* [l], and that our profession of Religion is sincere [m], and that our knowledge is from above [n], and that we are true Neighbours and right Samaritans. God wonderfully accepts of mercy above many other things [o], and accounts what is that way done, to be done to God to himself [p]. Besides, what is mercifully bestowed is well kept, the surest chest to keep our goods in, is the bosome of the poor, the house of the Widow, and the mouth of the Orphanes. What shall I say? mercy *rewards our own souls* [q], assures us of forgivenesse of sins [r], makes the heart chearfull and stedfast [s]. It shews us *life, righteousnesse and glory* [t], and we shall reap *after the measure of mercies* [u], both in this life, and at the last day [w].

Motives to mercy.
b *Hosea* 10.12. What is bowels of mercie.
c *Zach.*7.8. *Rom.*12.8. 2 *Cor.*9.7.25. *Verse* 8.3,4.
d *Esay* 58.10.
e *Luke* 6.33.
f *Psal.*86.
g 2 *Cor.*1.3.
h *Psal.*37.21.
i *Mich.*5.7.
k 1 *John* 3.17.
l *Iames* 1.27.
m *Iames* 3.17.
n *Mich.*6.8. *Hosea* 6.4.
o *Prov.*14.31. & 19.17.
p *Prov.*11.17.
q *Prov.*16.6.
r 1 *Cor.*15.58.
s *Prov* 21.21.
t *Hosea* 10.12.
u Rules in shewing mercy.
w *Prov.*22.9.
x *Psal.*112.5.
y *Prov.*3.28.
z *Esay* 62.8.

Onely in shewing mercy we must look to divers rules, it must be holy mercy, not foolish pity, as Magistrates must not spare where God will punish, for this is every where a monstrous wickednesse in carelesse Magistrates, under the pretence of mercy they spare the punishment of drunkennes, whoredome, but especially bloud, and the profanation of the sabbath. It is a wonder that many Magistrates should ever goe to Heaven, they are guilty of so much bloud and wickednesse, by not executing the judgement of God, and the King, upon such villanies. And it is not mercy under pretence of housekeeping to entertain disordered persons, Swaggerers, Drunkards, Swearers, Gamesters, and the like, he that will shew mercy must have a *good eye* [x] to consider where, and to whom, and how he shews mercy, the true mercifull man doth *measure his affairs by judgement* [x]. 2. Thy mercy must be *speedy mercy*, thou must not say goe and come again to morrow [y], if thou canst doe it now [y]. 3. It must be of good & well gotten, *God hates robbery for burnt-offring* [z]. 4. We must look to our ends, for that mercy is lost that is shewed to win the praise of men, or for any other carnall respect.

2. The consideration of the doctrine of mercy may serve for the great reproof of the want of mercy in men, and that monstrous unmercifulnesse that every where abounds amongst men, we may complain that *mercifull men are perished*, or if mercy get into the hearts of some, it is like the *morning dew*, it is quickly dryed up. But the world is full of usury and cruelty, and oppression, the world hath almost as many wild beasts & monsters, as it hath Land-lords in divers places. And shall nothing be said think we in the day of Christ to un-

unmercifull Miniſters, and Church-governors alſo? Oh the bloud-guiltineſſe of many monſters rather then Miniſters, that feed not, or not with wholeſom food, the ſouls of the people. And is there not *tithing of Mint, & Cummin, & Annis*, while the *weightier things of the law are let alone*? It is no mercy to ſpare idle and ſcandalous and Idol-ſhepheards. What ſhould I ſpeak of particulars? there is unmercifulneſſe even in the lender, there is no borrowing unleſſe thou will *be a ſervant to him that lendeth* [a]. Oh what ſums of money are ſpent upon Hawks, Hounds, Cocks, Beares, Players, Whores, (for I may well joyn them together) gaming, drinking, apparell, feaſting, &c. which ſhould be profitably ſpent upon the neceſſities of the poor. But let men repent of their unmercifulneſſe, for the curſe of God is upon them [b], and the Lord takes the wrong as done unto himſelfe [c], their cry ſhall not be heard, [d] nor their faſting nor ſacrifice accepted [e], and God will *ſpoil their ſouls* [f], and judgement mercileſſe ſhall be to them that ſhew no mercy [g].

a *Prov.* 22.7.

b *Prov.* 14.21. & 20,21.
c *Prov.* 14.31.
d *Prov.* 21.13.
e *Eſay* 5.8. *Hoſea* 6.5.
f *Prov.* 22.23.
g *Iames* 2.13.

Thirdly, this doctrine is exceeding comfortable too, for here is implied great comfort to all Gods children, for if God require ſuch tender mercy in us, he will certainly ſhew mercy himſelfe. And again, poor men may bee much encouraged to conſider how carefull God is of them, and how much mercy he requires to be ſhewed them; yea, it is a comfort to them if they be godly poor, that there being ſo many kinds of mercy, they may ſhew mercy themſelves, even to the richeſt benefactors, by ſpirituall mercy. And this alſo muſt needs be comfortable to mercifull men, for as God requires mercy, ſo it is ſure he will reward mercy [h].

h *Pſal.* 112.4. *Eſay* 58.7. *&c.*

Thus of mercy.

Kindneſſe.] The word is courteſie or goodnes, *comitas*. It is ſure the Lord requires this Chriſtian courteſie, or goodneſſe of diſpoſition and carriage in every convert [i], and kindneſſe is one of the things we ſhould approve our ſelves by [k]. Now Chriſtian curteſie or goodneſſe hath in it theſe things: 1. It ſalutes willingly [l]. 2. It is fair and amiable in converſing, not harſh, ſullen, crabbed, intractable, clownish, deſperate, ſcornfull, hard to pleaſe, churliſh, or ſtately. 3. In matters of offence, it is eaſie to be intreated, kind to enemies, it qualifies the ſpeeches of the angry with good interpretations, & ſometimes it yeelds to their affections, it will ſometimes part with right for peaee ſake, it will forgive [m]. 4. In the praiſe or happineſſe of others it is without envy. 5. It is eaſie to liberality [n] and prevents. 6. It loves brotherly fellowſhip.

Χρηστότης. True chriſtian courteſie.

i *Epheſ.* 4.32. *Gal.* 5.22.
k 2 *Cor.* 6.6.
l 1 *Pet.* 5.14. *Ruth* 2.4. *Iud.* 6.12. *Matth.* 11.14.

m *Iames* 3.17. *Luke* 6.33. *Epheſ.* 4.32.
n 1 *Pet.* 2.5. *Rom.* 12.4.

The uſe may be both to humble and to teach. Certainly the failings of the beſt of us may much abaſe us, and the knowledge of it that God requires, it ſhould teach us to make conſcience of it by Prayer and holy ſtriving with our natures, to endevour to expreſſe this fairneſſe and kind converſing, ſince Religion requires Curteſie as well as Piety, we ſhould labour to be unrebukable therein alſo, eſpecially we ſhould put on this vertue in uſing means to win others to the truth.

Vſe.

Here alſo we may ſee the vanity of their aſperſion, that ſay Religion will make men Stoicall and uncivill.

Yet leſt any ſhould miſtake, we muſt know that curteſie hath not in it the honouring of evill men, or the rejoycing at the evils of any man, or a promiſcuous reſpect of all both good and bad alike, no nor of all good alike in the meaſure of manifeſtation, nor hath it an openneſſe in unadviſed communicating of ſecrets to all, nor a lightneſſe of familiarity in contracting an inward friendſhip, without due reſpect of the diſpoſition and converſation of the parties.

What curteſie hath not in it.

Thus of kindneſſe.

Humbleneſſe of mind.] I ſhall not need to ſhew that humility, or this humbleneſſe of mind is required. For it is plain in the text, but rather I would con-

Matth. 11.29. *Rom.* 12.16. 1 *Pet.* 5.5.

What humbleneſſe of minde is negatively and affirmatively.

consider what it is, and then make uſe of it. And first I consider of it negatively by ſhewing what it is not. It is not ſillineſſe, ariſing out of the ignorance of a mans place or gifts, nor is it any careleſſe diſregard of a mans ſelf, nor every abaſing of a mans ſelf, for wicked men to compaſſe their ends can *humble themſelves to hell*[p]. Nor is it a wil-worſhip when a man by voluntary religion layeth hard things upon his body; thus it was no Humility, to forbear touching, taſting, handling, or upon pretence of unworthineſſe to imploy the Kings ſonne, to bring in mediation of Angels or Saints, as inferiours in the Court[q]. Nor is it complementall courteſie, for we ſee that may be in greater exactneſſe in men, and yet monſtrous pride and malice be lodged in mens hearts. Nor is it any counterfeit ſubmiſſiveneſſe, as when ſome men ſcorn to refuſe offices, and yet fret afterward when they goe without them, or elſe refuſe of purpoſe to be the more importuned. Nor is it humbleneſſe of minde to be (with fretting) complaining of our wants, out of emulation of others; nor is it only to be humbled, for humiliation and humility differ.

p *Eſay* 5.7.10.

q 18.23.

Now that the nature of this grace may be found out, we muſt conſider that uſually it is begotten in a man by the power of the Word, and follows the breaking of the heart by mortification, and declares it ſelf both inwardly and outwardly. Inwardly, humbleneſs of minde hath in it a ſight and ſenſe and digeſted opinion of our own great unworthineſs, and is not eaſily ſtirred to great thoughts with vain applauſes. It hath in it a tender ſenſe of temptations, a hatred of hypocriſie, and a willingneſſe to ſuffer afflictions, and a contentation in ſome meaſure, in what eſtate ſoever it pleaſeth God to bring a man to. Outwardly, it expreſſeth it ſelf both towards God and men; towards God it keeps a man lowly in the uſe of the means, and hath a continued fear and awfull ſenſe of Gods preſence[s], and ſtands not at it to be accounted vile for the ſervice of God[t]. In carriage towards men, it is not affected in words or geſtures, it is not cenſorious, nor arrogant[u], nor contentious *. It deſires not open and publike places: it is not ſwelled with praiſes, nor it affects not the vain praiſes of it ſelf: but contrariwiſe, it makes a man goe before in giving honour, and not to thinke much to equall himſelfe with them of the lower ſort[x], rejoycing in the love of a poor Chriſtian, as well as of a great man. It will make a man ſubject to, and thankfull for admonitions, and willing to imbrace the truth, though it be found in the poſſeſſion of others. Finally, it is joyfull upon the doing of any good, and thankfull for leſſer favours.

s *Mich.* 6.8.
t 2 *Sam.* 6.22.
u *Pſ.* 131.1, 3.
* *Phil.* 2.3.
x *Rom.* 12.

Vſe.

The uſe is as for humiliation under the ſenſe of our wants, in expreſſing the practice of this grace: ſo for inſtruction, to teach us to labour after it, as a moſt praiſe-worthy vertue, we ſhould *ſeek lowlineſſe*, as the Prophet ſpeaks[y]. And to this end we ſhould contemplate of the Motives hereunto. For Humility is one of the graces we are eſpecially charged to imitate in Chriſt[z]. It is a grace that God highly accounts of, he holds us worthy of our vocation, if he may ſee this in us[a], the Lord himſelf will in his ſpeciall *reviving preſence dwell in the contrite*, and *humble ſoul*[b]. He will not *deſpiſe their Prayers*[c]. *Wiſdome is with the lowly*[d]. *The Lord will heale them, and create the fruit of the lips to be peace*[e]. Howſoever it may goe with the humble otherwiſe, yet the Lord will be ſure to give *grace to the humble*[f]. Laſtly, Humility goeth before Honour, the Lord will exalt us if we abaſe our ſelves, and we are moſt precious in his eyes, when we are moſt vile in our own eyes. And contrariwiſe this may ſhew us the hatefulneſſe of pride, &c. the more the Lord ſtands upon humbleneſſe of minde, the more it imports he abhors pride: And that the nature and praiſe of true Humility may the better appear, it will not be amiſſe to ſet out the ſorts of Pride.

y *Zeph.* 2.3.
Motives.
z *Matth.* 11.29.
a *Epheſ.* 4.1, 2.
b *Eſay* 57.15.
Pſal. 34.18.
c *Pſal.* 102.7.
d *Prov.* 11.2.
e *Eſa.* 57.15.19.
f 1 *Pet.* 5.5, 6.

Generally, Pride is expreſſed, either in things that concern God, or in things

things that concern man. In the things that concern God: there is the pride of the Atheiſt, whereby he ſtrives to remove the ſenſe of the beeing of God. And the pride of the *Heretike*, when he aſſaults the attributes of God, or his perſons. And the pride of the *Papiſt*, who will claim by his merits. And the pride of the *Curious*, who will ſearch into things not revealed. And the pride of the *Perſecutor*, who will purſue by ſlanders or violence, the power of Gods Ordinances. And the pride of the *Impenitent*, that dare live and die in his ſins without care of Gods threatnings. And towards men pride is diſcovered divers ways, as by oppugning the fame of the beſt men, by the ſingularity of conceit of worth above others, ether for place or gifts, by bragging and boaſting by vain joyes, either for place or gifts, by ſtriving for offices, and higheſt places, yea, there is a ſpirituall pride in every grace and holineſſe. Now contrary hereunto is that Humility GOD requires in this place.

The ſorts of pride.

And thus of humbleneſſe of minde.

Meekeneſſe] Chriſtian meekeneſſe hath in it, as I conceive, theſe things. Firſt, a quietneſſe of heart in the freedome from paſſion, by which one is ſlow to anger, and not eaſily provoked. Secondly, a teachableneſſe and tractableneſſe, or being eaſie to be perſwaded [g]. Thirdly, a childe-like confidence in Gods care and providence, becoming in that reſpect as a little childe [h]. Fourthly, it is not ſwelled with proſperity. Fiftly, it thinks not much of the yoak of Chriſt [i]. In what meaſure a man is truly meek, in the ſame meaſure he accounts Gods ſervice a reaſonable and eaſie ſervice. Sixtly, in converſing it hath two principall properties; the firſt is fear [k], as it is oppoſed unto boldneſſe, conceitedneſſe, rough-heartedneſſe: the ſecond is, an Evangelicall harmleſneſſe, or ſimplicity [l].

What Chriſtian meekneſſe hath in it.

g *Eſay* 11.' *Iames* 3.17.
h *Mat.*18.
i *Matth.*11.30.
k 1 *Pet.*3.2,3.
l 2 *Cor.*11.3. *Vſe.*

The conſideration may much humble the beſt of us, if we conſider how paſſion doth over-maſter us, and how ſucceſſe doth ſwell us, and how ſtiffe our hearts are after an unconceivable manner againſt the power of the means, and how unquiet we are for want of confidence in God. Oh where is this converſation with fear to be found? And for the ſimplicity that is in Chriſt Ieſus, how is it mixed in ſome, and wanted in others, and loſt in many, who are beguiled of the Serpent? Yet inaſmuch as this grace is diſpenſably required that it ſhould be put on, let us ſtirre up our hearts as to ſeeke righteouſneſſe, ſo to *ſeek meekneſſe* with it. And to this end we ſhould avoid what doth encounter it: As namely, we ſhould take heed of luſt, and malice, and covetouſneſſe, and contention: For theſe things will wonderfully diſturb the heart, and fill it marvellouſly with perturbations; and alſo we ſhould meditate of the incouragements to this grace; For meekeneſſe would much avail us in the profit and power of the Word [m], and God hath promiſed to water this grace with ſecret joys, and eaſefull refreſhings [n]. Beſides, God doth in ſpecial manner undertake their protection, as the places in the margent will ſhew [o]. For meekneſſe in the hid-man of the heart is a thing much ſet by [p], he will guide them in judgement and teach them his way [q].

m *Iam.*1.21,22. *Eſay* 29.19.
n *Mat.*11.29.
o *Pſal.*76.1,10 9. & 147.5,6. & 149.4.
p 1 *Pet.*3.4.
q *Pſal.*25.9.

Long-ſuffering] By Long-ſuffering is meant, as I take it, Firſt, an unwearied firmneſſe of heart, holding out under all croſſes, tentations, oppoſitions, &c. the minde not being eaſily broken, put out, confounded, diſcouraged, diſtempered, or unquieted with any kind of paſſion. And ſo indeed it is nothing elſe but the perſeverance of patience. Secondly, there is a long-ſuffering which is a ſpirituall perſeverance of hope, under the promiſe, with an expectation of the performance of it [r]. There is a long-ſuffering in our cariage toward others, in regard of their reformation, and ſo we ſhould ſuffer long in hope of the converſion of the wicked [ſ]: and in expecting the reformation of infirmities in Gods Children, whom we love and admoniſh [t]. And this is the

What long-ſuffering hath in it.

r *Heb.*6.12,15.
ſ 2 *Tim.*4.25.
t 1 *Theſſ.* 5.14.

the praiſe of Chriſtian Love, that it doth ſuffer long [u].

This long-ſuffering is an excellent grace and a worthy ornament, meet to be put on, aſwell as any of the reſt, and would wonderfully grace the lives of Chriſtians. And the rather ſhould we love it, and long after it, becauſe it is ſo eminent a praiſe in God himſelf [*], and in Chriſt [x]; yea, as any have excelled in the Church, ſo have they been approved in the tryall of this grace, as were the Apoſtles. But it is enough to commend it, it is an excellent fruit of the ſanctifying ſpirit [y]. Only we muſt know there is great difference between enduring long and long-ſuffering; for true Chriſtian long-ſuffering is accompanied not only with patience, but with diligence [z], and joyfulneſſe, and watching in all things, but eſpecially with the renuing of faith in Gods promiſe and providence.

u 1 *Cor.* 13. *Motives.*

* *Rom.* 9. 22. *Luke* 18. 7.

x 1 *Kings* 1. 17.

y *Gal.* 5. 22.

z *Heb.* 6. 12. *Col.* 1. 11. 1 *Tim.* 4. 5.

VERS. 13. *Forbearing one another, and forgiving one another, if any man have a quarrell to another, even as Chriſt forgave you, even ſo doe yee.*

THere are two vertues in converſing that concern adverſity. First, Long-ſuffering under croſſes, and clemency under injuries.

Of Long-ſuffering before. First, Of Clemency in this verſe, where two things may be noted: First, the duty required: Secondly, the reaſon rendred for the urging of the duty. The duty is propounded in the two principall parts of it, *viz.* to forbear, and to forgive; and amplified by the ſuppoſition of a caſe, *If any man have a quarrell to another.* The reaſon is from the example of Chriſt forgiving us.

Forbearing] The originall word is rendred ſometimes to maintaine [a], ſometimes to ſuffer, to endure [b], ſometimes not only to endure, but forbear alſo [c], ſometimes to ſupport [d]. In the two laſt ſenſes it may be well taken here.

a *Acts* 18. 14.
b 1 *Cor.* 4. 12. 2 *Theſſ.* 1. 4. 2 *Tim.* 4. 4. *Heb.* 13. 22.
c 2 *Cor.* 11. 1.
d *Epheſ.* 4. 1.

What it is to forbear.

Now if we would diſtinctly know what it is to forbear one another, as it here imports a main part of Chriſtian Clemency, we muſt underſtand, that it is not an omiſſion of holy duties to others, nor a refuſing to ſatisfie others in their griefs or offences, nor a ſhunning of their company, nor yet a ſwallowing down of all ſorts of injuries, committed with an high hand, without acknowledgement or ſatisfaction. But out of clemency to forbear others, hath in it ſuch things as theſe. First, a freedome from the thirſt of revenge. Secondly, a bearing with the infirmities of others, which may be performed two ways; First, by covering them, and not blazing them abroad, if they be ſecret. And ſecondly, by ſilence, in not reproving them when they fail meerly in frailty. Thirdly, it hath in it not only a bearing with them, but a bearing of them [f], and that I think may be two ways alſo. First, in not ſtirring or provoking their infirmities. Secondly, by pleaſing our Neighbours humour in that which is good to edification [g]. Fourthly, there is a forbearance in matters of wrong to us, and thus to forbear, is not to proſecute every wrong, either by anſwers or by ſuits. And this forbearance is to be practiſed, whē we are able to revenge, elſe it is nō thanks to us to forbear, when we want either power or opportunity to doe it. Secondly, tis forbearance not to meet wrong with wrong.

f *Gal.* 6. 2.

g *Rom.* 15. 1, 2.

Or thus, there is a threefold forbearance: First, in judgement, when in doubtfull caſes we ſuſpend our opinions or cenſures: Secondly, in words, which conſiſt either in not anſwering, or in giving ſoft anſwers. Thirdly, in deeds, when we render not evill for evill.

Again, forbearance is varied from the conſideration of time, for in ſome things we muſt forbear ever, never taking notice of the infirmities or wrongs

as in ſome weakneſſe that are by meer over-ſight, or ignorance, and in ſome things we muſt forbear for a time, that is, till there be a fit opportunity to admoniſh or correct, &c.

The conſideration thereof ſerves greatly for the reproof of that wretched diſtemper in many that profeſſe the ſame Faith and Hope, provoking one another, and conſuming one another, and by frowardneſſe, diſquieting the reſt and content of others. Is not here an expreſſe charge that we ſhould forbear one another? Have we not here the example of Chriſt who did ſo, who might have had a thouſand fold more juſt reaſon to upbraid, cenſure, or find fault, then we have, or can have? Beſides, this diſtempered peeviſhneſſe, and froward miſconceiving and cenſuring, it is bred of ill cauſes, for it comes either of malice or ignorance. Of malice, for love covereth a multitude of ſins, eſpecially it ſuſpendeth doubtfull actions. Of ignorance, for it is certain a wiſe man will keep in till afterwards, or hold it his glory to be able to paſſe by an offence. Further, this ſin may be aggravated by the relations that are mutually between Chriſtians. Are they not fellow-members, co-heirs, fellow-citizens, partakers of the ſame afflictions? are they not brethren, &c. Beſides, is not this alſo a conſtant Juſtice, that they that judge, are judged; they that cenſure, are cenſured? and doth not this envying, and jangling, give occaſion of rejoycing to adverſaries? Doth it not many times ſo transform Chriſtians, that it makes them very like wicked men, when they grow ſo diſtempered that they revile their own Mothers ſons[h]? In the fifth to the *Galatians*, the Apoſtle urgeth this reproof by divers reaſons, ſuch as this. A little of the leaven of theſe diſtempers, will ſowre the whole lump: and thoſe courſes tend not to any good, but to the diſquieting of Gods people, and it is not a ſmall matter to trouble and vex them. Beſides, inaſmuch as Chriſtians have trouble enough other ways, it doth not become their brethren to trouble them: and we ſhould be ſo far from troubling our brethren, as we ſhould rather ſerve them by love, and if men will needs bite one another, let them take heed leſt they bee devoured one of another. Laſtly, if men will not be warned, then let them know the Judge ſtandeth at the door[i]. Now that we may attain this forbearing, even to be rightly ordered towards the infirmities, or wrongs of others, we muſt labour to get more Chriſtian love of others; for that will endure all things, and beleeve all things, and make us able to bear, and it will drive out ſuſpition, which like a wretched Beldame is the Mother and Nurſe of all murmurings, and vain jangling: and beſides, wee muſt get a greater knowledge of our own ſelves, and our own ignorance & corruptions; for when we ſeem to our ſelves to be ſomething, deceiving our ſelves, we are ready with intemperance, to apprehend ſuppoſed indignities when none are offered[k]. Or if thou muſt needs ſpeak, then ſpeak the words of admonition, even Gods words, if thou be ſure they have ſinned, inſtead of thine own vain, and paſſionate upbraidings, or reproaches, or cenſures.

Vſes.

Motives.

h *Pſal.* 50.20. *Gal.* 5.9, 10, 11, 12, 13, 15.

i *Iames* 5.9.

Rules for the practice of forbearance.

k *Gal.* 6.1, 2, 3.

One another] Obſerve, that uſually where there is any contention or quarrell, both ſides are guilty, though one principally doe the wrong, yet few men are ſo temperate, but they doe wrong again, either in words or deeds, or affections: and therefore thou ſhouldeſt forbear, ſeeing thou art privy to thy ſelf, that in this buſineſſe, thou haſt not been ſuch as thou ſhouldſt be.

l 1 *Cor.* 2.12. *Phil.* 1.29.

Forgiving] The word ſignifies ſometimes to give[l], ſometimes to give freely[m], ſometimes to remit freely the puniſhment[n], ſometimes to deliver up for favour, or to pleaſure others[o], ſometimes to forgive, and ſo here.

m *Luke* 7.21. *Acts* 27.24. *Rom.* 8.32. *Gal.* 3.8. *Philem.* 22.

n *Acts* 3.14.

o *Acts* 15.11. 16.

Queſt. But can any man forgive ſin to another?

Anſw. 1. Man may forgive the treſpaſſe, though not the ſinne. 2. Man may forgive the puniſhment that by man might be inflicted, ſo as not to require

quire it. Thirdly, man may pray to GOD to forgive it.

Ob. *Object.* But it is said, no man can forgive sin but God. *Sol.* True, no man can remit the eternall punishment, or the curse of the Law, or take away the guilt of sin before God. But man may forgive it as far as concerns himself.

Ob. Now others may object contrariwise, that 2 *Cor.* 2. 7. They are willed to forgive, and yet the sinne of the incestuous person was not so much a trespasse that concerned them, as a sinne against God. *Sol.* This sin also was a trespasse against them, 1. As it was a scandall. 2. As it might cause them and their profession to be evill spoken of, for his sake: again, to forgive in that place, may be taken in a large sense, for to be reconciled to him.

Quest. *Quest.* Is reconciliation necessarily comprehended under forgivenesse?

Ans. *Answ.* We are tied to seek it, and desire it, and to use all humble, and just, and discreet courses to attain it. But if it will not be had, we are discharged if we forgive. Neither unto obstinate offenders, that will not acknowledg their sin, are we bound to remit the punishment, or sometimes to notifie the pardon of the fault.

If any man have a quarrell to another] When he saith here (if any man) it imports, that such Christians might be, as there should be no jars amongst them. Discords might wonderfully be prevented, if there were care and discretion in men.

The word rendred quarrell, signifies a complaint, certainly it is a great weakenesse, to be upon every occasion complaining of the wrongs are done us, and making report of them to others. And it shews too, that we should forbear and forgive even in such things as these.

And where he saith (any man) it shews no men are exempted from the practice of clemency: That which is here required of one is required of all, no greatnesse of gifts or place can priviledge any.

As Christ forgave you, so doe yee] 1. Examples in all rules of practice move much.

2. As here the head of the Church is an example to all his members, so should those that are Heads of the Common-wealth, or Family, carry themselves so, as by their examples to direct as well as by their precept, not only shew what to doe by commanding, but how to doe it also by example.

Especially, in forbearing and forgiving, example in great persons doth wonderfully affect the common people; and therefore because there are so few on earth, here is one from Heaven.

Quest. *Quest.* But why is there added a reason to this vertue, and not so to each of the former?

Ans. *Ans.* Because the conscience is soon perswaded in the generall that the rest are good, as humility, meeknesse, &c. But now we are wonderfully hardly perswaded to forgive. Secondly, the Lord may well adde Reasons to perswade to forgive, because of the speciall danger of not forgiving; for if a man doe not forgive, there is expresse threatnings that he shall not bee forgiven.

p *Mat.* 6. 14. & 18. 35. How Christ is said to forgive.

Quest. But how is Christ said to forgive? *Answ.* Remission of sins is attributed to Christ, 1. As the meritorious cause of forgivenesse. 2. Because he applies it. 3. Because the Christian in his Name sues out the pardon of his sins, and by him procures forgivenesse. Certainly, it may be a singular comfort to all distressed souls if they consider, that he that is their brother, head, Saviour, even he that shed his bloud for them, is he that disposeth of all pardons, and applies remission of sins; sure it is no hard matter to get a pardon from him, that is so engaged in his love to us.

What actions in Christ are imitable.

Here also we see that the action of Christ is the instruction of the Christian,

ſtian; Chriſt forgave, ſo muſt he; we muſt remember the diſtinctions of Chriſts actions, ſome were miraculous, as faſting forty dayes, raiſing the dead, &c; theſe are not to be imitated, becauſe they cannot: ſome are peculiar actions belonging to his office, as to redeem, or make interceſſion, &c. theſe alſo are proper to him onely: Now ſome are morall, theſe laſt are only imitable. Or thus, ſome actions of Chriſt he did as God, ſome as Mediator, ſome as man. The laſt onely bind us to follow.

To forgive as Chriſt forgave hath ſix things in it.

Again, in that we are bound to forgive, as he forgave, it not onely teacheth, that we muſt do it as well as he: but for the manner of it as he did. And how was that? Firſt, Chriſt forgave his inferiors. Secondly, Chriſt forgave great faults as well as leſſe, yea all ſorts of faults, yea though they were often fallen into. Thirdly, nothing was too dear to Chriſt to merit or confirm his forgiveneſſe, therefore he ſhed his own blood, he ſtood not upon his profit, or his eaſe. Fourthly, Chriſt uſes all means to prevent offending. Fifthly, where Chriſt forgives he forgets. Sixtly, Chriſt forgives two wayes: Firſt, upon the Croſſe before men did repent. Secondly, by the Goſpell, publiſhing his pardon upon mans repentance, he did not carry them grudge till they repented: and all theſe wayes ſhould we imitate Chriſt.

Laſtly, obſerve here the certainty of aſſurance: For if a man did not certainly, and infallibly know, that Chriſt did forgive him, how could that be made a reaſon, if he did not know it to be?

And thus of clemency, and ſo of the two firſt ſorts of graces.

VERSE 14. *And above all theſe, put on love, which is the bond of perfectneſſe.*

THe vertues that ought to reign at all times, are love, peace, and thankfulneſs. Of love in this Verſe, which the Apoſtle ſets out as the moſt noble, ample, and profitable of all the vertues. Two things are here to be conſidered: Firſt, the dignity of love, where he ſaith, *Above all put on love, &c.* Secondly, the uſe of it; it is *the bond of perfectneſſe.*

Above all theſe.] Some read, *with all theſe.* Some read *for all theſe*, meaning that all the former doe flow from this, and therefore we ſhould get love that we might be mercifull, humble, &c. And ſo it would import that we ſhould get love, that we might approve our ſelves, that theſe are not meere complements, or diſſembled offices, or things taken up for wrong ends.

How love is above all vertues.

But moſt properly and commonly it is read as here, *Above all theſe.* And ſo notes the dignity of love above all other vertues, for it is indeed more excellent, both in reſpect of cauſation, as they ſay in Schooles, becauſe it begets the reſt as the efficient cauſe, and for the preſervation of it other vertues are practiſed, or the finall cauſe of them: as alſo it is above the reſt in acceptation, whether we reſpect God or man. And thirdly, it is above the reſt in reſpect of continuance [a]. And this may ſerve to reprove our great neglect of ſo noble a grace: and it may teach us in our prayers to remember to pray for this, and in our practiſe to provoke unto love [b].

[a] *1 Cor. 13. 8.*

[b] *Heb. 10. 24. Ob.*

A cavill of the Papiſts muſt be avoided here: For they abſurdly reaſon thus: If love be above all vertues, then it is love that makes us juſt in Gods ſight.

Sol.

But for anſwer we may eaſily ſatisfie our ſelves with this, that before men, and in converſing with men, love is above all: but before God faith is above all; love is above faith onely in ſome reſpects, as in continuance, but faith is above love in juſtification.

Put on.] Love is not naturall, 'tis a vertue that in the truth of it is wonderfull

derfull rare in the world, for man is unto man naturally a wolfe, a fox, a bear, a tygre, a lyon, yea a very devill; and that is the reason why men are so constant in malice, it is naturall with them, and this is the reason why unity and loving concord is found in no calling amongst men.

Love.] Love is of divers kinds, there is naturall, civill, morall, and religious love: It is naturall love for a man to love himselfe, his parents, kindred, &c. 'Tis civill love that is framed in us by the lawes of men, by authority from God, whereby we are brought not to violate the rules of justice, or society: In morall love, that love of friends is of eminent respect: but it is religious or Christian love is meant here.

Christian love is carried both towards God and towards men, and both may be here meant: For the very love of God may be required as needfull in our conversing with men, because we can never love men aright, till we first love God; and besides, we are bound in our carriage, to shew our love to God, by zeale for his glory, and avoiding sin in our callings, for the love we beare to him.

Sure it is, that the true love of God is exceeding needfull to be put on, as a most royall robe; I say, the true love of God, and therefore I advise all sorts of men as to labour for it, so to try themselves whether this love of God be right in them; if we love God, we receive them that come in his name [b], and the love of the world doth not reigne in us [c], and we are much in thinking of God and godlinesse, for we often think of what we love, and we love the word of God [d], & in adversity we run first to God for help, denying our selves to bring glory to God, subjecting our wils to his will, glorying in the hope of his mercy; and it is certain also, if we love God aright, we desire his presence, both of grace and glory. And this love will compell us to holinesse [e], causing us to hate what he hates, and to obey his commandements [f]; and besides kindnesses from God will wonderfully inflame us and content us.

The love to men is love of enemies, or brotherly love of Gods children; Christians are bound to love their very enemies, and this kind of love must be put on as well as the other, onely let us advisedly consider what the love of enemies hath in it. When God requires us to love our enemies, he doth not require us to love their vices, or to hold needlesse society with their persons, or to further them in such kindnesses as might make them more wicked, or to relinquish the defence of our just cause; but to love is not to return evill for evill [g], neither in words or deeds [h], and to pray for them [i], and to supply their necessities as we have occasion [k], overcomming their evill with goodnesse, and in some cases to be extraordinarily humbled for them [l].

But I think the love of brethren is principally here meant: this is a fire kindled by the sanctifying spirit of God [m], this was intended in our election [n], this proves our faith [o], this nourisheth the mysticall body of Christ [p], this love is without dissimulation [q], it is diligent and labouring love [r], it is harmles and inoffensive [s], it woundeth not by suspitious provocations or scandals [t], is is not mercenary, for as God is not to be loved for reward, though he be not loved without reward: so we must love men, not for their good turnes they doe us, but for the good graces God hath given them. And we should shew our love in using our gifts for the best good of the body [u], and manifest our compassion, and fellow-feeling by counsell and admonitions [x], and consolations [y], and all wayes of edification [z], and by the works of mercy [a], avoiding contention [b], and covering the infirmities one of another [c].

Thus of the dignity and nature of love: the use of it followes, which is

The bond of perfection. Love is said to be the bond of perfection three wayes: 1. Because it is a most perfect bond, and so it is an *Hebraisme*; for all vertues are as it were collected in love, all other vertues will soone bee unloo-

[b] *Ioh.* 5.42.
[c] 1 *Iohn* 2.15.17
[d] *Iohn* 14.27. Signs of the love of God.
[e] 2 *Cor.* 5.14.
[f] *Iohn* 14. What it is to love our enemies.
[g] *Rom.* 12.
[h] 1 *Pet.* 3.8,9.
[i] *Matth.* 5.
[k] *Rom.* 12.19. *Exod.* 23.4. 2 *Chron.* 28.8,9, 13,15. 2 *King.* 6.22. Love of brethren.
[l] *Psal.* 38.18.
[m] 2 *Thes.* 2.13.
[n] *Ephes.* 1.14.
[o] *Gal.* 5.6.
[p] *Eph.* 4.17.
[q] *Rom.* 12.9. 2 *Cor.* 6 6.
[r] 1 *Thess.* 1.3. *Heb.* 6.10.
[s] *Rom.* 13.10.
[t] *Rom.* 14.15.
[u] *Rom.* 12.6,7.
[x] 2 *Cor.* 2.4.
[y] *Phil.* 1.7.
[z] 1 *Cor.* 8.1.
[a] 2 *Cor.* 8.24.
[b] *Phil.* 2.3.
[c] 1 *Pet.* 4.8. Love is the bond of perfection three wayes.

sed

ſed, unleſſe they be faſtned in love; neither doth it only tye vertues together, but it gives them their perfection, moving them, and perfecting them, and making them accepted. And it is moſt perfect, becauſe it is moſt principall among vertues, nothing is in this life well compoſed that is not directed hither.

But let none miſtake, he doth not ſhew here how we be made perfect before God, but how we might converſe perfectly amongſt men. And ſo the ſumme of this ſenſe is, that all ſhould be well with us, in living one with another, if love flouriſh amongſt us, perfection conſiſteth in love by way of bond.

Secondly, it is a bond of perfection, becauſe it is the bond that ties together the Church, which is the beauty and perfection of the whole world.

Thirdly, it is a bond of perfection as it leads us to God who is perfection it ſelf; yea by love God is joyned to man, and dwels in him.

Vſe. The uſe of all is, ſeeing love is of this nature, uſe, dignity, and perfection, therefore we ſhould labour to be rooted in love, even every way firmly ſetled in it. And to this end we ſhould labour more to mortifie our own ſelf-love, and the care for our own eaſe, profit, credit, &c.

And this may wonderfully alſo ſhame us for thoſe defects are found in us. It may greatly reprove in us that coldnes of affection that is even in the better ſort, and thoſe frequent janglings and diſcords, and that fearfull neglect of fellowſhip in the Goſpell in many places, and all thoſe evill fruits that ariſe from the want of the exerciſe of this grace, ſuch as are ſuſpitions, blind cenſures, &c. And thus of love.

VERS. 15. *And let the peace of God rule in your hearts, to the which alſo ye are called in one body: and be thankfull.*

IN this Verſe he exhorts unto the two laſt vertues, Peace and Thankfulnes. In the exhortation to peace, there is the duty and the reaſon. The duty in theſe words, *let the peace of God rule in your hearts*, where I conſider the nature of the vertue, *peace*: the author of it, *God*: the power of it, *let it rule*: the ſeat or ſubject of it, *in your hearts*: the reaſon of it is double; firſt, from their vocation, *to the which ye are called*: Secondly, from their mutuall relation, as *members of one body*.

Peace] Peace is threefold, internall, externall, and eternall. Internall peace is the tranquillity of the mind and conſcience in God, ſatisfied in the ſenſe of his goodneſſe[a]: Externall peace is the quiet and concord in our outward eſtate and carriage[b]: Eternall is the bleſſed reſt of the Saints in heaven[c]; the laſt is not here meant.

Of God] Peace is ſaid to be of God in divers reſpects. 1. Becauſe our peace ſhould be ſuch as may ſtand with the glory of God, ſo we ſhould *ſeek the truth and peace*[d]. 2. It may be ſaid to be of God becauſe he commandeth it[e]. 3. Becauſe he giveth it, he is the author of it; hence peace is ſaid to be *a fruit of the ſpirit*[f]: and God is ſaid to be *the God of peace*[g]. In this laſt ſenſe I think it is meant here.

Let it rule] The originall word is a term borrowed from running at race, and it imports; Let peace be the judge, let it ſit and overſee, and moderate all the affections of the heart, ſeeing we are in a continuall ſtrife, whereas our affections would carry us to contentions, diſcords, brawlings, grudges, and diviſions, &c. Let the victory be in the power of peace. Let peace give the applauſe, and finally determin the matter.

Thus of the explication of the ſenſe of the words.

Threefold peace.
[a] *Rom.* 14. 17.
[b] *Epheſ.* 4. 3.
[c] *Eſay* 57. 2.

[d] *Zech.* 8. ult.
[e] 1 *Cor.* 14. 33.
[f] *Gal.* 5. 22.
[g] 2 *Cor.* 13. 11.
1 *Theſſ.* 5. 23.
Heb. 13. 20.
Rom. 15. 33.

Now all these words may be first understood of internall peace with God, and then God may be said to be the author of it in divers respects.

1. It may be said to be of God, because he sent his Sonne to merit it. Hence Christ is said to be *our peace* [h], *Prince of peace* [i], *Lord of peace* [k]. Secondly, because he sends his messengers to proclame it, and invite men to it [l]. Thirdly, because he sends his spirit to worke it [m].

How peace is of God.
[h] *Eph.2.14.17.*
[i] *Esay 9.6.*
[k] *2 Thes.3.16.*
[l] *Esay 52.7.*
[m] *Gal.5.22.*

Now this peace of God is said to rule,

How it rules.

First, when it oversways doubts and tentations, establishing the heart in the confidence of the assurance of Gods love in Christ, which is when a man can say as the Apostle did, *I am perswaded neither principalities nor powers, neither heights nor depths, things present nor things to come, shall ever be able to separate us from the love of God which is in Christ Iesus*. *Catharinus* a very Papist could gather certainty out of this place.

Secondly, when in our carriage we continually feare to offend God, or do any thing that might disturbe the peace of our consciences.

Thirdly, when in adversity, we can deny our selves, and rather chuse to suffer affliction then forgoe the peace of Christ in our hearts [n].

[n] *Iob.16.33.*

Now when the holy Ghost ads *in your hearts*, it implies that true peace with God will encounter both presumption, and hypocrisie, and diffidence: *Presumption*, for it will rule in our hearts, it will not abide hardnes of heart, and the spirituall slumber: It will not rest till there be affection of godlinesse, as well as common profession of it. *Hypocrisie*, for it notes that it will not rule onely by keeping justice in a mans life, but it will rule within a mans thoughts and affections. *Diffidence*, and so these words excellently encounter a fear in weak Christians. Oh I shall lose my peace, and that rest I have: now this is answered here, thy peace is in thine heart, and therefore who can take it from thee? It is not like thy mony and credit, &c. for these may be taken away: But peace can no man, nor Devill take away without thine own consent; it is in a chest where no hands can come but Gods and thine own.

Iob.14.17.

Vses.

The use of this may serve for reproofe of that lamentable security, that is in most men about their inward peace with God, not onely that most men wretchedly procrastinate through the hardnes of their hearts, refuse peace in the season when God offers peace, and beseecheth them to be reconciled, but also for that the most men confirme themselves in this presumption, that they are in Gods favor, when indeed they are not. It was the fault of some Prophets [o], and is too common a fault of many Ministers, to cry *peace, peace, when there is no peace*, by reason of the sins men live in without repentance. The holy Ghost in many places complaines that such is the state of most men, that they have *not known the waies of peace* [p]. And the day of judgment shall find many that cry *peace and safety*, while they are ready suddenly to perish [q]. *Iehu* could say, what peace so long as the whoredomes and witchcrafts of their mother *Iesabel* remain? So may not we say, what peace can there be unto men, (though the world struggle and gainsay) so long as lip-service, swearing, prophanation of the Sabbath, bloud, drunkennes, whoredome, contempt of the word &c. doe so much abound without amendment?

[o] *Ier.23.17,18.*
[p] *Psal.14. Rom.3.17.*
[q] *1 Thes. 5.3.*

What wee must doe to get peace.
[r] *Psal.85.8.*
[s] *Esa.57.15,19. Psal.37.11.*
[t] *Rom.5.1.*
[u] *Psal.125.ult.*
[x] *Esay 32.17. Rom.2.10. Gal.6.16.*
[y] *Esay 57.19. Luk.10.6.*
[z] *Ioh.16.33.*

Secondly, hence we may learn by all meanes to seek the peace of God into our heart. And to this end we must be Gods people [r], and get an humble and contrite heart [s], and soundly labour our justification by faith [t], we must be good and true in our hearts [u], and work righteousnesse [x], and study the Scriptures, waiting upon the word preached [y].

Thirdly, it may serve for comfort to all Gods servants that seek true peace, the Lord would have them to have peace, and to have plenty of it that it may rule in them. *Ob.* Oh but I have many and great afflictions in the world. *Sol.* What though, *in Christ thou maist have peace* [z]. Oh but I cannot see which way

way I ſhould have any peace. *Sol.* he will *create peace* [a]. Oh but the Devill is very violent in tempting. *Sol. The God of peace will tread the Devill down ſhortly* [a]. Oh but the peace we have, neither is, nor here will be perfect. *Sol. Peace ſhall come* [b]. Oh, but I am afraid leſt my peace with God break, and ſo hold not. *Sol. The Mountaines may fall, but Gods covenant of peace ſhall not fall* [c].

[a] *Eſay* 57.19.

[a] *Rom.* 16.20.
[b] *Eſay* 67.2.
[c] *Eſay* 54.10.

Thus of internall peace, externall peace followes: And it is either domeſticall, or Eccleſiaſticall, or Politicall. Peace ſhould rule our houſes, and ſhew it ſelfe by freedome from bitternesſe, and chiding, and brawling, and abſurd peeviſh paſſions.

And for Church peace (to write a word or two of that) it is not onely a reſt from perſecution, but alſo from diſcords within, this is a marvellous bleſſing. This peace hath not in it a confuſion of all ſorts of men, joyned together in one univerſall amity, though they be never ſo wicked: For *Chriſt came not to ſend ſuch peace*, and the Word is a fanne that will make a diviſion. The world will hate, and darknes will not mixe with light, the children of the Prophets will be *as ſignes and wonders even in Iſrael*. But this peace is a holy amity and heavenly concord, in the true members of the myſticall body, both in conſent and doctrine. This peace in the Church is of ſingular worth, and occaſions unſpeakeable joy and growth in the Church: this is to be ſought and prayed for of every Chriſtian, but eſpecially it ſhould be the care of Church-governours. And certainly there would be more peace if they would more and more love goodneſſe, and honour good men, and more carefully prevent and ſeverely purge out the leaven of corrupt doctrine, and wicked life, and ſo tithe *Mint* and *Cummin*, as not to neglect the weightier things of the Law, eſpecially if they would more diſgrace flatterers and ſlanderers, that imploy their whole might to make the breach worſe.

Politicall peace is either private, and ſo it is a reſt from ſuits and quarrels: Or publique, and ſo it is a reſt from warres, and rebellions and tumults.

But I thinke by externall peace here is meant in generall, concord, and a quiet, harmleſſe, peaceable courſe of converſing with men in all our carriage. Now God is ſaid to be the author of it, in that it is his gift, and ſpeciall providence to worke it amongſt men, and it is ſaid to rule when we can preferre publique peace before our private reſpects; and when we can ſeek it, and not ſtay till it be ſought of us; and when we can forbeare and forgive, notwithſtanding any inequality. Now this peace may be ſaid to rule in the heart, though it be externall, becauſe if corrupt paſſions be killed in thee (as envy, rage, malice, deſire of revenge, &c.) men would eaſily agree in life; bind the heart to the good abearing, and the hands will bind themſelves.

The uſe may be both for reproofe of the perverſe diſpoſitions of the moſt men, that will not live in peace, but with all falſhood and ſin, nouriſh debate and vaine contentions: as alſo it may informe and inflame men to deſire peace, to ſeek it, yea, to follow after it [d]. But that men might attain peace, they muſt have ſalt in themſelves [e], that is, by mortification ſeaſon, tame, and purge their own heart; yea, they muſt uſe the ſalt of diſcretion, and to that end pray God to make them wiſe in their converſation; yet men muſt ever remember ſo to ſeek peace as to retain truth too [f], peace without holineſſe is but prophane reſt.

[d] *Pſ.* 34.13,14. *Rom.* 14.18. *Heb.* 12.14.
[e] *Marke* 9.50.

[f] *Zach.* 8.19. *Heb.* 12.14. *Iames* 3.18.

Thus of the duty: the Reaſons follow.

To the which yee are called] We are called to peace not onely by men, who by their Laws require peace, but chiefly by God, and that two ways. Firſt, in the generall precepts of the words which are ſet down in divers places. Secondly, in ſpeciall manner, in the word of reconciliation, that word that converts us and reconciles us, doth at the very firſt ſhew us the very neceſſity and

worth of peace; as the ſenſe of our need of Gods mercy, makes us merciſull to men; ſo the ſenſe of our need of peace with God, makes us peaceable with men.

This confutes their folly, that ſay forwardneſſe in religion makes men turbulent; moſt wretchedly doe prophane men ſinne againſt Gods people in that aſperſion: for they are called to peace, and are the moſt peaceable people in the world. But let all that feare God, even ſhew the fruit of their holy calling, by approving themſelves to be lovers of peace.

In one body] The ſecond Reaſon is taken from their mutuall relation amongſt themſelves, they are members of one body, and as it is unnaturall and unſeemely to ſee a man teare his own fleſh, ſo it is moſt unnaturall and unſeemely for Chriſtians to bite and devoure one another, by jarring and complaining, and wrangling one with another: and we ſhould hence learn to ſpeake all one thing, and have all one faith, and one heart, and ſo live in peace that the God of love and peace may be with us. But of this myſticall union in the former Chapter.

Thus of Peace. Thankefulneſſe followes.

And be yee thankfull] Thankefulneſſe is either to God or men. 'Tis the latter here is meant: Thankfulneſſe to men muſt be conſidered in it ſelfe, and in the amiable performance of it, for the word is by ſome rendred amiable. And it may be it notes but the right manner of affecting in giving or receiving thanks.

This thankefulneſſe hath in it principally gratitude, that is, thanks in words, yet it may contain alſo gratuities, that is, tokens of good will, whereby we indevour in deed to recompence good for good.

Thankfulneſſe is ſometimes in deſire, ſometimes in deed, it is true thankefulneſſe unfainedly to deſire opportunity to ſhew it.

Thankfulneſſe may be due, not onely to godly men, but alſo to wicked men; yea, ſuch as turn to be our enemies, we ſhould watch to the opportunities of doing them good, though they be evill.

Now the Amiableneſſe required, is either in him that muſt performe thankefulneſſe, or in him that muſt receive it.

What is required in performing thankfulneſſe.

In performing thankfulneſſe we muſt obſerve theſe Rules. Firſt, it muſt be wholly. Secondly, it muſt be in all places. Thirdly, it muſt be without flattery, or inſinuation to begge new favours. Fourthly, it muſt be without the favouring of the vices of others.

What is required in receiving thankes.

In receiving thankes there are theſe three Rules.

1. That he intend not to bring into bondage by ſhewing of kindneſſe, for ſo to receive kindneſſe were to loſe a mans liberty.

2. That out of pride he wax not conceited by complaining of unthankefulneſſe, for the meere want of manner or meaſure he expects, where he might ſee it comes not of ingratitude, or a will not to give thanks, but meerely out of naturall defect, or want of skill, or will to complement it.

3. That he water what he hath ſowed, that is, labour to keep kindneſſe a foot by nouriſhing it, at fit occaſions and opportunities of doing good.

VERS. 16. *Let the Word of Chriſt dwell in you richly in all wiſedome, teaching and admoniſhing one another, in Pſalmes, and Hymnes, and ſpirituall Songs, ſinging with grace in your hearts to the Lord.*

HItherto of the ſpeciall rules of holy converſing with men: The generall rules follow, *verſe* 16, 17. and they concern

1. The meanes of holy life, *verſe* 16. *viz.* the Word.

2. The

2. The end of holy life, *verſe* 17. *viz.* the glory of Chriſt.

The ſixteenth verſe containes an exhortation to the carefull, and plentifull, and frequent uſe of the Word.

Doctrine from coherence.

The Word is the principall meanes, not onely to make us religious and holy in our behaviour towards God, but alſo to make us righteous, juſt and amiable in our carriage towards men. It is the word that makes us, 1. New creatures [a]. 2. Humble [b]. 3. Meeke, *Pſal.* 45. 4. where it is called, *the word of meekneſſe*, not becauſe it requires it, and containeth diſcourſe of the praiſes of it, but by effect, becauſe it makes men ſo. 4. Patient and long-ſuffering, *Revel.* 3. 10. *The word of my patience.* It begets patience, yea, ſuch patience as Chriſt will own, yea ſuch as by influence comes from Chriſt, by meanes of the Word. 5. Clement, able to forbeare, and forgive [c]. 6. Loving, able to expreſſe in carriage the affections and duties of love [d]. 7. Peaceable, *Eſay* 2. 2, 4. The word ſhall judge all ſtrife, ſo as men ſhall not only lay aſide the effects and meanes of contention and hoſtility, but become by the power of the word, willing to *ſerve one another in love*, yea to abide the *labour of love*, noted *by mattockes and ſithes*. No work ſo baſe, or laborious, but godly men perſwaded by the word, will undertake them for the good and peace of the Church, and their brethren. I might inſtance in the reſt of the vertues, but theſe ſhall ſuffice.

The Word makes men not onely more religious, but alſo more juſt.

[a] *1 Pet.* 1. 23. *Iames* 1. 18.

[b] *Eſay* 66. 2.

[c] *Iam.* 3. 17.

[d] *Phil.* 1. 9. & 2. 14. 16.

This ſhould informe us concerning the cauſes of the viciouſneſſe of the lives of the moſt: it is becauſe they ſo ſtubbornely rebell againſt the word, either refuſing to hear it, or hardning their heart againſt the working of it. And ſecondly, if we find our corruptions in our ſelves to get head, and make us not onely a burthen to our ſelves, but an offence to our brethren, we ſhould come to the word, and to Chriſts miniſters, for there we may find help if we will be adviſed: and if our ſervant and children in their carriage be diſordered, we ſhould bring them to Gods houſe, that there they may be framed to a greater care of their behaviour in our houſe. *Vſe.*

Thus of the Coherence.

This verſe in it ſelfe containes an exhortation concerning the word of God: and thus he exhorts to the right uſe, Firſt, of the word in generall. Secondly, of one part of the word, which is the *Pſalmes*. Concerning the word in generall, here is to be conſidered: Firſt, the author of it, *word of Chriſt*. Secondly, the manner of entertainment of the word, *let it dwell in you plenteouſly in all wiſdome*. Thirdly, the end or uſe it ſhould be put to: Firſt, *to teach* in what we know not. Secondly, *to admoniſh* in what we doe not.

Word of Chriſt] Λόγος, the word is taken ſometimes for Chriſt himſelfe, *Iohn* 1. 1. And ſo it is true that we ſhould labour that the word Chriſt ſhould dwell in us. Sometimes for preaching, *Acts* 20. 7. and ſo it is true that we ſhould grow ſo carefull and skilfull in remembring the Sermons we hear, that our hearts ſhould be ſtored with riches of that kind. Sometimes for memorable ſayings, *Act.* 2. 22. & 20. 35. 1 *Tim.* 4. 9. 2 *Tim.* 2. 11. *Tit.* 1. 3. 6. *Heb.* 7. 28. *Rom.* 13. 9. And ſo it is true that a Chriſtian ſhould be ſo familiarly acquainted with Scriptures, that all the memorable ſayings in them ſhould be ready in their memories.

But to come neerer, by *the word of Chriſt*, ſome underſtand the counſells and exhortations of Chriſt, concerning the contemning of the world, to the intent to devote our ſelves to the contemplation of heavenly things. Some underſtand the promiſes in Scripture concerning Chriſt, or to be had in him. Some underſtand that part of the Scripture, which Chriſt by his own mouth uttered. It is true, that in every of theſe a Chriſtian ſhould be exceeding rich.

But

But I take it, that all these senses are too strait and narrow for this place. *By the word of Christ* therefore I understand, the whole word of God contained in both the old and new Testament. And this is said to be the word of Christ foure ways.

The Scripture is the word of Christ in foure respects.

First, as Christ is the subject of it, the summe of the word is Christ. Secondly, as it is the proper inheritance and riches of the body of Christ, the dowry he hath bestowed upon his Church. Thirdly, as he is the conserving cause of it. Fourthly, as he is the author of it: and so I take it here principally to be meant.

Christ is the author of the word: First, in respect of inspiration [a]. Secondly, in respect of commission to his Ambassadors [b], he doth not onely indite the Ambassage, but gives commission to the Ambassadors. Thirdly, in respect of confirmation [c] externally, by the signes that follow it; and internally, by the seale of the spirit [d]. Fourthly, in respect of personall promulgation of it, in that in the old Testament in humane shape he appeared to declare it to *Adam, Abraham, Iacob*, and the patriarks, and also by visions to the Prophets, and in the new Testament by incarnation, taking truely our nature, did by lively voyce in his own person preach the Gospell to men. Fiftly, in respect of energy, or the power and efficacy of the word, which wholly depends upon Christ, and is shewed by the growing of the word notwithstanding all oppositions, and that it cannot be bound, though the Ministers of it suffer [e], and in the difference of power between Christs ministers and hirelings: yea, hence it is so lively and mighty in operation, that it discernes and discovers the very secrets of men, and tells tales of the hearers [f].

[a] 2 *Pet.* 1. *ult.*
[b] *Tit.* 1. 3.
[c] *Mar.* 16. *ult.*
[d] *Ephes.* 1. 13.
[e] 2 *Tim.* 2. 9.
[f] *Heb.* 4. 12, 13.

Vse.

The use is either more generall, or more speciall: more generall, either for information to satisfie us concerning the hard sayings in Scripture, and the experience of the truth of that, *Ioh.* 8. 43. *viz.* that wicked men *cannot hear the words of Christ*. It comes from the soveraigne majesty, and secret excellency of the word, and the spirituall nature of it (as the word of Christ) removed from the sense of the carnall reason & fleshly affections of unregenerate men. And also this serves for instruction, and that either negatively, or affirmatively.

Men sinne against the word six wayes.

Negatively, the use is, therefore take heed of sinning against the word of Christ: and as men sinne against the word many ways, so principally six ways.

[g] *Ioh.* 12. 48. *Heb.* 2. 2.
[h] *Mat.* 13. 20.
[i] *Mat.* 13. 21.
[k] ἀκυρωντες.
[l] 1 *Cor.* 14. 36.
[m] *Mar.* 8. 38.

First, by contemning of it [g]. Secondly, by betraying it to Satan, letting him steale it out of our hearts [h]. Thirdly, by choaking it with cares and lusts [i]. Fourthly, by making it of none effect [k] by traditions. Fifthly, by a proud challenging of the knowledge of it to our selves [l]. Sixthly, by being ashamed of our obedience or profession of the words of Christ, when we are amongst sinfull and wicked men [m].

Affirmatively it may teach us four things.

[n] *Iam.* 1. 21.
[o] *Heb.* 4. 2.
[p] *Act.* 13. 48.

1. To *receive the word of God with all humility and meekenesse* [n].
2. To *receive it with faith* [o].
3. To *glorifie the Word of God* [p]: which we do, First, when we ascribe the praise not to men, but to Christ. Secondly, when we esteeme it more then the words of the greatest men.
4. To be carefull of our carriage and practise, that so *the Word of Christ which we professe, be not evill spoken of* [q], for the blame of our evill life will be laid upon the word; they will say, this is their gadding to Sermons.

[q] *Tit.* 2. 5.

In speciall, seeing the word is the word of Christ, it should teach,

First, Ministers foure things.

1. To teach it with boldnesse [r], not fearing the face of any man.

[r] ἐν παῤῥησίᾳ *Acts* 5. 31.

2. To

2. To attend upon the Word onely, and not meddle with civill businesses: is it meet to leave the Word of Christ to serve Tables [f]?

3. To humble themselves to walk with God in so good a function. *Who is sufficient for these things?* We speak not our own words, or the words of men, for then wit, reading, learning, and direction might perfect us, but we speak the words of Christ, and therefore our fitnesse and sufficiency to speak to mens consciences, comes of the immediate blessing and assistance of Christ.

4. To deliver the Word with all faithfulnesse, studying to approve themselves as the workmen of God, (seeing they deliver the Word of God) *dividing the Word aright* [t], *holding fast the faithfull Word of doctrine* [u], *not making merchandise of the Word, but as of sincerity, and as of God, in the sight of GOD, speaking in Christ* [*], *Casting from them the cloake of shame, not walking in craftinesse, nor handling the word deceitfully, but in declaring the truth, approving themselves to every mans conscience in the sight of God* [x].

Secondly, the people, to embrace the Word, presse to it, never be ashamed of it, nor give it over, but *receive it* constantly *with joy*, though it cost them much pains, and many crosses and disgraces [y]. For this constant receiving of, and cleaving to the Word, makes them exceeding deare to Christ, as deare as *his mother and his brethen*: This is the *chusing of the best part* [z], this is a signe that they are the *Disciples of Christ* [b], that they love Christ indeed [c], that they be in Christ [d]: She said well that said of Christ, *Blessed was the wombe that bare thee, and the brests that gave thee sucke*: but Christ addes, that they are more *blessed that heare the Word of Christ, and keepe it* [e]. The blessed Virgin was more happy in that she conceived Christ in her heart, then that she bare him in her wombe.

Thus of the author of the Word.

The entertainment of the Word followes: and here the Apostle designes, First, the subject, persons, *You*. Secondly, the measure, *Dwell plenteously*. Thirdly, the manner, *in all wisdome*.

First, I consider of the expositions of all the words, which are very full of senses, and then make use of all together.

In you.] These words note unto us two things. First, the persons who must entertain. Secondly, the place where, *in you*, that is, *in your hearts*.

First, for the persons: The Apostle would have us know, that not onely Clergy men (*Epaphras* and *Archippus*) but Laymen of all sorts are tyed to the study of Scriptures.

I distribute the sorts:

First, young men as well as the gray haires [f], for the Word helps them to overcome the Devill, even all tentations to lust, and ungodlinesse whatsoever; yea, by the blessing of God many times it makes them wiser then the ancient [g].

Secondly, distressed men, as well as such as live at ease, and prosperity, and abound in leisure: I say, such as have many cares and troubles, distressed, either by crosses [h], or by persecutions [i], or by contempt [k].

Thirdly, ignorant men, as well as learned men, such as are simple in respect of naturall parts, or untaught in respect of education, are tyed as well as others: they may not say, they were not brought up to Learning, for many times simple and unlearned people in the very *entrance into the Word* [l], when they bring good and holy desires with them, get more light of the wonders of Gods Law in few weeks, then many great learned men doe in all their dayes, for sound saving knowledge.

Fourthly, Women as well as men are bound hereunto. *Prov.* 31.26. & 1.8.

Yea,

[f] *Acts* 6.2.

[t] 2 *Tim.* 2.15.
[u] *Tit.* 1.9.
[*] 2 *Cor.* 2. *ult.*

[x] 2 *Cor.* 4.2.

[y] 2 *Thes.* 1.5.

[z] *Luke* 10.42.
[b] *John* 8.31.
[c] *Ioh.* 14.23,24.
[d] 1 *Ioh.* 2.5.

[e] *Luke* 11.28.

[f] 1 *Ioh.* 2.13.

[g] *Ps.* 119.100.

[h] *Psal.* 119.92.
[i] *Psal.* 119.87.
[k] *Ps.* 119.141.

[l] *Psal.* 119.129, 130.

Women must seek knowledge as well as men.

Yea, such women as are full of businesse and cares, not good women or wives, but good huswives also are tyed, yea, not onely to learn the Word, but to teach it, as the places shew.

Thus of the persons.

Secondly (*in you*) notes the place that the Word must be entertained in: *In you*, that is, in your minds, for contemplation; in your hearts, for holy desires, and affections; in your consciences, to guide them to a holy manner of giving sentence, &c. This is that which is promised to all the faithfull in the covenant of grace, *Jeremy* 31.33. and noted as the sign of the righteous, *Psal.* 37.21.

Dwell.] A metaphor borrowed from household entertainment, and notes three things unto us.

1. That the Word should be familiar to us, and known of us readily, and we so acquainted with it, as with our brethren or sisters: *Say unto wisdome, Thou art my sister, &c. Prov.* 7.4. To note, that as in nature he is accounted a singular Ideot that knowes not his own brothers or sisters; so in Religion, in Gods account it is extreame simplicity, and blindnesse, not to be familiarly acquainted with the grounds of behaviour and comfort, as they are contained in the Word.

The Scriptures in our houses.

2. That it should be domesticall, we must get it into our houses, as well as our Churches, and that three wayes: First, when we come home from Gods house we should keep the Word taught afoot by repetition of it, and by talking of it upon all occasions, that the life of doctrine be not lost. Secondly, there is required a familiar teaching, and plain and familiar instructing of servants, distilling of the principles and profitable precepts of the Law as they are able. *God gave his testimonies to Israell*: not that the Clergy men should have them in the Temple and Synagogue, but that Parents should have them in their severall dwellings, *to instruct their children, and their childrens children*[m]. Thirdly, the admonitions, rebukes, counsels, and encouragements used in the Family should be grounded on the Word: for conscience onely is the fountain of all right subjection, and obedience: the bonds of nature, (because he came out of thy loynes) or the bonds of policy (because he is thy hired servant) are too weak to enforce (of themselues) a constant, and cheerfull, and just subjection. The true cause why men speed so ill in their servants and children, is, because they nurture them with their own words, but distill not into their consciences the words of Christ.

[m] *Psal.* 78.5,6. *Deut.* 6.

Quest. But to what end should there need all this adoe about the Scriptures in our houses, what good comes of it?

The use of Scripture in our houses.

Answ. If it be not intimated sufficiently before; yet plainly understand, that the word is to be exercised in our houses; First, as a refuge against affliction and domesticall crosses, both to direct and comfort us, *Psal.* 119.143. 147, 165. Secondly, as a means of instruction to our ignorant children and servants. Thirdly, as a means of the sanctification of the creatures, and our callings, 1 *Tim.* 4.4. Lastly, seeing Satan will tempt us, and our natures will be vicious, not only in Gods house, but in our own houses, we have reason to carry the medicine to the sore, and to bring the Sword of the Spirit, which is the word of God, home with us, and draw it there, seeing the Devill will cast his fiery darts there. He that is in danger of a subtil & furious enemy, always must look unto two things; First, that he hath on all his armour: Secondly, that he be ready at all times, in all places, when his adversary will encounter with him. A malicious and skilfull Adversary desires but to find his enemy unarmed in one part of his body, or in one place: so is it with us; for because men have no Sword of the Spirit at home, therefore it comes to passe that men that have good affections in Gods house, have base and vile affect-

ons

tions in their own houses. Thirdly, it notes that the word must be constantly entertained and exercised in our houses: for they are not said to dwell with men, that lodge there onely for a night, or a day or two; so the sudden and passionate use of the word now and then will not serve it.

Plenteously] The originall words notes two things. 1. The measure; and so it is well rendred, *plenteously*. 2. The worth of the knowledge of the word, and so it is by some rendred, *richly*. In the first sense it teacheth that we should labour by all means to abound in the knowledge and use of the word. It should be, not in a scant and sparing measure, or in some parts of it, but we should grow from measure to measure, and from knowledge to knowledge. In the second sense it teacheth us, that the knowledg of the word is the Christians riches, so he saith, 1 *Cor.* 1. 5. *rich in all speech and knowledge*. Christians should account their utterance in holy and profitable speeches, and conferences, and the inward notions of saving knowledge, as their best wealth, so as they should never think themselves poore so long as they may have plenty of knowledge in the use of the meanes. Thus *David* reckons of his wealth. *Gods Statutes more deare to him then thousands of Gold and Silver* [o], and that knowledge he can get from the word out of Gods treasury, maugre the malice and power of the Devill or evill men, he accounts more worth then *rich spoiles* [p]: this may appeare in the contrary in the case of the *Laodiceans* [q].

In all wisdome] Wisdome is sometimes taken for vertue, as folly is for sin; but here I take it for knowledge, and that not as the gaining of heavenly wisdome is the end of the entertainment of the word, but as it notes the manner how we should entertain the word. This wise manner of entertaining the word, I consider both negatively and affirmatively: Negatively to handle the word wisely, is not to handle or use it, First, coldly, fruitlesly, or unapely. Secondly, perversly, in wresting the word to ill ends, to nourish curiosity, ambition, or sinne. Thirdly, carnally, as the Carpernaites, that know no flesh of Christ, but the flesh of his body, nor any eating but carnall. Fourthly, not indiscreetly; when we come abroad into company, we should so professe and use the word, as that we dishonour it not by indiscretion, by not heeding places, times, occasions, &c.

Affirmatively to use the word wisely, is in the generall, especially to teach our selves. And to this end: First, to understand it. Secondly, to seek profitable things, not curious & pleasing things only. Thirdly, so to try all things as to keep that which is good. Good I say particularly and for our own use; there be some things in hearing, reading, &c. that doe exceedingly, not only affect us, but are in speciall manner fitting us: now it is a speciall wisdome to keep these things whatsoever else we lose. Fourthly, to wait upon all the opportunities of getting profit by the word, to know our seasons [r]. Fifthly, in carriage abroad, not to be so indiscreetly open in the discovery of our minds, and knowledge, and opinions, as to be catched by the fraud of any, and to this end, not to trust all that faine themselves to be just men [s].

In all wisdome] All for measure, all for diversity of the things known, all for sincerity of the observation of the rules of wisdome, in the manner of entertaining the word; *all wisdome*, that is, all necessary to salvation.

Thus of the explication.

The uses follow, and those are either generall from all the words, or speciall from each of them. The generall uses are for reproofe, information, instruction, or consolation.

1. For reproofe, if it must be thus of all entertained, how great a sinne is it to neglect or contemne the word: and in as much as this is a great and common sinne, it is required, and required by God with foure fingred curses. The first Judgment upon the contemners of the word is, that all the comforts of

[o] *Psal.* 119. 72.
[p] *Psal.* 119. 162.
[q] *Rev.* 3. 18, 19.

Of the wise use and entertainment of the Word.

[r] *Ier.* 8. 7.
[s] *Iudg.* 20. 13.

The uses generall & speciall.

Foure Judgments upon contemners of the Word.

Esay 29.11.

of the Word are unto them as *a sealed booke*: so as that Word which is to the faithfull a well-head of all true and sound joy, unto them is of no taste nor power; they can find some savour in any profits and sports, &c. but none in the Word. The second judgment is, that when they doe for fashion, or for feare, and other ill ends come to heare the preaching of the Word, they are many times *slain by the Word of Gods mouth*, and the Prophets even mow down scores hundreds and thousands of them, so as they are pierced and galled, smitten and buffeted with the terrors of the Word, (which is only open to rebuke them) and they see that threatning many times comprehends under it multitudes of men.

Ob. *Object.* But this comes onely of the severity of the teachers, that set themselves to preach damnation, and to utter terrible things.

Sol. *Answ.* This was the objection in the Prophet *Micha* his time, and uttered by such as bare the name of *Iacob*, to whom all the promises did belong; and they were answered by the Prophet, that for resolving of their doubt, they should aske two questions of their own consciences. The first was, whether they thought their works were like the works of *Iacob*, and the rest of the ancient Saints, to whom such comforts did belong; or whether such vile prophaneness and wickednesse were found in *Iacob*, as was apparently found in them. The second question was, whether they did not see that the words of God were always good to such as walke uprightly. In all which he shewes that it is not the uncharitable severity of Gods servants, (for the doctrine is good to good men) but the vile prophaneness and contempt of the Word in the people that made them lyable to such terrors in the Word.

Mich. 2.7.

The third judgment is, that all civill praises in men that contemne the wisdome of God in the Word, are singularly vile in Gods sight, *Ierem.* 8.8,9. and he instructeth in wisdome.

Psal. 119.155.

Lastly, *Salvation is farre from the wicked*, because they seek not Gods statutes, the evidence of the hope of a better life is removed from them, so as speaking from their own sense, they avouch it that no man can be sure of eternall life to himselfe: and if in the generall, the prophane neglect of the Word be thus sought out and judged of God; then surely those persons must needs be in great danger, that never opened their doores to the Word, never taught their children and servants, scarce ever had a Bible in their houses: but especially such as shunne the Word, as a true rock of offence. Yea many of Gods children may be justly rebuked in this, that they are so far from shewing that the Word hath dwelt plentcously in them, that whereas for time and the plenty and power of the means, they

Heb. 5.12,13. *might have bin teachers, they have need againe to be taught the very principles.* And they shew it in that they are so *inexpert and unskilfull in the word of righteousnesse.*

The second generall use is for information. See the admirable largeness of the Word and the perfectnesse above all other things under the Sunne, it is good for worship in the Temple, it is good for our affaires in the Family, it is of use in prosperity and in adversity, it fits for the profit of all sorts of men at all times, and in all places, and so doth nothing else in the World.

Psal. 119.96.

The third generall use is for instruction. The meditation of the entertainment of the Word in all these words required, should teach us to open our Churches, open our houses, yea, our hearts and all for the Word. And to this end to consecrate our selves to the study of the Word in all the meanes both publique and private.

Ob. *Object.* But if I should, it will be in vaine I have such an ill memory, &c.

Sol. *Anſ.* *The beginning of the word is truth*, and men should find by experience the contrary to their fearcs, if they in sincerity sought unto God in the Word; and as for ill memory, we must know, that a good memory is the gift of God,

Psal. 119. 160.

as well as a good heart, and no man hath it naturally, wicked men may have large memories, but not sanctified to containe holy things: and therefore if men would seek to God in uprightnesse of desire, whatsoever they lost, yet the judgement or answer of God in the Word preached, or by reading or conference, (which resolveth their doubts, pointeth at the means to redresse their corruptions, &c.) should not be wholly forgotten. *The judgements of his righteousnesse endure for ever*; that part of knowledge that particularly answers their desires, or the experience of their want in themselves, this shall be deeply imprinted in them by God, so as the vertue thereof shall never be lost. To conclude, seeing the holy Ghost requires all carefull entertainment of the Word, we should doe that unto it that we would doe for the entertaining of some great man into our houses. 1. Make clean the room of our heart: purge out hypocrisie, malice, &c. 2. When the Word is come in molest it not, take heed of strange affections, passions, and lusts. 3. Receive it with joy, and expresse all the signs of joy.

The last generall use is for consolation unto all such as love the Word. They should encourage themselves and say with *David, thy statutes* shall be *my song* so long as I continue *in the house of my pilgrimage*. *Ob.* But our inward desires and delights in the Word are mixed with outward disgraces and scorns of men: we are reproched, slandered, rebuked, &c. *Ans.* *Hearken unto me yee that know righteousnesse* (not yee that talk of it, or heare them that teach it, but ye that know indeed what sincerity means) and ye of the people *in whose hearts are my lawes*: as if God would wish them to look up and see the great reward of their well-doing. *Ob.* But they might say, we are taunted, and threatned, and disgraced. *Answ.* *Feare not the reproch of men, nor be afraid of their rebukes.* *Ob.* But we see that wicked scorners scape unpunished, and are in better credit doing ill, then we doing well. *Ans.* Though God doe not by sudden judgements destroy them all at once, yet he promiseth that his curse shall secretly and insensibly eat them as the moth. God doth daily judge them, though we see it not; and for the faithfull, their *righteousnesse shall never be taken away* by the reproches of men, but it will endure for ever, &c.

Ob. Isay 51.7.
Sol. Isay 51.7.
Ob.
Sol.
Ob.
Sol.
Isay 51.7,8.

Thus of the uses in generall.

From the particular consideration of each of the words, divers speciall uses may be made.

Dwell.] First, if the word must dwell with us, it should teach us to practise what we are here exhorted, get the Word into our houses, let it so dwell with us, that nothing sound more in a Christian house then the word: that is to live comfortably. This is to live in the *shadow of the Almighty* [a], in the very *light of Gods countenance* [b]. A house without the word is a very dungeon of darknes. To exercise our selves in the law, it will give our hearts rest in the dayes of evil. The fathers commandement and the mothers instruction would lead our children & servants whenthey walk, it would watch for them when they sleep and when they wake it would talk with them, it would be a lantern, and the *very way of life to them*. It would *keep them from the strange woman* [d], there would not be such filthinesse in many houses as now commonly appears to be. What can better preserve *Jacob* from confusion, or his face from being pale, then if he might see his children the work of Gods hand, framed and fitted by the Word in regeneration, & the duties of new obedience? This would make religious parents to sanctifie Gods name, even to sanctify the holy One, and with singular encouragement from the God of *Israel*, *Isay* 29. 22, 23.

[a] *Psal.* 91.1.
[b] *Psal.* 140.
[c] *Psal.* 94.12.
[d] *Prov.* 9.10. to 25.

In you.] Secondly, in that the people are made the subject persons to be exhorted hereunto, it plainly confutes the opinion and practise of the Papists, that either hide the Word in a strange tongue, or prohibit private men from the domesticall and daily use of it. But the Apostle doth not envy it in

the Lords people, that the Word should dwell plenteously in them as well as in Clergy men.

Plenteously.] 3. In that he requires the Word should not only dwell with us, but for measure be plenteously there, it should teach us in practise to endevour it: but for explication of this use, I consider of two questions to answer them.

Quest. 1. What must we doe that the Word might be in us plenteously, and the knowledge of it abound?

Answ. Six things are to be practised. 1. We must walk at liberty, freeing our heads from worldly cares, lusts, and delights [e]. 2. We must avoid evill company, and say with *David*, *Away from me all yee wicked, for I seek Gods statutes* [f]. 3. We must strive to take away the lets of the practise of what we doe know: this *David* cals the *lifting up of his hands to Gods Law* [g]. 4. We must *exercise our selves in the Word day and night*, in reading, hearing, meditating, conference, propounding of doubts, and comparing of places, and all times, by all wayes turning our selves into all forms to gain knowledge. 5. We should by prayer, beseech God to doe two things for us: first, to *give us the spirit of revelation* [h], secondly, *to give us larger hearts* [i]. 6. We must be thankfull for what knowledge we doe get by the means [k].

Quest. 2. But how may we know whether the Word do dwell plenteously in us?

Answ. It may be tryed and discovered seven wayes. 1. By our growth in true humility and meeknesse [l]. 2. By the confirmation of the testimony of Jesus in our hearts [m]. 3. By the measure of our growth in the love of God and his people; yea and thus we may try our declining in the vigor of knowledg, (for knowledg had in abundance, may be blasted, & grow singularly dull & feeble) for as our affections to the means, and to Gods children is, so is the vigor of our knowledge: he must not say he knows God, that hates his brother; yea & so will it serve for triall to every one in the degrees of ascending or declination even in Gods children. 4. By the desires and secret muses of our hearts, for then we grow in knowledge, and have store of it, when we can say as *David* doth, *I have remembred thy name ô Lord in the night* [n]: and as the Church saith, *The desires of our souls is to thy name, and to the remembrance of thee, and our spirits within us seek after thee* [o]. 5. By our confidence in it: a man that hath gotten a great deal of wealth, money or lands, enlargeth his heart to a great confidence in it. So a Christian hath gotten a great deal of saving knowledge, when he is able to make it his portion in all estates whatsoever befals him [p]: it shewes men have but a little of the Word in them, when every crosse can dissolve their rest and confidence. 6. By our measure of liberty from the power and bondage of speciall corruptions [q]. 7. By our ability in admonishing; they are full of goodnesse and knowledge, that are able to admonish [r].

Richly.] 4. In that the Word must dwell in us richly, it may serve, 1. for reproofe, and that two wayes: First, of mens worldlinesse, that think any other riches would serve the turn, but to be rich in God they never desire it, but all in vain, as the parable shewes, *Luke* 12. Secondly, of mens hypocrisie, they *say they are rich when they are not*, *Rev.* 3.18. secondly, for instruction, therefore let heaven suffer violence, a Christian should be no more sweary of his paine in seeking this riches of the Word, then carnall men are of their worldly profits; yea, we should pray God so to quicken us that we may *keep his testimonies as we would keep treasure* [s].

Lastly, in that he adds, *in all wisdome*, it should teach us, first to pray to God with *David*, that he would *teach us good judgement & knowledge* [t]; & secondly, to make conscience, as to get understanding of the Word, so to use wisdom and discretion, both in the bettering of our knowledge, and in practising the same,

[e] *Psal.* 119.45.
[f] *Psal.* 119.115.
[g] *Psal.* 119.48.
[h] *Ephes.* 1.18.
[i] *Psal.* 119.32.
[k] *Psal.* 119.175.
[l] *Jam.* 1.21.
[m] 1 *Cor.* 1.4.5.
[n] *Psal.* 119.55.
[o] *Esay* 26.9.
[p] *Psal.* 119.57.
[q] *Joh.* 8.31,32.
[r] *Rom.* 15.14.
[s] *Psal.* 119.111. 88.72.
[t] *Psal.* 119.66.

ſame Scripture that binds us to a plentifull uſe of the Word, binds us to a wiſe uſe of it.

Thus of the ſecond thing, *viz.* the entertainment we muſt give to the Word. The end or uſe the Word ſhould be put to followes.

Teaching and admoniſhing your ſelves, or one another: viz. your fellow members and partakers with you of the ſame promiſes and hope.

Theſe words may be referred either to the generall exhortation before, or to the particular charge concerning Pſalms or Hymns afterwards. I principally conſider them as referred to the generall exhortation before, and ſo I note, that though there be many good effects of the Word, or many uſes it ſhould be put to, yet *teaching* (about things not known) and *admoniſhing* (about things known, and not practiſed) are chiefe.

Ob. It ſeems this place favours the opinion of ſuch as hold that Chriſtian neighbors met together upon the Lords day, or at other times when there is no publique exerciſe, may labour to edifie themſelves by inſtructing one another out of the Word privately.

Anſ. It is not unlawfull ſo to doe, and this place doth approve of it: ſo as they keep themſelves within their bounds, *viz.* that the matter taught be not againſt piety, the true peace of Sion, and that the manner be plain and familiar, as family inſtruction ſhould be, by keeping afoot publique doctrine, by conference, propounding of doubts, or inſtructing of the ignorant out of ſuch places as they doe undoubtedly underſtand.

Concerning teaching, we muſt know that God doth teach by his ſpirit [u], by his rod *, and by his Word, ſo here: but that which we are here to note, is, that the Word is to be uſed by every Chriſtian, even for inſtruction, this is the end why the Law was given [x]; a wiſe man having gotten knowledg into his head, muſt by his lips ſpread it abroad [y]. *Qu.* But whom muſt we teach? *Anſ.* Principally our ſelves, ſo as we conſider our own wayes to turn our feet into Gods teſtimonies [z]; yet alſo we are to teach one another, when we ſpy our brethren to be ignorant: ſo ſhould not onely Miniſters doe, but maſters of families, and every Chriſtian in converſing with others.

Admoniſhing.] Man is admoniſhed, 1. By the rebukes of the Law [a]. 2. By the example of Scripture [b]. 3. By the Spirit of God [c]. 4. By the conſcience, in wicked men many times. 5. Men are rebuked by their own words [d]. 6. By the words of other men eſpecially, as admonition is grounded on the words of God. So here.

Concerning admonition I propound four things. 1. Who may admoniſh. 2. Who are to be admoniſhed. 3. How. 4. The uſes.

Queſt. 1. Who may admoniſh? *Anſ.* Miniſters may [e], parents may [f], yea men ought not to reject the admonitions of their wives [g], nay, which is more, they may not deſpiſe the judgement of their ſervants [h]. *Queſt.* 2. Who are to be admoniſhed? *Anſ.* I conſider it, 1. Negatively: Not

1. They that ſin againſt the holy Ghoſt.
2. Hereticall men, after once or twice warning, *Tit.* 3. 10.
3. Not ſtubborn, wilfull, ſcornfull, profane perſons. Not dogs and ſwine, *Matth.* 7. Not the ſcorner, *Prov.* 9. 8.
4. If it be about wrongs and abuſes offered to us, either by hypocriticall friends, or open enemies: it is a godly mans part, at ſome times, and in ſome places, to be *deafe and dumb, as if they underſtood not, or as men in whoſe mouths are no reproof*, *Pſal.* 38. 14.

2. Affirmatively, in generall, every man, *Act.* 20. 31. In particular, I inſtance onely in ſome ſorts of men; we muſt admoniſh unruly profeſſors [i]: beſides, ordinary wicked men that appear not to be ſcorners, not onely may, but ought to be admoniſhed, that the light may manifeſt their works [k], that

[u] *Neh.* 9. 20. * *Eſay* 26. 9.
[x] *Exod.* 24. 12.
[y] *Prov.* 15. 7.
[z] *Pſa.* 112. 59.
[a] *Iam.* 2. 9.
[b] 1 *Cor.* 10. 11.
[c] *Eſa.* 30. 21.
[d] *Iob* 15. 6.
[e] 2 *Tim.* 4. 12.
[f] *Epheſ.* 6. 4.
[g] *Gen.* 21. 12.
[h] *Iob* 31. 13.
[i] 1 *Theſ.* 5. 14.
[k] *Eph.* 5. 11.

Ob.

Sol.

Who may admoniſh.

Who are to admoniſh.

they may become ſounder in the faith[l]; and though this be not amongſt men for the time any whit pleaſing, yet the *bleſſing of goodneſſe ſhall come upon them*, whileſt they that flatter men in their ſins, and *ſay to the wicked, thou art righteous, ſhall be curſed and hated of the multitude*[m]. Yea, none are ſo wiſe and godly but they may be admoniſhed[n], ſuch as are full of goodnes and knowledge able to admoniſh others[o], but it ſhould be our moſt uſuall and principall labour to admoniſh our own ſouls, and *reprove our owne in Gods ſight*[p], for it is a ſpeciall way by which a wiſeman may be profitable to himſelfe[q].

Queſt. 3. What rules are to be obſerved in admonition?

Anſ. In admonition, we muſt conſider, firſt, how to perform it: ſecondly, how to receive it. In performing admonition, we muſt eſpecially look to two things: First, that the ground of admonition be out of the Word of God, being the *words of Chriſt*, not our own words. To this end we ſhould ſtore our ſelves, and hold faſt the faithfull word according to doctrine: Firſt, we ſhould be conſtantly ſtored with grounds out of the Word, both for matters of opinion, and againſt the corruptions of mans life, and for performance of holy duties, that as we have occaſion we may rebuke, &c[r]. Secondly, we muſt ſee that the manner of admonition be right. Admonition is to be performed: First, with *Innocency*; we muſt not be faulty our ſelves, or if we have been, we muſt plainly acknowledge it before we admoniſh. Secondly, with *diſcretion*, which muſt be ſhewed in three things: Firſt, that we be ſure that they have offended, not led to it by ſuſpition of our own hearts, or by heare-ſay, or by outward appearance, not judge by the *hearing of our eare, and ſight of our eyes*[s]. Secondly, that if we know it to be an offence, we muſt conſider whether it be not of the number of thoſe offences a wiſe man muſt hold his *glory to paſſe by*[t]. Thirdly, that it be done ſeaſonably, *with love*, admoniſhing as a brother[u]. Fourthly, *with meekneſſe**. Fifthly, *with ſecrecy*[x]. Sixthly, *with plainneſſe*: ſpare no words to ſatisfie them[y]. Seventhly, with *compaſſion* and tenderneſſe[z]. Eighthly, with *perſeverance*[a], we muſt not be weary and diſcouraged, but accompliſh it. Ninthly, with all *authority*[b], that neither our ſelves, nor Gods *ordinances be deſpiſed*.

In receiving admonition we muſt look to four things. We muſt receive admonition: Firſt, with *love and holy eſtimation*[c]. Secondly, with al *humility*, readily inclined to ſuſpect our ſelves, knowing that we have cauſe to ſay and think of our ſelves as that worthy man did, *I am more fooliſh then any man, and have not the underſtanding of a man in me*, &c[d]. Thirdly, with ſubjection and direct acknowledgement, *giving glory to God*. Fourthly, with *reformation*, elſe all is in vain.

The uſes are, firſt, to teach us therefore to ſtir up our ſelves to perform this mercy in admoniſhing: for a wiſe man, even *Salomons* wiſe man, that is, a religious wiſe man may learn wiſdome by it[e]. Yea, it is as a golden ear-ring to the *wiſe and obedient eare*[f]. And he that *rebuketh, ſhall find more favor at the length, then he that flattereth with his tongue*[g]. Men are ſaid to be *pulled out of the fire* by admonition[h]. Secondly, we muſt take heed of ſinning againſt admonition. Now men ſin againſt admonition three ways. Firſt, in not performing it: this hath very ill effects, ſuch as theſe; not admoniſhing breeds *dwelling ſuſpitions*, ſuſpitions breed a very habit of *miſ-interpretation*, miſ-interpretation begets a lothneſſe to come unto the light to ſhew the reaſons of of diſlike, this lothneſſe begets a very ſeparation in heart, ſeparation begets a *decay of love* to the means, decay of reſpect to the means begets a *decay of zeale and gifts*, and from hence there is a high way to internall or externall *apoſtaſie*, or ſome great judgements of God.

Secondly, in not perfoming it aright, as when men make their *wrath to fall*

What rules are to be obſerved in admonition.

l *Tit.*1.13.

m *Prov.*24.24.
n *Prov.*9.9.
o *Rom.*15.14.

p *Iob* 23.15.
q *Iob* 22.2.

r *Tit.*1.6.

s *Eſa.*11.3.
t *Prov.*25.11.
u 2 *Theſſ.*3.15.
* *Gal.*6.1.
x *Matth.*18.15.
*Prov.*25.9.
y *Lev.*19.17.
z 2 *Cor.*2.4.
a *Prov.*13.19.
b *Tit.*2.ult.
c 1 *Theſſ.*5.12.
*Pſal.*141.7.

d *Pro.*30.2,3.

e *Prov.*9.9.
f *Prov.*25.12.

g *Prov.*18.23.
h *Iud.*22,23.

fall upon the fatherlesse, or digge pits for their friends [i], or when men respect Gods person [k], and make the pretence of Gods cause, glory, name, &c. to be the colour for the venting of their own particular envy and dislike; or when men never have done, but grow impudent, and reproach men *ten times*, and are not ashamed [l]. To conclude, when men faile in the manner before described, want innocency, discretion, meekenesse, love, &c.

Thirdly, in not receiving admonition: and thus men faile diversly, when men shift, excuse, deny, extenuate, &c. and yet in heart be convinced, or when men fall into passion, or grudging, or traducing afterwards; or when men would faine make the admoniſher to *ſigne in the word, and lay ſnares for him that rebukes* [m]. But there are some are worse then any of these, for they are such as none *dares declare their way unto their face*: Men dare not, they are so passionate and haughty, but God will lay them in the slimy valley where are many already like them, and innumerable more shall come after them [n]. Many are the ill effects of resisting admonition: it is a signe of a *scorner* [o], and that men are *out of the way* [p], it brings temporall judgments and shame upon them [q], men may also come to that horrible condition by resisting admonition, that they being perverted shall goe about damned of their own soules [r].

Thus of the generall exhortation.

The speciall exhortation concernes one part of the Word, and that is the *Psalmes*. Which are here to be considered,

1. In respect of matter, *Psalmes, Hymnes, and Spirituall songs.*
2. In respect of the manner, *singing with grace in your hearts to the Lord.*

The matter is here three ways to be considered: First, in the ground, foundation, or authority of the Psalmes we use, *viz.* they must be the word of Christ, that is contained in the Scriptures. Secondly, in the kinds of *Psalmes*: there are many sorts of *Psalmes* in Scripture. The *Psalmes* of *Moses, David, Salomon*, and other Prophets: but all are here referred to three heads; they are either *Psalmes*, specially so called, or *Hymnes*, or *Songs*. great adoe there is among interpreters, to find a difference in these; some would have *Psalmes* to be the songs of men, and *Hymnes* of Angels: some think they differ especially, in the manner of Musicke. Some are sung by voice, some plaid upon instruments; but the plausiblest opinion is not to distinguish them, by the persons that use them, or by the kind of musicke, but by the matter, and so they say Psalmes containe exhortation to manners or holy life. Hymnes contain praises to God in the commemoration of his benefits. Songs contain doctrine of the chiefe good, or mans eternall felicity. But I think there needs not any curious distinction: it may suffice us that there is variety of Psalmes in Scripture, and God allowes us the use of every kind. Thirdly, the property of the Psalmes, they are *Spirituall*, both because they are indited by the Spirit, and because they make us more spirituall in the due use of them.

From hence then we may learn these things.

1. That singing of Psalmes is Gods ordinance, binding all sorts of men; *Ephes.* 6, 19. *Iam.* 5. 13. *Psalm.* 66, 1, 2. & 92, 1. & 135. 3. a part of our goodnesse, and a most comely thing.
2. That a Christian should chiefly recreate himselfe in singing of Psalmes *Iam.* 5. 13. God doth not allow us other recreations to shoulder out this, as the most doe.
3. That we should sing Psalmes in our houses aswell as our Churches both for daily exercise, *Psalm.* 101. 1, 2. and when Christians meet together 1 *Cor.* 14. 26. *Ephe.* 5. 19.

The manner followes; there are foure things required of us in singing of Psalmes: First, we should *teach and admonish* in the use of them, and that ei-

[i] *Iob* 6. 27.
[k] *Iob* 13. 8, 9.
[l] *Iob* 19. 3.
[m] *Esay* 29. 21.
[n] *Iob* 21. 31, 32.
[o] *Prov.* 13. 1. & 15. 12.
[p] *Prov.* 15. 10.
[q] *Prov.* 13. 18. *Hos.* 4. 4, 5.
[r] *Tit.* 3. 10, 11.

What meant by Psalmes, Hymnes, and spirituall Songs.

Rules in singing of Psalmes.

ther our selves, by considering the matter, or others, as the Ministers in appointing of Psalmes for the Congregation, or the Master of the family, or when Christians meet, there should be choise of such Psalmes as may instruct, or comfort, or rebuke, according to the occasion, there is edifying even in appointing of Psalmes, 1 *Cor.* 14. 26. Secondly, we must *sing with grace*: this is diversly interpreted; some understand it of the dexterity that should be used in singing, to affect our selves or others: some take it to be that inward comelinesse, right order, reverence, or delight of the heart in singing: some would have it signifie thanksgiving. But I think, to sing with grace, is to exercise the graces of the heart in singing: we must sing with holy joy [f], with trust in Gods mercies [t], with a holy commemoration of Gods benefits [u], yea with the praier and desires of our hearts, that our words in singing may be acceptable [x]. Thirdly, we must *sing with our hearts*, not with our tongues only outwardly for ostentation: to *sing with our hearts* is to sing with understanding [x], with sense and feeling. Hence we are said to prepare our hearts before we sing [y]: and it is to be observed that *David* bids his *tongue awake* [z], noting that he observed in men a lethargy, not a hoarsnesse of voice, but a slumber in heart when they used the voice. Fourthly, we must sing to the Lord [a], that is, both to Gods glory, and in sense of Gods presence, and upon a holy remembrance of Gods blessings. This is to sing to his name.

[f] *Psal.* 9. 2.
[t] *Psal.* 13. 5.
[u] *Psal.* 47. 6.
[x] *Psalm.* 104. 33, 34.
[x] *Psal.* 47. 7. 1 *Cor.* 14. 14.
[y] *Psal.* 57. 7.
[z] *Psal.* 57. 8.
[a] *Ephes.* 5. 19.

The use is first for instruction, when we are merry to sing *Psalmes* [b], yea to account this as heavenly melody [c], a precious perfume for our chambers, a holy homage to God, the *calves of our lips*, yea we should resolve against all the prophane contempt of the world, to praise God thus while we live [d], & to this end we should strive against the objections and backwardnesse of our own natures: for the flesh will object against singing of Psalmes, as well as against praying, reading, &c. Secondly, for reproofe of such as set their delight in fleshly lusts and sports, in dancing, gaming, &c. in singing of carols, balads, filthy rymes, &c. all which delights are so farre from being spirituall, that they make our hearts far more fleshly and carnall; yea it reproves the best of us, for want of the right minde in the use of singing, in all the foure things before, which we should be humbled for, as for any other our sinnes.

[b] *Iam.* 5. 13.
[c] *Ephes.* 5. 19.
[d] *Psal.* 146. 2. & 104. 33.

Thus of the 16. Verse.

VERS. 17. *And whatsoever yee shall doe in word or deed, doe all in the name of the Lord Iesus: giving thanks to God even the Father by him.*

THis verse containes the second generall rule to be observed in our conversation, and it is an exhortation to the minding of the right end in all our actions. In the former verse he tooke order for the meanes of holy life; here he takes order for the end of it.

Unto goodnesse of the action, the goodnesse of the end is required.

Doct. In generall, unto the goodnesse of the action a good end is essentially required; for though a good intention make not the action good, yet without a good intention the action cannot be accepted as good in Gods sight. It is a good thing to heare and follow Christ, but not good in the Capernaits, that follow for the loaves; or in the Pharisees, that heare to carp, or carrie tales, and informe against him. It is a good action to use our knowledge, but ceaseth to be good in us, when it puffeth up, and is done for vaine ostentation. It is good to receive the Sacraments; but yet Circumcision was not good, either as the sonnes of *Iacob* required it, nor as the King and his sonnes received it. Works of holy and religious services are good,

but

but when men come to Church on the Sabbaths, to make amends for their sin on the week dayes, it ceaseth to be good to them. It is good to honour Gods Ministers; but where men honour them either to keep their own credit with the people, as *Saul* honoured *Samuel*, or that they may excuse them, as in the Parable [c], such honour is not good. Works of mercy are good; but being done for praise of men, or to merit by them, they come under a negative precept, *Give not your almes*: It is good to forbear one another, but not good in such men as forbear onely for want of power or opportunity to revenge: and therefore we should inform our selves better, and as we would have God to accept or blesse us, to get good ends for our actions.

[c] *Luke* 14.12.

*Matth.*6.

Thus of the generall.

In this verse the end of wel-doing is two wayes considered: First, as it is the *end of intention*, that is, that we should propound and aim at, as the motive and mark of our endeavours, and that is ordered or required in these words, *Whatsoever ye doe in Word or deed, doe all in the Name of the Lord Jesus.* Secondly, as it is the end of consummation, that is, that by which we finish our works, and that is required in these words, *giving thanks to God, even the Father by him.* In short, the end of intention is the glory of God in Christ, the end of consummation is the giving of thanks when we have done our endevours.

In the first part I consider:

1. What should be the main end of our actions; *Doe all in the name of Christ.*

2. How we are tyed to it: First, for persons; *Yee.* Secondly, for kinds of employment, *in word and deed.* Thirdly, for extent, *whatsoever ye doe, doe all.*

Doe all in the name of the Lord Jesus.] Here four things are required of us. First, that all be done in the assurance of the love of Christ, that we be sure that we know Christ, as we know a man by his name; that when we goe to doe Gods work, we be first sure of Christs reward: this is to be shod with the preparation of the Gospell of peace.

Things are done in the Name of Christ four wayes. *Ephes.*6.

Secondly, that all be done in the name, that is, by the authority of Christ, and his warrant in his Word: not in the name of *Moses* for Ceremony, or in the name of Angels, or Saints, for intercession; nay, in all we doe, our conscience should be tyed onely properly by the command of Christ, not because such great men would have it so, or I did it to please my Parents or Kindred, &c. for then thou doest it in the name of men, and not of Christ.

Thirdly, that all be done with invocation, or calling upon God in the Name of Christ; all should be consecrate and begun with Prayer.

Fourthly, and principally, that all be done to the glory of God in Christ, this should be the scope of all our actions [a], that all should breath and savor of Christ.

[a] 1 *Cor.*10.31.

In word.] *D.* God requires to be glorified by the very words of Christians, and contrariwise, holds himself many times dishonoured by their words: he that keepeth his tongue, keepeth his life [b]. The honour and dishonour of the tongue is largely explicated, *Jam.*3. But the use is for instruction, to teach us 1. To take heed of dishonouring Christ by our words, but in special we should take heed of words of disgrace or slander to the members of Christ; of vain words [c], that boulster men up in presumption against repentance and faith in Christ, of passionate and bitter words [d], of words of deceit [e], of the words that come from, or tend to the strange woman, filthy words [f], yea, take heed of high words, for high talk of the lips of excellency becomes not a foole [g], for evill words greatly provoke God, and call for stripes, bring many a crosse upon a man, and are snares to mens soules [h]. Secondly, it should teach

[b] *Prov.*13.3.

[c] *Ephes.*5.6.
[d] *Iob* 6.3.
[e] *Psal.*36.3.
[f] *Col.*3.8.
[g] *Prov.*17.7.
[h] *Prov.*18.6,7.

us

us to endevour to bring glory to God by our words: to this end we should for matter learn to speak the words of clemency [i], words of wisdome [k], words of sobriety and truth [l], words of righteousnesse [m], wholesome words [n], words of eternall life [o]; and to this end we should observe divers Rules:

1. That our words be not many, for in a multitude of words cannot but be sin, we are not able to weild aright many words.

2. That we know and not forget *Gods ten words*: the ignorance of Gods ten lawes, causeth that men know not how they offend in their tongues, but in the ten words of God is an absolute pattern of all uprightnesse, both of heart, speech, and life.

3. That we be much and often in taking unto us the words of Confession and Prayer [p]: our speech is purified, and God much glorified by often Confession and Prayer; this is to speak a *pure Language*.

4. Our *eare must seeke Learning* [q]; we must be *swift to heare, and slow to speak* [r]; and be contented to be taught as well how to speak, as how to live.

Lastly, we must tame our tongues, make conscience of mortification for our sins in word, as well as for evill deed; set a watch before the door of our lips, and pray God to open them.

Or deeds.] *D.* God wil have deeds as well as words, our hands must be bound to good behaviour, and that our labours and works may be done to Gods glory, they must be done, 1. With Prayer, *Psal.9.ult.* 2. With warrant from the Word. 3. With faith in Gods promise for the successe: For *whatsoever is not of Faith is sin.* 4. With perseverance, they are not good works, till they be finished and accomplished.

Whatsoever] This word is a note either of universality or perfection. Of perfection I say in this sense. Whatsoever yee doe or settle about, do it all, that is, let it be complete and perfectly done: but I take it here as a note of universality.

Doct. We are bound to glorifie God not onely in word and deed, but in all our words, and all our deeds; we are tyed to every good work, to respect all Gods Commandements, we are bound to glorifie God not onely in actions of worship, but of righteousnesse too. Not onely in religious businesses, but in civill Offices, not onely in our generall calling, but in our particular. Not onely abroad, but at home: making conscience not onely of filthy deeds, but of filthy speaking. Not onely of great and crying sinnes, but of lesser sinnes. Not onely of our open deeds, but of our carriage in secret. Use is for reproofe, men discover their unsoundnesse of heart in this respect exceedingly: many will not forswear that will swear at every word, at least, by lesse Oaths, as by the masse, faith, troth, truth, &c. many Shop-keepers will not bear false witnesse in a Court, that will lye daily in selling their wares. Many will look to their carriage abroad, that care not how to order themselves at home. Many will not doe their own work by keeping shop, or travelling on the Sabbath, that never stick at it to speak their own words on the Sabbath: but if the case of such like men as these be to be suspected, how fearfully bad is their case, that are so farre from making conscience of every word and deed, as they are to every good work reprobate? that are neither good at home, nor abroad, neither in worship nor life, neither to others, nor to themselves. *Tit. 1.ult.*

Six reasons why Gods Children should be more carefull of their words and deeds then others.

Tee.] *D.* They that have comfort in their Election, and Gods love, they that have begun to make conscience of their wayes, and to love the Word, they that make a profession of the name of Christ above all others, are exactly to look to themselves, to every word, and every deed. 1. Because they are

[i] 2 *Chr.*10.17.
[k] *Prov.*
[l] *Acts* 26.
[m] *Iob.*6.25.
[n] 2 *Tim.*1.13.
[o] *Iohn* 6.
[p] *Hos.*14.3. *Zeph.*3.9.
[q] *Prov.*18.11.
[r] *Iam.*1.
*Mal.*7.21. 1 *Iob.*3.18. *Prov.*14.23.
2 *Tim.*3.3.*ult.* *Psalme* 119.

are nearer the courts of the great King, they live always in the preſence chãber. 2. Becauſe God hath beſtowed upon them more bleſſings, and therefore as he gives more wages, requires more work. 3. Becauſe they are more obſerved then any other. A looſe word is more noted in them then execrable blaſphemy in others, they are more talked of for ſeeing a vain fight, then others for haunting of leud plays. 4. Becauſe their hearts are made pure by the bloud of Chriſt: and fine white linnen is ſooner and deeper ſtained then courſer ragges. 5. They are truſted with more glorious riches. A little ſinne in them much grieves Gods Spirit, whereas a great ſin troubles not a wicked man that hath no Spirit of God in him. 6. They are ſure to have a recompence of reward for every good word and work, and therefore to further their own reckoning and glory, ſhould be abundant in the work of the Lord.

Uſe therefore to quicken us, to a deſire to walk preciſely, circumſpectly, exactly, *Epheſ.* 5.15. ſtriving to redeeme the time that hath been loſt in the ſervice of ſinne and the World.

Giving thankes to God even the Father by him:] Theſe words are diverſly conſidered.

Some thinke the former words are an explication of theſe, as if hee ſhould ſay, Be carefull in all things to glorifie God, for this is right thanking of God, when men doe not only praiſe God in words but in obedience.

Some thinke in theſe words is lodged a reaſon of the former, as if he ſhould ſay, Glorifie God in all your actions, and ſeek to God by Prayer in the name of Chriſt, and ye ſhall be ſure of ſingular bleſſings and grace and comforts from God: and in the aſſurance thereof, when ye provide to pray or practiſe, provide thanks ready alſo, for God will not faile in the ſucceſſe.

Some thinke theſe words to be an inlarging of the former rule by wiſhing them, whatſoever fals out, to be thankfull, ſo as neither proſperity puffe them up, nor adverſity deject them, but I take it to be a diſtinct rule from the former, and ſo here is to be noted,

1. The duty required, *viz.* *Give thankes.*
2. The explication of it.
   1. By the Object, *to God even the Father.*
   2. By the efficient cauſe, *by him.*

Giving thankes.] Concerning our thankfulneſſe to God, I conſider, First, the neceſſity of it, God will not diſpenſe with it: therefore in *Epheſ.* 5. 20. the former rule being omitted, this is ſpecially urged; and 1 *Theſ.* 5. 18. this is charged upon us, as the will of God in Chriſt Jeſus. Secondly, for what we muſt give thanks, *viz.* for Chriſt as the Fountaine of all favour, hence the Sacrament ordained to that end, for all the comforts of Gods election and love, for all graces and means of grace *coher.* for our liberty in Chriſt, even unto outward things [f], for any ſucceſſe or victory over our corruptions of nature [g], in ſhort, for all things whatſoever [h]. Why. For what. Eucharift.

3. How *i viz.* not like the Phariſee, with pride of heart, and ſelfe-liking, with opinion of merit, or with oſtentation, but with obſervation of foure rules. 1. If we bleſſe, we *muſt bleſſe in the Spirit*, (that is) with underſtanding and feeling in our hearts. 2. When we give thanks, we ſhould doe it with ſuch tendernes, that our praiſes ſhould awake the graces of Gods Spirit to make them get life and grow. Our praiſes ſhould ſtirre up faith in Gods promiſe, love to Gods glory, feare of Gods preſence, hatred of our ſins, joy in the Holy Ghoſt *. 3. With a deep ſenſe of our own unworthines, and thus the foure and twenty Elders are ſaid to caſt down their crownes and fall on their face when they praiſed God, *Revel.* 4. 9, 10. and 7. 12. *Luke* 17. 4. By all means. We muſt praiſe God by *Pſalmes*, Prayer, celebration of the Sacrament, works of mercy and obedience. 4. How

[f] 1 *Cor.* 10. 30.
[g] *Rom.* 7. 25.
[h] 2 *Cor.* 4. 15. 1 *Theſ.* 5. 18.
[i] How. 1 *Cor.* 14. 16.
* 2 *Cor.* 4. 15.

How long.

4. How long? That is answered, *Ephes.* 5.20. *Revel.* 7.12. Always. If we must pray always, then we must praise always: we may no more neglect thanksgiving then Prayer. Nay, when Prayer shall cease, because all mortall infirmities and wants shall cease, yet thanksgiving must goe with us within the vaile, and live with us forever in Heaven.

Vse 1. To inflame us to the holy practise of thankfulnesse daily, and always watching hereunto, preserving sense, not forgetting Gods mercies, even making it our daily sacrifice. 2. To humble us under our unthankfulnesse for grace, knowledge, the word, fellowship in the Gospell, and all kinds of blessings; yea, we sinne greatly in not giving thanks for our successe in our callings, yea, many are not yet instructed to give thanks for their food. Let those remember that men are said then to eat to God, when they give thanks, *Rom.* 14.6. To whom then doe they eat that give not thanks? Certainly not to the Lord. Finally, if the poore Gentiles were so punished for unthankfulnesse, *Rom.* 1.21. that had but the glimmering light of nature to guide them, and read their lessons only in the Booke of Gods Works, what shall become of us in the day of the Lord, that have the light of Scripture, of the Gospell, of the Spirit, of the Sacraments, and so many incomparable favours bestowed upon us? Unlesse we repent of our unthankfulnesse, we shall perish with a worse destruction then *Tyrus* and *Sidon*, or *Sodome* and *Gomorrah*.

To God even the father.] These words are to be understood, not dividendly, but conjoynedly, and so declare who is our God, even he that hath proved himselfe a Father in Christ, loving us in him, and accepting of us, and heaping many blessings upon us: two sweet words. He is a God, there is his Majesty: he is a Father, there is his love; and therefore great incouragement to goe to him with all suits and praises. With all suits, he is God, and therefore able to help; and Father, and therefore willing to help. With all praises, he is God, and therefore meet to be worshipped, he is a Father, and therefore will accept the calves of our lips, not according to what we bring, but according to what we desire to bring, and all this should make us both to hate it, to praise men or Angels, or sacrifice to our Nets, and also to honour him with the affection of children, and with the feare of creatures.

By him:] These words may be referred

1. To singing of Psalmes in the former verse, and so they note that all joy is vaine without Christ, yea, these spiritual & better sorts of delight, are vaine unlesse Christ be ours. How miserable art thou when thy tongue sings Psalmes and Christ dwels not in thine heart? many men sing the word of Christ that have no part in the Word Christ.

3. To the word Father next before, to note that God hath shewed himself a Father in bestowing many mercies upon us by Christ, and so the consideration of Gods mercies by Christ, should breed thankfulnesse.

3. To the word Thanksgiving, and so they note the efficient helping cause, and teach us, that as Christ brings down Gods graces and blessings to us, so he carrieth up our praises to God, and as we must pray in his name, so our praises will not be accepted unlesse they be made in his Name, and presented in his Intercession.

Thus of the generall rule.

Hitherto also of the first maine part of the information of holy life, *viz.* the information of our life in generall. Hitherto the Apostle hath taught us what to doe in our generall calling as Christians: now from *v.* 18. to *v.* 2. of the next Chapter, he shewes us what we must be in our particular standings: or thus: hitherto he hath given moral precepts, now he gives *œconomical*: or rather thus. Hitherto he hath set down the duties belonging to all Christians, now he informeth us in the duties speciall, as they are wives, husbands, parents &c.

VERS

VERS. 18. *Wives submit your selves to your Husbands as it is comely, in the Lord.*

VERS. 19. *Husbands love your Wives, and be not bitter unto them.*

BEfore I come to the particular consideration these words, I must observe something from the coherence and generall consideration of all the Verses together.

Doct. It is plain that men are to be taught how to govern themselves in their houses, as well as in the duties of their generall calling: this is meet to be noted, because some mens either ignorance, or wilfulnesse and prophanenesse is such, that they think Ministers should not meddle to tell them how to live at home, or how to carry themselves in their Shops.

Doct. 2. From coherence, that we may live comfortably, and blessedly in our Families and particular callings, we must labour in the daily and constant use of the means to be sincere in the generall. The study of the word to frame men, to be good men and women in Gods sight, would make men good husbands, servants, children, wives, &c. First, get to be a good man, and then thou wilt the easier prove a good husband, &c.

Vse. First, for reproofe of such as cannot abide to see their children, or servants to heare Sermons, study the Scriptures, labour for grace, &c. whereas nothing would more fit them to all pleasing in their carriage at home. Secondly, for triall; if Religion and the profession of it, make thee not a better wife, husband, or servant, suspect thy selfe that all is not right, but that thou art an Hypocrite, repent and amend. Thirdly, for instruction: if men find such stubbornnesse in their wives, or children, or servants, the best way is to give them more liberty to the means, and to drive them into Gods House to heare the Word, to call upon them to read the Scriptures, and to use such like holy exercises; for if this will not mend them, nothing in the world will.

3. Before I consider of the particular members of a Family, I must intreat generally of the whole: and concerning the government of a Family by the rules of Gods word, I consider foure things.

Of the government of a family.

1. The authority of it: there is a way how to walk in uprightnesse, even in our houses, so as God will come to us, if our Families be rightly ordered[a]. There is a wisdome or saving knowledge how to erect and found a holy Family, and how to order and establish it[b]: there are many administrations, as the administration of a Church, of a City, or Common-wealth, so likewise the administration of a Family, yet but one Lord, 1 *Cor.* 12. Yea, the governing of a house honestly, or in holy comelinesse, is manifestly expressed, 1 *Tim.* 3.5.

1. The authority of it.

[a] *Psal.* 101. 2.

[b] *Prov.* 24. 3.

2. The antiquity of it; it is the most ancientest of all governments, yea, out of which all the rest sprang: the Church was bred and cherished by this government in Families for many hundreds of years in the beginning of the World, even till the people came out of *Egypt.*

2. The antiquity of it.

3. The utility of it: it is called a *perfect Way*[c], and that in three respects: First, as opposed to hypocrisie; it shews a mans way is not hypocritically, when a man will not onely look to his feet when he goes into Gods House, but is carefull how to walk uprightly in his own house. Secondly, as it is the ground and field of practise; knowledge is never perfect till it be practised, and the most ordinary way of practise is at home. Thirdly, as it perfects us in blessednesse, in that it brings Gods promise into execution: besides, the Family is the Seminary both of Church and Common-wealth, for it brings forth, and brings up a seed, it preserves the Common-wealth, and

3. The utility of it.

[c] *Psal.* 101. 2.

Gen. 18. 19.

as it frames by education a holy Seed, it preserves the charge.

4. What is necessary to the well-being of it.

4. What things are necessary and requisite unto the blessed being of a Family?

Answ. For the erecting and establishing of a blessed Family, three things are principally necessary. Fifth, a holy comming together. Secondly, a holy living together. Thirdly, a speciall fitnesse in the head of the Family. For the first, it is greatly materiall to the perpetuall wel-being of a Family, that all heedfulnes be observed in the first erecting of it: for as many order the matter, they so provoke God by the first entring upon the Family, that the Family travels ever after under the burden of Gods anger, or great inconvenience, and cannot prosper: and thus men fault,

Foule faults in the first erecting of Families.

Either by venturing without a calling, or means to live, or by over-leaping Gods Ordinance of contract, or by venturing upon mariage with persons that have foule diseases, as the Leprosie, French-pox, &c. but especially when,

First, more wives then one are brought in. Secondly, there is not sufficient distance in bloud, but the mariage is incestuous. Thirdly, another mans wife is brought in, either the betrothed wife, or the unjustly divorced wife of another man. Fourthly, there is not consent of parties, but the mariage is forced. Fifthly, there is not consent of Parents. Sixtly, an infamous or scandalous person is chosen to be a yoke-fellow. Seventhly, there is not equality, either for Religion, (but a beleever is matched with an unbeleever) or age, or estate, or disposition.

And a like dangerous disorder there is in taking into the Family disordered servants, such as are swearers, filthy and scandalous persons, against which sinnes there lye known threatnings of God: and so with their sinnes they bring in Gods curse.

4. Things in a holy living together in a family.

The second thing that makes a Family blessed, is a holy living together, and there are foure things that are requisite especially to the good estate of the house. First, the constant practise of Piety and private worship. Secondly, the right order of imployment in the mutuall labours of the Family. Thirdly, household discipline or reformation. Fourthly, hospitality, or a right respect of strangers. For the first, the Piety that is to be practised stands of sixe parts: First, Prayer and thanksgiving to God. Men must pray every where [d], our meats and callings must be sanctified by the Word, and by Prayer [e]: thus *David* prayed morning and evening, and at noone [f], so *Daniel*: yea it is a brand of prophane and abominable persons, they call not upon God [g]. Yea, those Families are in great danger of his wrath, that call not upon his Name [h]. Secondly, holy conference betwixt the members of the Family, as between husband and wife [i], and between father and children [k]. Thirdly, singing of Psalmes [l]. Fourthly, repetition of doctrine publiquely taught, examining it by the Scriptures alleadged, as did the *Bereans* [m]. Fiftly, fasting upon extraordinary occasions, is very plain, *Zach.* 12.16. Lastly, the Parents instruction, *Psal.* 78.2,3,4. *Deut.* 6.6.

6. Things in houshold piety.

[d] 1 *Tim.* 2.8.
[e] 1 *Tim.* 4.4.
[f] *Psal.* 55.18.
[g] *Psal.* 14.4.
[h] *Ier.* 10.
[i] 1 *Pet.* 3.7.
[k] *Deut.* 6. 21,22.
[l] *Colos.* 3.16. *Ephe.* 5.20.
[m] *Act.* 17.

Quest. But what things may be taught in the Family?

What things may be taught in the family.

Answ. First, the common grounds of Gods service and worship, this is to teach them to feare God. Secondly, the meaning of the Sacraments [n]. Thirdly, the Law [o], that is, the common grounds of honesty, and vice, teaching to love such and such vertues, and hate such and such vices. Fourthly, the use and consideration of Gods great Judgments: therefore God will tell *Abraham* of the destruction of *Sodome*, because he will make use of it in his Family. Fiftly, the report of Gods great works of old [p]. Sixtly, to hope in God, acquainting them with their naturall miseries, and training them up by warning them to take heed of the common presumptions of the wicked, and by distilling into them the grounds of practise and promise, concerning Gods

[n] *Exod.* 12.25, 26. & 13.14.
[o] *Deut.* 6.6.
[p] *Psal.* 78.2,3.

mercy

mercy to their ſoules and their laſt ſalvation. Seventhly, we ſhould acquaint our houſholds with the generall courſe of the Scriptures: thus *Timothy* knew the Scriptures of a child [q]: for an exact knowledge of all Scriptures was impoſſible for a child to attain. Laſtly, the things received by publique doctrine ſhould be inforced and kept afoot in the family; if any paſſe theſe bonds, they intrude upon the Miniſters office, and ought to feare *Vzzahs* curſe, and therefore as men ſhould inſtruct, and ſo avoid the common prophaneneſſe of the world, in neglecting Gods ordinance, ſo they ſhould be wiſe to ſobriety, and keep themſelves in all fear and humility within their own line and meaſure.

[q] 2 *Tim.* 3. 15.

Thus of Piety.

The ſecond thing required is, a holy order of imployment in all the members of the family, in their mutuall labours for the good of the outward eſtate of it [r]: unto the orderly performance of the labours of a family, five things are required.

[r] *Gen.* 3. 19. 1 *Cor.* 7. 20. Five things required in the labours of a family.

Firſt, diligence. Secondly, peace, elſe all ſacrifice is in vaine, *Prov.* 17. 1. Thirdly, providence, it is not the hand of the diligent, but his thoughts that bring abundance: care is required, not the care for ſucceſſe, (for that is condemned *Mat.* 6.) but the care for the duty, *Prov.* 21. 5. Fourthly, retirednesſe: they muſt keep at home. Servants muſt not be ſtealing out of the family without leave: nor Maſters leave their ſtandings. Keep thy foot from thy neighbours houſe, *Prov.* 25. 17. If a man cannot be found in the place of his labour, he is *like a bird that wandreth from his neſt*, *Prov.* 27. 19. Fifthly, frugality, in living within their compaſſe, & not ſpending above their means, they muſt make their *lambs ſerve for cloathing, and the goats for rent or hire of the field, and the milk of the goats muſt be ſufficient for them and their families and for the ſuſtenance of the maids*, *Prov.* 27. *ult.* It is not a good rule to make reaſon judge of their needs, or to propound unto themſelves, I will ſpend no more but what I need, but they muſt look to their means to ſpend according to that: for ordinarily there is not ſo little comming in, but God can make it ſuffice, or will himſelf ſend them ſupply.

The third thing required is, domeſticall diſcipline: Thus *Iacob* ſearcheth his houſe, purgeth it of all idols, and ſuperſtitious monuments, admoniſheth his people of the feare of God, *Gen.* 35. 2, 3. Thus *Iob* ſacrificeth for his children, *Iob* 1. 5. Thus *David* will ridde his houſe of ſlanderers, lyers, apoſtates, &c. And ſo ſhould we ſee to the reformation of abuſes, by admonition, rebukes, correction, or complaints to the Magiſtrate, or Elders of the Church; the Father in his houſe is the keeper of both Tables.

The fourth thing is, the right order of hoſpitality, and reſpect of ſtrangers, and it ſtands in two things: Firſt, in ſeeking by all means to bring Gods miniſters or ſervants into our houſe [ſ], that they might help us, and as it were, bleſſe and perfume our houſe, by their prayers, counſell, comforts, admonitions, &c. *Rom.* 1. 11. Secondly, in providing that no ſtrangers be admitted, or permitted that will hinder Gods worſhip, or any way the good of the family, they muſt not be within our gates, that will not joyn with us to ſanctifie the Sabbath in our dwellings, *Exod.* 20. Yea if they be diſordered perſons, we ſhould uſe them as the falſe Prophet; that they may ſay, thus was I wounded in the houſe of my friend, *Zach.* 13.

[ſ] *Heb.* 13. 2. 1 *Pet.* 1. 1.

The Uſe is: Firſt, againſt the Papiſts, and that principally two waies: Firſt, in that they forbid mariage, and ſo hinder the erecting of families to God. Secondly, in that they forbid knowledge to Lay-people, and ſo hinder the good government of the Family.

Secondly, againſt great abuſes even amongſt us. There is that open prophaneneſſe in the moſt houſes, that if they ſearched with lights, there would

no prayer, reading of Scripture, holy conference, ſinging of Pſalmes, or inſtruction be found there, but without light men may find their houſes full of ſwearing, deceit, lying, falſe meaſures, and weights, and all kind of filthines, to the ſingular detriment of the family: for hence it is that many families do in vaine riſe earely, and go to bed late, and eate the bread of painfulneſſe and ſorrow, for God for theſe ſinnes will not build the houſe. Sometimes this is plagued by open judgments, ſometimes Gods curſe ſecretly like a moath eates down the proſperity of the houſe. But always all ſuch families are very hatefull to God, even like the dens or cages of wild beaſts. Secondly, it may humble the beſt of us, if we ſearch into our neglects, ignorances, and omiſſions of the many duties we ſhould performe in our houſes.

Thirdly, for inſtruction, to teach us by prayer to ſeek a way of God for us, and our houſes, and to beſeech God to build us an houſe, 2 *Sam.* 7. 11. 25. 27. 29. and by all meanes to labour to live godly at home in the practiſe of piety, this is to bring ſalvation to our houſes. Thus our families would become as little Churches, *Rom.* 16. 1 *Cor.* 16. Yea, wonderfull hath been the ſucceſſe of this holy order in ſome families. Thus the houſe of *David* hath become as the houſe of God, *Zach.* 12. 8. Yea, if we were thus carefull, God would hedge us and our families round about, and all that we have, that Satan could not touch us, he cannot breake Gods fence without Gods leave, *Iob* 1. 10. Our tabernacles would then flouriſh and ſtand long, *Prov.* 12. 7. and 14. 11.

Thus in generall of houſhold government, or the order generally belonging to the good eſtate of all the members.

Now I come to conſider each member in the family, and the Apoſtle divides them into three couples: The wife and the husband, the child and parents, the ſervant and maſter.

Doct. There are two reaſons why the husbands and wives are charged in the firſt place, *viz.* Firſt, becauſe that in this order they were thus inſtituted of God, he firſt made man and wife, and in the order of nature theſe firſt found the family, and ſo the Apoſtle keeps the order of nature, and the firſt inſtitution. Secondly, becauſe the good behaviour of the inferiours in the families, lieth much in the good example of the husband and wife: if they be filthy, waſtefull, or blaſphemers, uſually their children and ſervants are ſo; and many times it holds in the contrary, for their good example, either makes the family in imitation grow like them, or at leaſt it reſtraines much evill.

Qu. But why is the wife firſt appointed to her duty, before the husband?

Anſ. Becauſe in the order of the family ſhe muſt firſt mend before the husband (howſoever before Gods judgment ſeat they ſhall be tried equally) in domeſticall behaviour, if ſhe would have her husband reformed of wickedneſſe, or ill dealing, ſhe muſt firſt mend her ſelfe.

Thus of the generall conſideration.

Wives be ſubject to your husbands as is comely in the Lord.]

In theſe words, the Wives duty is firſt laid down, *Wives ſubmit to your husbands.* Secondly, it is inlarged or confirmed, 1. by a reaſon, *it is comely;* 2. by a limitation, *in the Lord.*

In laying down the duty I conſider: Firſt, who are charged, *Wives.* Secondly, with what, *be ſubject.* Thirdly, to whom, *to your Husbands.*

Wives] *Doctrine.* All wives generally and indefinitely are tyed to a holy order of ſubjection to their husbands without diſtinction of years, the elder women and the younger, *Titus* 2. 8. and without diſtinction of eſtate, poore mens wives muſt be ſubject aſwell as Citizens wives, or Gentiles, a great fault in the baſer ſort: Their houſes in reſpect of rudeneſſe, are as void of righte-

ouſneſſe

ouſneſſe as they are of riches. Great mens wives alſo muſt be ſubject, *Pharaohs* daughter, and *Vaſhti* the Empreſſe; yea though there be inequality of means, as if the wife were a Lady, and the Husband but a meaner man, yet ſhe muſt be ſubject, and he not wait upon her.

Vſe 1. For comfort of wives, nothing is required of one, but what is required of all. 2. Of Husbands, in reſpect no means of eſtate, or alteration in their condition can loſe them their honour in the ſubjection of their wives. And thirdly, every woman ſhould learn to doe her duty, ſeeing all are bound to it.

Be ſubject] Here I conſider: 1. What is required, *viz. be ſubject*. 2. In what manner it is required, that is, in the indefinite propounding of it without exception of time or place, &c.

In the firſt I conſider: firſt, that it is: ſecondly, I anſwer a queſtion: thirdly, what it is.

1. That ſubjection in women is required without diſpenſation, by God, as his ordinance is plain by theſe Scriptures, *Gen.* 3. 19. *Epheſ.* 5. 24. *Tit.* 2, 5. 1 *Pet.* 3. 1.

2. The queſtion is why the Apoſtle onely propounds here the wives ſubjection, without mentioning any other duty? Why ſubjection is onely named in the wives duty.

Anſ. I might ſay it is the wiſdome of God to ſcatter directions and comforts, that we may not find them all in one place, to ſtirre us up to the more diligence in ſtudy of the Scriptures, and with great good ſucceſſe many times; for while they are ſeeking to learn to be good wives, they meet alſo with thoſe directions that make them good women too. God many times when we ſeek one bleſſing cauſeth us to find many.

2. I may ſay that it is the wiſdome of God to epitomize and draw things into a ſhort ſumme, that we may be more familiarly acquainted with his will: Thus when he would propound his eternall rules of all righteouſneſſe in the Law, he chuſeth to give them in ten words, that men might grow to be as familiarly acquainted with them, as with any ordinary matter, that they might alwaies have them before their eyes, and bind them to the fringe of their garments: ſo God gives women their duties in one word, that it might be ingraven in their hearts, and ſewed down before their eyes in capitall letters upon their cuſhions; *be ſubject* ſhould never be out of their mindes.

3. Becauſe of the neceſſity of it, if God may not have this duty, he will not accept of the reſt, though they be faire, rich, wiſe, provident, diligent, &c. yet if they be not ſubject, they are not regarded of God.

4. Becauſe women moſt faile in this, the ſpeciall duty of the husband is love, and of the wife ſubjection, the man moſt failes in love, and the woman in ſubjection.

Thirdly, I conſider what this ſubjection is: and here, firſt, what it is: ſecondly, what it is not: thirdly, the meanes, that women are to uſe that they may be ſubject.

For the firſt, in the right diſcharge of their ſubjection, wives are tied to five things: firſt, honour: ſecondly, faithfulneſſe: thirdly, feare: fourthly, labour: fiftly, ſubmiſſion. Five things in the wives ſubjection.

To be ſubject, is firſt to honour them; to be faithfull, to feare them, to be diligent in labour for them and the family, and to ſubmit to them.

1. They muſt honour their husbands as their ſuperiours, and heads, 1 *Cor.* 11. 3. and this they muſt doe, firſt, by giving reverent titles to them, 1 *Pet.* 3. 6. ſecondly, by ſtriving to reſemble the very properties & praiſe-worthy qualities of the husband, ſhe ſhould be his image, or his glory. And thus alſo in his abſence ſhe ſhould reſemble his authority over the family; women ſhould chuſe ſuch husbands, as they would not onely live with and love, but ſuch as Wives muſt honour their Husbands ſixe ways.

they would live by, even such as they would set before them as patternes of their natures and lives.

3. By living without suspition, making the best interpretation of their doubtfull actions. *Michol* is made a president of contempt and suspition, when she so sinfully taunts and misinterprets *Davids* dancing before the Arke, in presence of the maides of Israel.

4. By leaving to him the secrets of his publique imployment, and keeping her to her own measure in caring for domesticall matters, she may not be of an inquisitive humor, to lay a necessity upon the husband to reveale to her all occurrents, especially when the Husband is either Magistrate or Minister.

5. By yeelding him due benevolence, 1 *Cor.* 7. 3. she may not without calling or consent, refuse her husbands bed.

Wives shame their husbands foure ways.

6. By striving to advance her husbands credit, she must not shame her husband, *Prov.* 12. 4. Wives shame their husbands, 1. When their feet will not keep in their own house, *Prov.* 7. 11. 2. When they blaze abroad his infirmities. 3. When they neglect the care of his children, either for manners, apparell, or imployment, *Tit.* 5. 5. 4. By living in any scandalous sinne, as when they be false accusers, given to much wine, intemperate, &c. *Tit.* 2. 3, or busie-bodies, 1 *Tim.* 5. 13, 14.

Wives must shew faithfulnesse in five things.

The second part of subjection is faithfulnesse: They must shew all faithfulnes, 1. In respect of the marriage-bed, *Prov.* 2. 17. 2. In respect of expence, she must not be wastefull, for this is to pull down the house with her own hands, and ever the more secretly, the more sinfully, *Prov.* 14. 1. she should save and not spend without consent. 3. In respect of the businesse of the family, she should be such as her husbands heart may trust in her: it is a great sinne in wives when they must be told, not onely what to doe, but when they are charged with the care of such and such things, they must need to be continually told, and yet be careleſse still. 4. In the secrets of the family, not disclosing them to strangers, but so taking notice of them, as not to discover them without the consent of the husband, as the faults of *Sion* must not be told at *Gath*. 5. In entertainment, that none be admitted that are suspected or disliked by the husband.

Wives should shew their feare sixe ways.

The third thing is feare, *Eph.* 5. 33. 1 *Pet.* 3. 1, 2. They should shew the feare of their Husbands, 1. By reverent behaviour to him, not rude, audacious, bold. 2. By striving to be inoffensive, avoiding or preventing what might stirre him to anger, or dislike or griefe. 3. By giving soft answers when he is angry, *Prov.* 15. 4. By forbearing passion, or frowardnesse, even with others in his sight. 5. Making him her covering when they are abroad, but many women are so intemperate and wilfull, that a man might as soon hide the wind with his fist, or oyle in his hand, as cover the infirmities of his wife, *Prov.* 27. 15, 16. 6. By living quietly without contention, she must not disquiet him.

Fourthly, her labour: her labour is of two sorts. First, to appoint unto the family, and oversee their waies, *Prov.* 31. 27. Secondly, she must labour with her own hands, *Prov.* 13. 27. 19. and this labour of her hands is prescribed with sixe rules.

Sixe rules for wives work.

1. She must not spend moneths or years in staying for some imployment she could like to make a calling, but she must presently seek by all means to find out labour, *she seeketh wooll and flaxe.*

2. She must not stand upon finer works, as scorning baser imployment, but be content *to set her hands to any labour* that is meet, thus she *spinneth and seeketh wooll and flaxe. Prov.* 31. 13. 19.

3. She must not spend her time in working of toyes or curious things, good for nothing but to shew skill and weare out time, but about profitable things for

for the Family, as Carpets, *verſe* 22. ſheets, *verſe* 24. the clothing of her Family, her husband, and her children, *verſe* 21, 23.

4. She muſt not lie a bed till nine or ten a clock, but ſhe *muſt riſe while it is yet night, verſe* 15. and *her candle is not to be put out by night, verſe* 18.

5. She muſt not be fickle and unconſtant, to change from work to work, to no profit, beginning many things, and finiſhing little or nothing; but againſt all wearineſſe or other impediments, ſhe muſt gird her loins with ſtrength, and *ſtrengthen her armes.*

6. Laſtly, all muſt be done cheerfully, not grudgingly, *verſe* 13.

The fifth thing is, ſubmiſſion, *Epheſ.* 5. 22. And ſhe muſt ſubmit her ſelfe,

1. To her husbands directions, and live by the Lawes preſcribed her by her husband, *Epheſ.* 5. 23. as the Church doth teach and live by the Word of Chriſt, elſe no true Church. Thus the woman asketh leave to goe to the Prophet, 2 *Kin.* 4. 22. and the wife is charged not to faſt without conſent, 1 *Cor.* 7. 4. And thus alſo ſhe muſt receive directions for the affairs of the Family.

2. To his reſtraints, ſo as ſhe be contented to be reſtrained of her eaſe, will, deſires, delights, &c. *Thy deſires ſhall be ſubject to thy husband, Gen.* 3. 19. Thus the Church muſt deny her own reaſon, profit, pleaſure, &c. and ſubmit her ſelfe to Chriſt, *Epheſ.* 5. 23. Thus muſt the wife caſt about how *to pleaſe her husband,* 1 *Cor.* 7. 34.

Thus of what it is.

What wives are not bound to.

Secondly, I conſider what it is not, or what the wife is not bound to, though ſhe muſt be ſubject. In generall, their ſubjection doth not lead them into bondage, and make them ſlaves and vaſſals to them, they remaine ſtill their companions and yoke-fellows.

In particular, there are ſome things ſpirituall, ſome things domeſticall, ſome things in her civill carriage, from which ſhe is not reſtrained by her ſubjection.

In matters of Religion ſhe cannot be forced to neglect the means to ſave her ſoule, the unbeleeving husband cannot compell the wife to forſake her faith and religion, and the means thereof to pleaſe him. Again, though her ſex bar her from inſtruction in the Church, and her husbands authority bar her from ſole inſtruction in the Family, yet notwithſtanding under her husband, ſhe may inſtruct her children, *Prov.* 6. 20. and Family, *Prov.* 31. 26. Beſides, though her husband were never ſo great, wiſe, lordly, &c. yet ſhe may admoniſh him, and he ought to be croſſed of his own courſe and will by her, as *Abraham* by *Sarah,* at Gods appointment, who charged *him to heare her in what ſhe ſaid, to doe it, Gen.* 21. 12.

In domeſticall matters, ſhe is not ſubjected to his tyranny and blows, nor is ſhe bound to bear with, or conſent to, or conceal his whoredomes, ſhe is not bound to imitate his example, or obey his will to do that that is ill. And laſtly, her ſubjection doth not bind her to deliver her body when ſhe is apart for her diſeaſe, *Levit.* 18. 19. *Ezech.* 8. 6.

In civill matters, I inſtance in one: She is not utterly barred out from works of mercy, for though ſhe may not take of his ſubſtance to ſpend it, no not in works of Piety and Mercy, yet of her own labours ſhe may take to give to the poor, or for pious uſes, *Prov.* 31, 20.

Thus of what not.

Thirdly, that women may perform this ſubjection; 1. They muſt keep home. 2. They muſt ſeek this ability of God, for he gives the graces of the wife: Nature makes her a woman, election a wife, but to be prudent & ſubject is of the Lord, *Pro.* 19. 14. and there ſhe muſt ſeek it of God. 3. They muſt preſerve and keep warm in their hearts the love of their husbands, for all diſobedience ariſeth of want of love. Laſtly, they muſt conſider the reaſons

and encouragements to subjection.

First, he is thy head, and therefore be subject, 1 *Cor.* 11. 3. Secondly, if the shame of men will not move thee to be subject, yet have power on thy head, because of the Angels, 1 *Corinth.* 11. 10. but especially consider the encouragements.

It should weigh much with them that God hath imposed such a free and ingennous subjection; It is not boundlesse, when they may be still companions. 2. That God that requires them to be subject, chargeth husbands to use them well, and kindly to accept their obedience. 3. God hath valued the price of a good wife, and set the rate to be above pearls, *Prov.* 31. 10. Finally, their labour in the Lord shall not be lost, for they are much *set by of God*, 1 *Pet.* 3. 4. He will blesse them with the fruit of their wombe, *Psal.* 113. 9. & 127. 3. yea, the salvation of their soules may be furthered by the right performance of family-duties.

Thus of the things required; *viz. be subject.*

The manner how it is required followes: *Be subject* indefinitely, and so sheweth, that they must be subject: 1. Not outwardly, but in spirit, *Mat.* 2. 15. 2. Not abroad onely, but at home. 3. Not sometimes, but constantly, alwayes. 4. Not in some things, but in every thing, *Ephes.* 5. 24. 5. Not for feare or shame, but for conscience sake, and voluntarily. Here I may take in the distinction: subjection is two-fold: 1. By Gods institution, and so wives are subject, in that they are commanded to be so, and God hath taken preheminence from them. 2. By will, or the conscience cheerfully yeelding obedience to Gods will, and thus only good wives are subject.

Thus of the duty charged upon them.

3. The persons to whom it is due follows.

To your husbands.] These words may be considered exclusively and inclusively; they exclude all others, she is not to be subject to her servants or children, or the strange woman brought in by the husband; and so also they include all husbands, they must be subject to their husbands, not the wise onely, but the foolish, not the courteous onely, but the froward, not the rich onely, but the poor also.

Thus of the laying down of the duty.

It is amplified, first, by a reason, *it is comely*: secondly, by a limitation; *in the Lord.*

As is comely.] ὡς ἀνῆκεν. The originall word is rendred three waies.

1. *As yee ought*, ut oportet, and so it is a reason from Gods institution, ye must doe it, God indispensably requires it.

As is meet, ut convenit; it is meet especially two wayes. 1. God hath given power over all in the family but one, and therefore great reason and equity ye be appointed subject unto him, and it is not meet ye should rule so many if you will not obey one. Again, ye are professors, and have given your names to Christ, and therefore it is meet that you especially strive to be good wives, and better then any others, lest the Word be evill spoken of.

3. *As is comely*, ut decet: so it is here translated.

The wives comelinesse in three things.

The wives comelinesse is not in beauty, *Prov.* 11. 22. & 31. 30. nor in the gorgeousnesse of apparell, 1 *Pet.* 3. 3. but a wives comelinesse is especially,

1. In her wisedome, *Prov.* 14. 1. and that to be shewed in two things: first, in her skill to please her husband, neither offending him with chiding words, nor sullennesse, puling or crying, which is found to vex some men more then words. Secondly, in her skill to manage the businesses of the house, both seasonably, discreetly, and with providence.

2. In her meeknesse, it is exceeding comely, where *the hid man of the heart is incorrupt with a meek & quiet spirit*; this is better then all apparel, 1 *Pet.* 3. 3, 4.

Thirdly,

Thirdly, here it is in her ſubjection; for as it is an uncomely thing to ſee the body above the head, ſo it is to ſee a wife that will rule and not be ſubject to her husband.

And if the wife labour to adorn her ſelfe thus, ſhe ſhall appear comely to God, 1 *Pet.* 3.4. to men in the gate, *Prov.* 31.23.31. to her husband and children, *Prov.* 31.28. yea, ſhe is an ornament to ſincerity and holineſſe it ſelfe, *Titus* 2.3.

In the Lord] 1. Theſe words are expounded diverſly.

Firſt, in the Lord, that is, in the feare of God, as unto the Lord in obedience to his Ordinance, for Gods ſake, becauſe God requires this at your hands.

In this ſenſe it may ſerve for two uſes: Firſt, for terrour to wicked wives, they muſt anſwer it before God, he will avenge their not ſubjecting of themſelves, he will certainly account with them, if they be whoriſh, contentious, idle, careleſſe, or waſtefull, &c.

2. It is a great comfort unto a godly woman, her ſubjection is in the Lord, it is in Gods account, even as a ſacrifice to him, he takes it as done to himſelfe, God honours her obedience in the Family, as if it were piety in the Temple; and this may the more ſupport them, if their husbands be unkind.

Secondly, in the Lord, that is, ſo farre as they command in the Lord; they muſt ſo love their husbands, as they ceaſe not to love God; and ſo be ſubject to them, as they leave not their ſubjection to God. Their covenant with their husband no way inferres the breach of this covenant with God, and thus it is principally here meant.

Thus of the Wives duty.

The husbands duty followes in the 19. verſe.

Husbands love your Wives, and be not bitter unto them.]

Doctr. In generall; Husbands muſt be told their duties aſwell as Wives, as they would have them mend, ſo they muſt mend themſelves; and as they would have comfort by living with them, ſo they muſt make conſcience to practiſe their duty to them: it is not the having of wives or husbands, that breeds contentment, but the holy performance of duties mutually.

The duty of the Husband is propounded here: Firſt, by exhortation, *Husbands love your Wives.* Secondly, by dehortation, *Be not bitter unto them.*

In the exhortation, there is the perſon exhorted (*Husbands,*) the duty (*love,*) the perſons to whom they owe it (*your Wives.*)

Husbands] This indefinite propounding of it ſhewes, that all ſorts of Husbands are bound to ſhew this duty, poore and rich, learned and unlearned, young and old.

Love] Concerning the Husbands duty as it is here expreſſed, I conſider ſix things. Firſt, that it is indiſpenſably required. Secondly, why this duty onely is named. Thirdly, how we muſt ſhew his love. Fourthly, Reaſons why. Fiftly, I anſwer certain Objections. Sixtly, the lets of performance of love.

Firſt, it is required, *Gen.* 2.24. *Epheſ.* 5.25. *Titus* 2. 2.

Secondly, the Apoſtle names this duty in this one word, either becauſe the Lord of purpoſe, would have them ſtudy the whole Scriptures, that while they ſeek for directions to make them good Husbands, they may find alſo counſell to make them good men.

Or elſe in this word is comprehended their duty, that ſo this being their word, they might write it in their hearts, and have it ever in their eyes to doe it; or elſe it is becauſe this is moſt neceſſary, and as women faile in ſubjection, ſo doe men in love.

For

For the third, *viz.* how he muſt ſhew his love, we muſt underſtand, that the husband owes the wife, Firſt, naturall or civill love, as a married man. Secondly, ſpirituall love, as a Chriſtian married man.

For the firſt: the love of the husband is to be ſhewed foure ways.

Husbands ſhew their love 4. ways.

1. By cohabitation, 1 *Pet.* 3.7. He muſt dwell with her, not wander from his wife, nor depart without calling and conſent, nor dwell with Drunkards, whores or gameſters; dwell, I ſay, in his own houſe, not in the ale-houſe, &c.

2. By chaſtity: and that, firſt, by avoyding unfaithfulneſſe to her bed, not follow the ſtrange woman. This ſinne of whoredome, it conſumes mens ſtrength, waſtes mens ſubſtance, compaſſeth men with all evill, in the middeſt of the Congregation, is worſe then theft, exceeding hatefull in Gods ſight, and diſgraceſull amongſt men, deſtroies the ſoule both by making men without underſtanding, and ſending them to Hell, *Prov.* 5. 19. & 6. 25. & 9. 17. *Iob* 31. 7, 8. *&c.*

Secondly, by yeelding her due benevolence, not departing from her bed without conſent.

3. By honouring her, 1 *Pet.* 3. 7. The Husband muſt ſhew that he honoureth her,

Husbands honour their wives ſixe ways.

Firſt, by ſuffering himſelfe to be admoniſhed by her, *Gen.* 21. 12.

Secondly, by uſing her as his companion, not lording over her as his ſlave.

Thirdly, by truſting her with diſpoſing of ſuch things in the Family as ſhe is fit for and faithfull in, by giving her imployment according to her gifts.

Fourthly, by not diſgracing her before others, but chuſing a fit time in ſecret to find fault with her.

Fiftly, by not ſpeaking when ſhe is in paſſion, but forcing both her and himſelfe in all matters of difference to ſpeake when they are both out of paſſion.

Sixtly, by yeelding a free and juſt teſtimony of her praiſes, *Prov.* 31. 28.

4. By cheriſhing her, *Epheſ.* 5. 28. And this he performes,

Firſt, by providing her maintenance according to his ability, and that in labouring ſo in his calling as he may provide for her while he lives, and leave her ſome means when he dies.

And for manner, doing it cheerfully, not ſtay till it be wrung from him, as from churliſh *Nabal.* Thus doe not they that ſpend at Ale-houſe, upon Whores, or Sports, Beare-baytes, Playes, Gaming, or Apparell, that ſhould ſerve for maintenance of wives and children at home.

Secondly, by protecting and reſcuing her from wrongs and danger, 1 *Sam.* 30. 5.

Thirdly, by delighting in her love; yea, not erring or wandring in his love continually, *Prov.* 5. 19.

Secondly, he owes her ſpirituall love aſwell as naturall, ſo Chriſt loved his Church, not onely to inrich it but to ſanctifie it, *Epheſ.* 5. 25, 26. They muſt dwell with them as men of knowledge to help them, not onely by labour, but by knowledge alſo, 1 *Pet.* 3. 7.

This religious love he muſt ſhew,

1. By forgiving her offences upon her repentance, this is one way whereby Chriſt makes his Church holy.

2. By edifying her by counſell, exhortation, admonition, conſolation, &c.

Seven reaſons why men muſt love their wives.

4. The reaſons why he muſt love her, are

1. Becauſe God requires it.

2. God ſo requires it, as a man muſt leave his Father and Mother to cleave unto his wife, *Gen.* 2. 24.

3. The example of Chriſt ſhould inforce it, *Ephe.* 5. 25.

4. She is his own fleſh, and no man ever hated his own fleſh, *Eph.* 5. 29.

5. The

5. Leſt Prayer be interrupted, 1 *Pet.* 3. 17.

6. Thus he ſhall ſhew himſelfe a member of Chriſt, and to be like his head, *Epheſ.* 1. 30.

7. It will preſerve a man from the temptations and enticements of the ſtrange woman, *Proverbs* 5. 19, 20. Yea, and from all evill company and unthriftineſſe.

Fifthly, the Objections follow.

Object. 1. She was of mean birth, condition, or portion, when I married her. Mens objections anſwered.

Anſw. So, and much worſe was the Church before Chriſt married her, and yet Chriſt loves her.

Obiect. 2. But ſince marriage, ſhe is idle, froward, waſtfull, &c.

Anſw. This is a reaſon to move thee to pray for her, and to watch over her wayes to admoniſh and inſtruct her, but this is no reaſon to move thee not to love her: For the Church ſinneth after calling, and yet Chriſt loves her, and ſhewes it by his interceſſion for her in Heaven, and by labouring to cleanſe her by his Spirit and Word in Earth.

Obiect. 3. But ſhe is a carnall and unregenerate woman, a meer wicked woman, that neither doth nor will feare God, and Chriſt doth not love Heretiques, or Hypocrites, or profane perſons, and Pagans.

Anſw. Though this reaſon from Chriſts example doe not hold, yet the reaſon from Chriſts Inſtitution binds thee; thou muſt love her, not becauſe ſhe deſerves it, but becauſe God requires it.

Queſt. Is a man bound to eſteem his wife above all women?

Anſw. In reſpect of the affection and practiſe of the things eſſentially neceſſary to conjugall duty, he is, but not in opinion of his praiſes, for that is the commendation of the good wife, not of every wife, *Proverbs* 31. 30.

Thus of the Objections.

Sixthly, the lets follow: How comes it to paſſe that men do not perform this duty? *Anſw.* It is in ſome by reaſon of their ſinfull comming together, as in ſudden Marriages, when they are done before there be a calling or affection in the heart: So when men have ill ends, as thoſe men that marry their wives not for grace or favour, but for wealth, when they are poſſeſſed of both, they will love their wealth, and hate their wives. The cauſes why men love not their wives.

2. Corruption of nature is the cauſe of want of love; they are wicked men, therefore wicked husbands.

3. It comes to paſſe, becauſe men doe not by Prayer ſeek love of God; neglect of Prayer and mortification is the cauſe.

4. Men love the ſtrange woman, and therefore love not their wives, or they love other mens wives.

5. It comes to paſſe by the untowardneſſe of the wife, for though that be no juſt reaſon to the husband (becauſe he ſhould love her becauſe God commands him) yet it is a juſt judgement of God upon her.

Thus of what is required.

Love.] *viz.* indefinitely: Firſt, in heart as well as in word, *Mal.* 2. 15. Secondly, not before others onely, but privately. Thirdly, not ſometimes, or the firſt week, month, or year, but for ever, conſtantly. Fourthly, for conſcience ſake, and not for ſhame, or reſpect of her friends, or while her means doe laſt.

Your wives.] This is added; Firſt, to exclude all others, all others I ſay, not from Chriſtian love in the generall, but from conjugal love. Secondly, to include all wives, though poor, leſſe wiſe, or frugall, froward, &c.

Thus of the exhortation.

The dehortation followes; *Be not bitter unto them.*] In theſe words the Apoſtle

Apoſtle doth mollify the authority of the husband, and provides that it paſſe not into tyranny. Here I conſider four things. Firſt, what it hath not in it. Secondly, how men ſhew themſelves bitter to their wives. Thirdly, the means to cure this bitterneſſe. Fourthly, the reaſons to move thereunto.

1. For the firſt, this exhortation to love, and dehortation from bitterneſſe, doth not bind them,

1. To love their vices: they may know them to be the weaker veſſell, yea, take notice of the weakneſſe of the veſſell.

2. To loſe his own authority by lightneſſe and vain behaviour.

3. To omit the performance of holy duties to pleaſe her humour.

4. To give her a licenſe to doe what ſhe liſt, and live how ſhe will.

5. From finding fault and reproving, ſo as they uſe not their own words, but Gods.

2. Of bitter husbands.

Laſtly, diſtinguiſh their natures, wives of ſoft and gentle natures muſt be uſed with all gentleneſſe, but that lets not but that wilfull and ſtubborn wives may be held down to a meet ſubjection.

Men ſhew their bitterneſſe: Firſt, by words, and that diverſly, when they reproch them for their infirmities, or deformities, or when they grow quarrellous, finding fault with every thing, or grow into paſſion upon every occaſion. Secondly, in deeds, by uſing them diſcourteouſly, or by unjuſt reſtraint. Or laſtly, by blowes. Many men have little growing in their furrows but Wormwood, they have a true gall of bitterneſſe in them, they may be compared to the ſtar in the *Revelations* 8.11. for as that made the third part of the waters bitter, ſo are more then three parts of the words of many husbands bitter words; yea, as if their naturall frowardnes were not enough, ſome men will ſharpen & whet their tongues to ſound out curſed words like ſwords or arrows; yea, ſome are ſo unappeaſable; their anger is like the fools wrath, *Prov.*27.3. theſe are a brood of Caldeans, a bitter, a furious Nation.

3. Four rules for curing of this bitterneſſe in men.

For the cure of this bitterneſſe, four rules are to be obſerved.

1. Men muſt pray God to caſt ſomething into their fountain to ſweeten it.

2. They muſt turn the courſe of this humour, and ſpend it upon their ſins, in the practiſe of the duties of mortification.

3. Eat Gods Book for that will inable men to godly ſorrow, (by being bitter in their bellies) and will ſweeten their mouthes.

Look to the roots of bitterneſſe, ſtay the ſpring of it in the beginning, take heed of a cuſtome in frowardneſs, for then onely cuſtome in the uſe of the means will cure thee; again, it will coſt them daily ſorrows before they can get their natures throughly healed.

4. Reaſons againſt bitterneſſe.

Laſtly, the reaſons follow why they muſt mortify bitterneſs.

1. It is a wiſe mans glory and diſcretion to paſs by infirmities, *Prov.* 19.10.

2. She is not his footſtool, but his helper.

3. Seeing we are heirs of bleſſing, let us bleſs and not curſe, if God hath ſweetned our hearts with grace, let not our fountains ſend forth bitter waters and ſweet.

4. The Apoſtle requires that all bitterneſs be put away, all for degrees, (it is not enough we are not ſo bad as ſome be) and in all perſons.

5. Laſtly, it is a part of our good works, and holy converſation to mortifie bitterneſs, and envy, and ſtrife, hereby we muſt ſhew that we have the wiſdome that is from above: for if our knowledge be right, it will make us peaceable, gentle, and eaſie to be entreated. On the other ſide, if men ſharpen their tongues to curſed and bitter ſpeaking, they may not boaſt of their knowledge: for ſuch wiſdome is carnall, ſenſuall, and deviliſh, and they are Lyers againſt the Word, *James* 3.13.17.

Uſe

Uſe is for inſtruction to all husbands that fear God, to approve themſelves unto God, in their ſincere and loving behaviour towards their wives, eſpecially they ſhould take notice of this vice of bitterneſſe, or if they have failed this way, they ſhould recover themſelves, repent and amend, and not be like thoſe wretched perſons, that draw iniquity with cords of vanity, and call bitter ſweet; it is ill to fault this way, but worſe to excuſe, defend, or deny it.

Thus of the husbands duty.

The next couple in the Family, is Parents and children.

The duties of children is ſet down firſt, becauſe the inferiours are charged firſt, and chiefly to mend and perform their duties.

VERSE 20. *Children obey your Parents in all things, for this is well-pleaſing to the Lord.*

THe exhortation hath in it two things. Firſt, their duty. Secondly, the reaſons of it. Their duty hath in it four things. Firſt, who are charged, (*Children.*) Secondly, what is charged upon them, (*obey.*) Thirdly, to whom they owe it, (*your Parents.*) Fourthly, the extent, how far forth, (*in all things.*) The reaſon is, becauſe though it were not gratefull & pleaſing to the Parents by reaſon of their waywardneſſe, yet it is wel-pleaſing to God.

Children.] *viz.* All children, without difference of ſex, both ſonnes and daughters; or of age, not onely Infants, but children grown, and of riper and full years of condition; the children both of poor and rich.

Obey.] The obedience of children muſt be conſidered:

More ſpecially at ſome times, and ſo they muſt obey,

1. In the choice of their callings.

2. In the election and diſpoſing of their mariages, it muſt be with conſent of Parents: Thus did *Iſaac*, *Gen.* 24. Thus even *Iſmael*, *Gen.* 21.21. Thus *Jacob*, *Gen.* 27.46. & 28.9. Thus *Samſon*, *Judges* 14. 2. And this power hath every Father over his Virgin, 1 *Cor.* 7.36,37.

The obedience of Children conſidered of, more eſpecially, or more generally.

More generally here I conſider, Firſt, that they muſt obey not in ſome things at ſome times, but alwayes throughout the courſe of our lives, this is plain here, and likewiſe charged, *Epheſ.* 6. 2.

Secondly, how they muſt obey: Children muſt perform obedience,

1. With reverence internall, and externall; internally they muſt conceive a holy eſtimation, and tenderneſſe of reſpect, and honour and obſervance of their Parents. And externally they muſt ſhew it by all reverend behaviour, as by riſing up before them, by giving them the honour to ſpeak firſt.

2. With readineſſe to receive and hear inſtruction, *Prov.* 1.8.

Thirdly, with endeavor to fulfill their deſires, by their labors or otherwiſe.

Fourthly, with ſubmiſſion, firſt, to their rebukes, *Pro.* 13. 1. Secondly, to their reſtraints in diet, apparell, recreations, &c. Thirdly, to their corrections.

Fifthly, with Piety, praying for them; for if they muſt doe it for all men, much more for them; and if for all in authority, then for Parents, 1. *Tim.* 2.1.

Sixthly, with all meekneſſe of love, ſhewed three wayes.

1. By obeying, without enquiring, diſcourſing, murmuring, or contending.

2. By bearing their infirmities, either of body, age or mind, obey though aged, diſeaſed, crabbed, &c.

3. Obeying without reſpect of profit; ſome children are obſequious ſo long as any thing is to be had from their Parents, but when they have all they muſt have, then their forwardneſſe to pleaſe is neglected: this is a baſe and mercenary obedience.

Seventhly,

Seventhly, with all thankfulneſſe and gratitude, a great part of which is to recompence their Parents kindneſſe, by relieving their wants, if they fall into wants, 1 *Tim.* 5.4.

Your Parents.] *viz.* Both your Parents, not your Father onely, but your Mother alſo, *Levit.* 19. 3. *Prov.* 15. 20.

In all things.] *Queſt.* But muſt they be obeyed in ſin?

Anſw. No, you muſt ſo obey your earthly Father, as you diſobey not your heavenly Father, therefore (*in the Lord*) is added, *Epheſ.* 6. 1. But elſe we muſt obey in all things, that are not apparent to be ſinfull, though againſt our eaſe, profit, credit, &c.

Or more plainly thus: All things are of three ſorts: Firſt, ſome things are ſimply good, this muſt be done though the Parents forbid, becauſe God commands. Secondly, ſome things are ſimply evill, theſe things muſt not be done, though Parents command, becauſe God forbids. Thirdly, ſome things are indifferent, in theſe children muſt obey, though their Parents require things never ſo unmeet, for things may be unmeet that are not unlawfull.

Thus of the doctrine of their obedience.

Childrens objections anſwered.

Againſt this doctrine children object many things.

Object. I am now in better eſtate, in higher place, of better gifts, or ſuch like, then my Parents.

Anſw. This is no reaſon to withhold obedience and revereuce, for *Joſeph* was a Prince in *Egypt*, and *Jacob* in great want: *Salomon* ſits in his throne of Majeſty, and yet when his Mother comes to him, he yeelded all reverence, the throne did not make her ceaſe to be a Mother: yea, our Saviour Chriſt infinitely excelled his Parents, and yet he was ſubject unto them, *Luke* 1.51.

Object. But our Saviour ſaith, *call not men Father on earth, Matth.* 23.9.

Anſw. The words are not to be underſtood ſimply, but comparatively, and that, either to God, or to the Phariſees: call no man Father as thou calleſt God Father; but ſo give titles to men, as all honour and ſacred eſtimation of Gods fatherly care be preſerved; and call no man Father, as the Phariſees ambitiouſly deſire to be called; give not truſt and child-like honour to men of what profeſſion ſoever, that you ſhould onely truſt in them, and by performing honour, or obedience, or recompence to them, grow careleſſe of the duties you owe to your own Parents, as the Phariſees taught, *Mat.* 15. 5.

Object. But my Parents require baſe things, and ſuch as caſt a kind of diſcredit upon me in the world.

Anſw. Conſider not the things required, but Gods ordination; beſides, God the Father required of Chriſt to bear the Croſſe, ſpitting in the face, &c. yet he willingly obeyed.

Object. But my Parents are diſordered perſons and fooliſh, &c.

Anſw. Pray for them, but deſpiſe them not; beſides, God knowes what is good for thee, and therefore hath cauſed thee to come out of the loins of ſuch Parents, and required ſubjection of thee.

Object. They are not my naturall Parents, but my Step-father or Step-mother.

Anſw. Yet they muſt be obeyed, ſo *Ruth* obeyed *Naomi*, and *Moſes*, *Jethro*, *Exod.* 18.19.

Object. They are not Parents at all, but my Kindred onely, as my Uncle, Aunt, &c. with whom I am left in truſt.

Anſw. Thou muſt be ruled by them, ſo was *Heſter* by *Mordecai*.

Uſe. This condemns the doctrine and practiſe of Papiſts, that defend the vowes of ſolitary and ſingle life of children without conſent of Parents: and it meets with the doctrine of the Phariſees, that would diſpenſe with chil-

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drens relieving of their Parents, ſo they would beſtow it upon them, *Mat.* 15.

2. This may ſerve for reproofe of ſtubborne and ungracious children that forſake their Parents inſtruction, *Prov.* 1. 8. but eſpecially ſuch Monſters as deſpiſe their Parents when they are old, or mocke them, or curſe them, or chafe them, or rob them, &c. the curſed eſtate of ſuch children is ſet down in theſe Scriptures: *Prov.* 15. 20. and 19. 26. and 23. 22. and 20. 20. and 28. 24. and 30. 11. 17.

Thus of the duty, the reaſon followes.

There are many Reaſons why they ſhould obey:

Reaſons why children ſhould obey their Parents.

1. Children have their ſubſtance from them, even their life and their education, their Parents then tooke care of them when they had no ragge to cover their nakedneſſe, nor morſell to put into their mouthes, and what can children render equivalent hereunto?

2. Chriſt himſelf was obedient to his Parents, *Luke* 2. 51.

3. This is the purity and uprightneſſe of children, and hereby they muſt be tried, and tried whether their work be pure, *Prov.* 20. 11.

4. The conſideration of Gods judgements upon wicked children ſhould much move, ſuch as were *Cham*, *Eſau*, *Abſolon*, *Abimelech*, *&c.*

5. If thou obey not thy Parents, thou maiſt live to be requited by thy children.

6. In the ſixth of *Eph.* 6. 2, 3, 4. there are many reaſons why children ſhould obey.

Firſt, it is in the Lord, that is, their obedience is both cómanded by God, and it is for God and beſides it is no further urged then as may ſtand with faith and piety to the Lord.

Secondly, this is right, it is childrens juſtice.

Thirdly, this commandement that requires this is the firſt commandement with promiſe; for this had a promiſe in the very firſt promulgation of it in the Table written by the finger of God, whereas all the reſt had their promiſes annexed afterwards by the miniſtry of *Moſes*.

Object. But the ſecond Commandement had promiſe in the firſt promulgation of the Law.

Anſw. Some anſwer, the words of the ſecond Commandement are a propoſition, not a promiſe, but this anſwer ſatisfieth not. Some ſay the promiſes mentioned in that Commandement, belong to the whole Law, and not to that commandent alone; but I think the plaineſt anſwer is: the fift Commandement is the firſt Commandement with promiſe, *viz.* in the ſecond Table. A fourth reaſon is, Children muſt obey, for ſo it ſhall goe well with them; they ſhall get good and contentment, and Gods grace and bleſſing by ſo doing. Fiftly, they ſhall live long on earth to enjoy the bleſſing of God.

Object. Wicked children live long.

Anſw. Their life is a death, and it is not well with them. *Eſay* 65. 20.

Object. Gods Children doe not live long.

Anſw. For the moſt part they doe. 2. I ſay, if God performe not this promiſe abſolutely in the letter, yet he performes this bleſſing by commutation into a better, as when he gives them eternall life for long life.

But the reaſon why children ſhould obey is here mentioned in the Text.

It is well pleaſing to the Lord:] Some leave out (*to the Lord*) and ſo the argument is more generall, for obedience is exceeding pleaſing to their Parents, *Prov.* 10. 1. and 15. 20. and 19. 13. and 13. 16. and beſides it is pleaſing to God, but I ſee no reaſon to leave out the words.

Some render (ἐν κυρίῳ) *in the Lord*, and ſo here is; Firſt, a limitation, they muſt obey, but in the Lord. Secondly, they muſt obey, not becauſe nature

and Civility requires it, but for conſcience ſake, as Gods Inſtitution.

But I take it as it is here rendred, *to the Lord.*

Well-pleaſing to the Lord] From the conſideration of theſe words, I obſerve foure things.

Firſt, that it is not enough to ſerve God, but we muſt ſo ſerve as we pleaſe him, *Heb.* 12.28.

Secondly, that there is a way how to pleaſe God even in Family duties, and theſe externall and ordinary things at home, and this ſerves; Firſt, to ſhew Gods great love to man, in that he frames himſelfe to mens condition, and likes what may like them, will be pleaſed himſelf with what pleaſeth them: obedience and ſervice to men he accounts a ſervice to himſelf. Secondly, it is a great incouragement to diligence, and conſcience in theſe Family duties in as much as they will not only pleaſe man, but God. Thirdly, it reproves Hypocrites, that care to be good no where but in Gods Houſe, but God will have obedience and not ſacrifice, yea, here he will be ſerved with obedience to men.

Thirdly, that even children are bound to make conſcience of their ways, and to learn to pleaſe God in their youth. Firſt, God requires it, *Eccleſ.* 12.1, *Pſal.* 148.12. There is Scripture for babes and young men as well as old men. Secondly, there are worthy examples to excite them recorded in Scripture, as the examples of *Ioſeph*, *Samuel*, *David*, *Ioſiah*, *Ieremy*, *Daniel*, and *Timothy*, yea, this was a great praiſe in *Ieroboams* young and dying ſonne, 1 *Kings* 14.30. Thirdly, a conſcionable care in children to pleaſe God is much prayſed in Scripture, they are bleſſed that beare the yoke in their youth, and the workmanſhip of grace and obedience in the hearts and lives of Children, is like the graving of a Kings Palace, *Pſal.* 144.12. A happy thing when the young men ſee Viſions, as well as old men dreame dreames, *Ioel* 2. Then doth the Church flouriſh when the Sonne marrieth the Mother, *Eſay* 62.5.

Vſe 1. This ſhould teach Parents to beginne betimes to teach their children the trade of their way, *Prov.* 22.6. and to bring them up in the inſtruction and admonition of the Lord, *Epheſ.* 6.4.

2. Parents ſhould learn alſo to be content that their children ſerve and pleaſe God as well as them; ſome Parents are ſo bad that they neither will inſtruct their children themſelves, nor abide it, that they ſhould hear Sermons, read the Scriptures, ſeek the company of ſuch as feare God, or ſanctifie Gods Sabbaths.

4. This ſhould teach all to repent even for the ſinnes of their youth, *Pſal.* 25. For they were then tied to pleaſe God aſwell as afterwards.

4. That God will be pleaſed and will accept the indevours and conſcionable cares and obedience even of children, this is a comfort to children that though they cannot pleaſe wayward Parents, yet they ſhall pleaſe God; and again, it reproves froward Parents; Is God pleaſed, and art thou diſpleaſed? Doth God love and like the deſires and indevours of his child, and doſt thou diſlike?

Thus of Childrens duty, the Parents duty followes.

Fathers provoke not your children to anger, leſt they be diſcouraged.]

Doctrine. From the coherence; Parents muſt performe their duty to their children, it is not an eaſie thing to be a Father and Mother in performance of fatherly and motherly duties.

Provoke not] 1. Men are in generall here to learn, that it is not enough to abſtain from ſin, but they muſt abſtain from all provocations to ſin; It is not enough to abſtain from whoredome, but men muſt abſtain from wanton attire, from ſuſpected places, from filthy ſpeeches, from chambering & wantones; not enough to abſtain from murther, but men muſt abſtain from bitter and

pro-

voking words. It is not enough to abſtain from Idolatry, but men muſt abſtain from all the monuments and occaſions of Idolatry, and therefore men muſt abſtain from all marriage with Papiſts, and from making of Images of the Trinity, &c. If men would avoid perjury, they muſt take heed of common ſwearing. So Miniſters muſt not onely call for peace and unity, but they muſt take heed of provocations to diſcords, when all is at peace.

Thus of the generall.

The words of this verſe are a dehortation, and therein is: Firſt, the duty of Parents: Secondly, the reaſon of it.

Parents.] All Parents are tyed to perform their duties to their children, none are too good to doe it. Uſe for reproof of ſuch women as think themſelves too good to nurſe their own children, and of ſuch Fathers as turn the care of their children wholly to others.

By Fathers he means both Parents.

Provoke not to wrath.] Here I note the manner of ſetting down their duty, and the matter.

The duty of Parents is negatively ſet down, to teach that Parents muſt not think onely of their ſins againſt God and abroad to others, but they may be guilty of much ſin in treſpaſſing againſt their own Children, if Parents were otherwiſe never ſo honeſt or religious, yet the careleſſe diſcharge of their duty to their children may much provoke God, and will certainly be found on their ſcore, if they repent not.

Queſt. But why is the duty of Parents in this place ſo ſparingly ſet down but in one branch of it, and that negatively?

Anſw. It is not to allow Parents to be leſſe carefull, but it may be the Apoſtle ſpares them here, becauſe in reſpect of other relations they are charged before, and after as husbands and maſters. Again, it may be the Apoſtle would have children to know they have not that liberty to enquire into their Parents faults, or to reckon it as a part of their skill to find them out: Parents ſhall account to God but not to their Children. Thus of the manner of ſetting their duty down, the matter followes.

Provoke not.] Parents fault two wayes, either by too much ſeverity, or by too much indulgence, the former is here reſtrained. Again, the provocation is two-fold, either to ſin or to paſſion, it is a moſt curſed thing for Parents to provoke their children to ſin by counſelling them to evill wayes, or encouraging them to leud courſes. This the Apoſtle holds too horrible vile, for any profeſſing Religion, or the fear of God, and therefore mentions provocation to anger.

Concerning this provocation to anger I conſider three things. Firſt, how Parents provoke their Children. Secondly, what they muſt doe that they be not provoked. Thirdly, what is not forbidden in theſe words.

Parents provoke their children; firſt, by word; ſecondly, by deed.

1. By word three wayes. Firſt, by burthening them with unjuſt and unmeet Precepts. Secondly, by purſuing them with contumelious words, eſpecially when they be alwayes chiding and rating of them. Thirdly, by diſgracing of them to others before their face, or behind their backs.

How Parents provoke their Children both by words and deeds.

2. By deeds five wayes:

Firſt, by careleſſe education; for though children find not fault with this at firſt, yet when they come to be of years, and find their own unfitneſſe for calling or ſociety, &c. then they fret againſt their Parents neglect.

Secondly, by diſcourteſies and unkind uſage of them when they be grown to be of yeares.

Thirdly, by unjuſt dealing about their marriages, when either they reſtrain them of marriage, when they have a calling to it, and a liking of a meet perſon, and thus they provoke them to incontinency; or when they compell

them to marry when they have no calling nor liking, and thus they provoke them to discontent.

Fourthly, by indiscreet and immoderate passion, and severity in correcting them.

Fifthly, by unjust restraints either of present necessaries of food and rayment, *Matth.*7.9,10. 1 *Tim.*5.8. *Prov.*13.22. or in not laying up for them, 1 *Cor.*12.14.

Secondly, that Parents may not provoke their children: 1. They must begin betimes to teach them their duties, for ignorance is wayward. 2. They must sow the seeds of piety and godlinesse in their hearts, as they draw out reason by degrees, so there is a conscience even in children as well as reason, if it were informed, and conscience would make them not onely religious to God, but dutifull to Parents. 3. They must not give their children too much liberty at the first, for if they doe, then will just restraint afterwards be provocation. 4. They must pray for them to God: many pray for children, and so for their being, that afterwards never pray to God to guide their hearts, and so for their well being. 5. They must in generall strive to teach or guide them by incouragements and allurements; correction is not as diet, but as Physick, and thus recreation is not to be denied them, *Zach.*8.5. 6. If nothing else will restrain passion in children, they must impose silence upon them, he that imposeth silence on a Fool mitigateth anger, *Prov.*26.

3. This dehortation hindreth not but that Parents may,
   1. Rebuke their children.
   2. Correct them, *Prov.*13.24. & 22.15,17. & 29.15,17. & 23.13. & 25.14. & 19.18,19.

Thus of the duty.

Children.] *viz.* All Children, Sonnes and daughters in Law as well as naturall children; and these are provoked,

1. By groundlesse jealousies and suspitions, testified by secret listning, questioning and enquiring enviously after every thing they doe or say.
2. By suffering Servants to vex or molest them.
3. By evill reports of them.
4. By giving evill counsell, or reporting of faults to the Sonne against his wife, or to the Daughter against her husband: to make debate is ill in any, but much worse in Parents.

Thus of the parties to whom they owe this duty.

Lest they be discouraged.] The Reason follows.

Seven Reasons to prevent anger in children.

There are many Reasons why Parents should be carefull by all means to keep anger out of their children. 1. Wise men and godly men can scarce govern this affection without sinning, *Psal.*4. much lesse children. 2. Anger is a great provoker of Gods anger, it breeds a guiltinesse of Gods anger, *Matth.*6. 3. It lets in the Devill, *Ephes.*4.26. and usually Satan in the times of these passions, sows the most hellish seeds, and stirs most impious thoughts in them. 4. It may bring them into great mischiefe in time, *Proverbs* 28.18. 5. It is a great let to sound instruction and knowledge, *Eccles.*7.11, *Proverbs* 14.29. 6. The angry person is usually suspitious, and so unfit for society with men, *Prov.*1.22,24. yea, it is a great hinderance both to the profit of the Word, *James* 1.21. and the power and successe of Prayer, 1 *Tim.*2.8. 7. Sometimes this rage in young persons is not to be cooled but with blood, as in *Cain.*

But to omit the reasons, here Parents must not provoke their children lest they be discouraged.

Concerning discouragement in general, we must know that it is a great sin to discourage others, and a great hurt to be discouraged, the people must not dis-

diſcourage their Teachers, *Heb.* 13. 17. thoſe that are in authority muſt not diſcourage ſuch as are faithfull and deſirous to approve their fear of God, and to diſcharge their duties. Governours in the Family muſt not diſcourage ſervants or children in their good beginnings and deſires after good things. 1 *Theſ.* 5. 14. Again, this is a Chriſtian mercy and compaſſion, to comfort, and encourage the feeble. And laſtly, Gods fainting children ſhould be admoniſhed to be of good comfort, and to ſtrengthen their knees, 2 *Cor.* 13. 11. *Eſay* 6. 3, 4.

Concerning the diſcouragement of children, Chriſtian Parents ſhould be carefull: for they may be diſcouraged,

1. From the ſervice of God, when they ſhal ſee earnall men uſe their children better then they that make ſuch a profeſſion of Piety.

2. From the capacity and deſire after the undertaking of the knowledge or exerciſe of great things, diſcouragement breaks their ſpirits, and makes them puſillanimous.

3. From the hope to pleaſe, and ſo from the confidence of the Parents love, and then at length from the very means of pleaſing either by honour or obedience. This of the duty of Parents and Children.

The third couple in the family are Servants and Maſters.

The duty of Servants is ſet down, *verſe* 22, 23, 24, 25.

VERSE 22. *Servants be obedient to them that are your Maſters according to the fleſh, in all things.*

IN all the words that concern the duty of Servants, I obſerve,

1. An exhortation, *verſe* 22, 23.

2. Reaſons, *verſe* 24, 25.

The exhortation is two wayes to be conſidered: firſt, as it is briefly ſet down, here is firſt the parties exhorted, (*Servants.*) Secondly, the duty wherewith they are charged, (*be obedient.*) Thirdly, the perſons to whom, (*to your Maſters.*)

2. Secondly, as it is explicated in the explication, I conſider,

1. The proviſoes about their obedience.

2. The form or manner how they muſt obey.

The proviſoes are either for limitation to curbe Maſters, they are to obey according to the fleſh, the ſoules and conſciences are not in bondage to men; or for extent to Servants, they muſt obey in all things.

The manner how they muſt obey, is ſet down,

1. Negatively, not with the eye-ſerviee: 2. Not as men-pleaſers.

2. Affirmatively, with ſingleneſſe of heart: 2. with fear of God: 3. heartily as to the Lord. The reaſons are, 1. From hope of reward & wages from God *v.* 24. 2. From the certain vengeance of God upon them that do wrong, *v.* 25.

This is the order of the words.

From the generall conſideration of all the words I obſerve five things.

Five things generally obſerved.

1. That Servants are to be inſtructed out of the Word; which reproves Maſters that reſtrain Servants from hearing the Word in Gods houſe, and open not the Book of God to them in their own houſes.

2. A queſtion may here be moved, why ſhould the duty of Servants be thus largely in ſo many words ſet down?

Anſw. 1. Becauſe uſually men ſhew leſſe compaſſion to ſervants: therefore God takes the more care of them, many men will have ſome care of their children, to ſee them taught in ſome manner, but their ſervants they wholly neglect. Therefore God who is a Father to Servants as well as Children, provides large inſtruction and comforts for Servants, if they will come to his Book to be taught.

2. The carefull Apoſtle ſaw, that in the firſt converſion of men from Gentiliſme to Chriſtianity, there was greateſt danger of diſorder and ſcandall in ſervants, partly out of wearineſſe of their bondage and ſervile condition, partly, becauſe men would leſſe ſpare to tell of their faults, therefore the Apoſtle as moſt fearfull of them, ſpends many words in the teaching and encouraging of them.

3. We may note here the candor of the Apoſtle, he doth freely deliver his mind in the behalfe of ſervants with a full vent of words, with great care, without holding back any thing that belongs unto them. He was not of the mind of moſt Preachers now adayes, that hold the diſcourſe of Family duties, eſpecially of ſervants, too baſe a ſubject for their wits and learning to be employed in, neither was the Apoſtle of the humour of Lawyers, that ſeldome ſpeak much but for great men, or when they may have great gifts, the Apoſtle ſpeaks as much for a ſervant that could do nothing for him, as for the Maſters.

4. In laying down his ſpeech to ſervants, he both teacheth and comforteth them, but for order he firſt teacheth them, and as any is more ignorant, this courſe is more needfull to be held, the common people ſhould be in this manner dealt withall, they muſt firſt be rebuked, convinced, exhorted, taught, and then meet comforts to be applyed; and not before.

Laſtly, the ſcope and drift of the Apoſtle in all theſe words, is to keep ſervants in order, and that firſt to hold ſervants in obedience, that none under colour of liberty in Chriſt, ſhould break up their ſubjection to their Maſters. He was no Anabaptiſt. Secondly, to meet with the faulty obedience of ſuch ſervants as were reſolved to ſtay in ſervice. He meeteth here with five faults in ſervants.

Five faults in ſervants.

1. The firſt fault in Servants is halfe ſervice, or to obey in what they liſt; this he correcteth, when he ſaith (*in all things.*)
2. The ſecond fault is eye-ſervice.
3. The third fault is prophaneneſſe; moſt ſervants never reſpect Piety and Gods feare, but onely to pleaſe their Maſters; this he meeteth with when he ſaith, not as men-pleaſers, but fearing God.
4. The fourth fault is hypocriticall ſervice; this he meeteth when he addeth, in ſingleneſſe of heart.
5. The fifth fault is baſeneſſe of mind and diſcouragement; this he would prevent in the two laſt Verſes.

Thus of the generall.

Servants,] The ſervants in the Apoſtles times were for the moſt part bondſlaves, bought and ſold as beaſts, and their Maſters were Infidels, and cruell to them; and yet many of theſe ſervants were converted to the faith of Chriſt. Where we may learn that mens ſlaves may be Gods ſervants, he hath his Elect among theſe, the dear children of God in this world may be abaſed to moſt vile miſery, and a moſt ſervile condition.

The Uſes are: Firſt, to ſhew that felicity is not in outward things, for Gods ſervants that had attained the chiefe good, yet were in moſt baſe condition, in reſpect of the things of this life.

Secondly, to teach us patience in leſſer croſſes; whatſoever thou art, yet thou art not a bond-ſlave, therefore be patient: ſuch as have been deare in Gods ſight, have been worſe uſed then thou art.

Thirdly, to teach us compaſſion to the baſer ſort of men, for Gods Elect may be among theſe.

Laſtly, this is a great comfort to the abject.

But howſoever bought ſervants were moſt uſuall in the Apoſtles time, yet hired ſervants were uſed then too, and are here meant, as well as the other, yea, all ſervants though they were Nobles ſerving in Princes Courts, are tied to the duties generally here required. And

And as any ſervants have more knowledge and doe profeſſe ſincerity in Religion, they are the more tied to be carefull ſervants to men, they ſhould not onely be better men and women, but better ſervants alſo.

Thus of the parties exhorted.

Be obedient] Here I conſider two things.

1. That they muſt obey, they muſt approve themſelves to their Maſters not by wearing their cloth, or cogniſance, or by words and complements, but by painfull and carefull obedience.

2. How they muſt obey, and that may be opened thus.

Foure things in the manner of Servants obedience.

Firſt, with reverence, with all honour, 1 *Tim.* 6. 1. both internall, with high account and eſtimation of their Maſters, and externall, with reverent words and behaviour.

Secondly, with all feare, 1 *Pet.* 2. 18. *Epheſ.* 6. 5. and this they ſhould ſhew firſt, by avoyding what might offend. Secondly, by not anſwering againe. Thirdly, by a holy endevour to pleaſe them.

Thirdly, with ſubjection, to rebukes, 2 *Pet.* 2, 11. Secondly, to correction, 1 *Pet.* 19. 20. Thirdly, to their reſtraints: firſt, in reſpect of diet, they muſt not be their own carvers. Secondly, in reſpect of place, they muſt keep the bounds of the Family, and not at their pleaſure be gadding out either by night or day upon any pretence without leave. Thirdly, in reſpect of company, they muſt bring none into the Family, that are lewd perſons, or of what ſort ſoever againſt the liking of the Maſter, nor may they keep company abroad to the juſt offence of their Maſters. Fourthly, in reſpect of apparell, though they have never ſo good means, yet they muſt be attired as becometh ſervants.

And this ſubjection alſo they ſhould ſhew in a ready acknowledgement of their fault when they underſtand it. It is a great fault in ſervants that though they underſtand, yet they will not anſwer. Firſt, acknowledge and give glory to God, and ſubmit themſelves to their maſters, *Prov.* 29. 19.

4. With all good faithfulneſſe, *Titus* 2, 10. this faithfulneſſe is required:

1. In reſpect of the goods of the Family, and thus they muſt ſhew their faithfulneſſe in not daring to purloine the leaſt penny from their Maſters: no pickers, *Titus* 2, 10. 2. It is not enough that they are true, but they muſt be thriftily carefull to ſee that nothing be ſpoyled or loſt, or miſcarry any way by their default and negligence, this was the great teſtimony of *Iacobs* faithfulneſſe, *Gen.* 31. 36.

2. In reſpect of ſecrets, they muſt keep the ſecrets of the Maſter, and of the Family, yea, and of the trade and calling too.

3. In reſpect of the buſineſſe of the Family, and here their faithfulneſſe ſtandeth in two things.

1. In diligence of labour, he is not a faithfull ſervant that eates the bread of Idleneſſe, as many Serving-men do, that can tell of no calling but attendance.

2. In truſtineſſe, and in this ſervants muſt be faithfull two ways: firſt, in their care to their Maſters directions executed in the Family, as if they had been preſent: Secondly, in their ſpeedy diſpatch of buſineſſe abroad a ſlothfull meſſenger is an exceeding provocation to them that ſend him, and it is a wretched fault in ſervants, when they are ſent forth of the Family about buſineſſe, they cannot find the way in again in any due time.

Thus of the duty to which they are exhorted.

To them that are your Maſters] They muſt be ſubject and obedient to all Maſters indefinitely without difference of *Sexe*, (and ſo to the Wife or Widow, 1 *Tim.* 5. 14. *Prov.* 31.) or of condition, they muſt be obedient to the pooreſt as well as rich.

Thus of the laying down of the exhortation. The explication followes, and firſt of the proviſoes. *According to the fleſh.*]

Theſe

Theſe words may be referred to Maſters, and then the ſenſe is this, that Servants muſt be obedient even to ſuch Maſters as are fleſhly, and carnall men, they muſt obey though their Maſters be Ethnickes or prophane perſons; it is a great prayſe for a Servant to men, to be Gods Servant alſo, but it is a greater praiſe to be a religious Servant of an irreligious Maſter, to feare God in a prophane houſe.

2. To Servants, and ſo they are a limitation, they are ſubject onely in reſpect of their fleſh and bodies, and ſo here is two things to be obſerved.

The one expreſt: the bodies of Servants are in the power, and at the diſpoſing of the Maſters, and therefore Servants muſt learn to ſubject their fleſh to their Maſters, both commands, reſtraints, and corrections.

The other implied: the ſoules of Servants are not in the power and at the diſpoſing of Maſters, their ſpirits are free, nor Maſter nor King can command the conſcience.

Vſe is, firſt, for reproofe of ſuch Servants as give more to their Maſters then is due, thou oughteſt to be of the ſame calling, trade, labour, &c. that thy Maſter is of, but thou art not bound to be of the ſame Religion, or humour with thy Maſter. It is a great fault not to give the body to thy Maſter, but a great fault alſo, to give both body and ſoule to be at his diſpoſing, both are extreames.

Secondly, ſhould Servants feare their Maſters becauſe they have power over the fleſh? how much more ſhould we feare God, that hath power to deſtroy both ſoule and fleſh in Hell? *Matth.* 10.

Thirdly, this may be a great comfort to a Servant, thy ſoul is as free as the ſoul of him that ſits on a throne, thy ſervice in the fleſh derogates nothing from the liberty of Chriſt in thy heart. Thy beſt part is free.

In all things] Servants muſt obey in all things, even in things that be againſt their credit, profit, liking, eaſe, &c. There is a great ſturdineſſe in many ſervants, either they will not doe ſomethings required, or not at the time when they are bidden, or not in the manner, but as they liſt, theſe courſes are vile, and here condemned.

Ob. *Object.* But unlawfull and unmeet things are required.

Sol. I anſwer, that in caſes of this nature, three rules are to be obſerved by inferiours.

Firſt, If the matter required be only inexpedient, and unmeet, thou muſt obey: neither doth this rule let, but that Servants or Inferiours may uſe all humble and lawfull means to prevent unmeet things.

Secondly, thou muſt be ſure it be ſinne that thou refuſeſt, thou muſt not diſobey upon conceit, or conjecture, nor upon thine own humour and opinion, but it muſt appear by the Word of God to be a ſinne, or elſe thy conjectures are no ground of diſobedience, if thou muſt needs doubt on both ſides, it is better doubt and obey, then doubt and diſobey.

Thirdly, when it is apparent to be impious and ſinfull that is required, yet thou muſt looke to the manner of diſobedience, thou muſt yeeld thy ſelfe to obey by ſuffering; yea, it is a wretched fault in Servants or Inferiours, that are urged to unlawfull things, to refuſe with ſturdy, and inſolent, and provoking words, or behaviour, God frees thee from diſobedience in act, but he frees thee not from reverence, and from an holy eſtimation and humble demeanour.

The uſe is for great reproofe of Servants, both indiſcretion and ſtubborneſſe, and withall it chargeth maſters; they muſt not require their Servants to lie and ſweare in their ſhops onely to pleaſe and profit them, nor may they make their Servants breake Gods Sabbaths to ſatisfie their wils.

Object. But are they not required to obey in all things?

Anſw.

Anſw. They are, but before he ſaith, according to the fleſh, in labour, not in ſin, and after he ſaith, they muſt ſo pleaſe men as they feare God too.

Thus of the proviſoes.

The forme of their obedience is ſet down: Firſt, negatively, *not with eye-ſervice*] *not as men-pleaſers.*] Secondly, affirmatively. 1. *With ſingleneſſe of heart.* 2. *Fearing God.* 3. *Heartily.*

Eye-ſervice.] Some take it thus, not with outward ſervice, not onely doe the Labour of the body, but bring the care, providence, affection of the heart: or thus, be obedient to your Maſters, and let not your eye be onely upon your Maſters, but upon God the great Maſter of all Maſters and men. But I thinke the proper meaning of the word is, not with eye-ſervice, that is, not onely in the preſence of your Maſters, not onely when their eye is upon them: ſo that he meets with the wretched faultineſſe of ſuch ſervants as when their Maſters backes are turned, neglect their labour, fall to loytering, or get them out of the doores, or which is worſe, fall to wantonneſſe, drunkennes, filching, ſmiting of their fellowes, and quarrelling, theſe Servants ſhall have their portion at the day of Chriſt: *Matth.* 14. 48. and if eye-ſervice be condemned, what ſhall become of ſuch Servants as are not good, no not ſo long as their Maſters are by them? μὴ ἐν ὀφθαλμοδουλείαις.

Not as men-pleaſers] *Object.* Is it a fault for Servants to pleaſe their Maſters? ὡς ἀνθρωπάρεσκοι.

Anſw. No, it is not, for they are commanded to pleaſe in all things: *Titus* 2.9. But two things are here condemned. Firſt, ſo to pleaſe men, as never to care for pleaſing God, ſo to attend a corporall ſervice as not to care for the ſaving health of their ſoules, this is prophaneneſſe. Secondly, ſuch Servants are here taxed, as ſeek by all meanes to pleaſe their Maſters, but not to profit them, ſuch are they that are flattering ſoothing perſons, that ſerve their Maſters onely with faire words, but elſe are empty perſons; ſuch (or rather worſe) are they that apply themſelves to their Maſters humours to feed them with tales, or praiſing their ill courſes and counſels, or executing their ſinfull minds: theſe Servants are many times the firebrands of contention, alienate Parents from their children, friend from friend, and keep malice on perpetuall foot: theſe are here rebuked. But let us conſider further, is this ſuch a fault in poore Servants (that can pretend many things) to be men-pleaſers, how foule a vice is it in free-men that are in no wants or reſtraint? how hurtfull is it to be a man-pleaſer in the Courts of Princes, and in the houſes of Nobles? how deteſted a vice is it in ſuch as are Magiſtrates and publike States? And is it naught in the Court and Countrey, certainly it is much more vile in the Pulpit, and in Church-men, and even the greater they are, the worſe and more abominable is their ſoothing and daubing.

Thus of the negative.

In the affirmative are three things, and the firſt is ſingleneſſe of heart.

In ſingleneſſe of heart.] Concerning ſingleneſſe of heart, I conſider it two ways.

Firſt, In the generall, as it is in Gods Servants.

Secondly, In ſpeciall, as it is in mens Servants.

Singleneſſe or ſincerity of heart as it is in Gods Servants, I conſider of in two things.

Firſt, In the nature of it.

Secondly, In the ſignes of it.

Singleneſſe of heart may be diſcerned by the contrary to which it is oppoſed.

1. As oppoſed to hypocriſie, a ſincere hearted man is no hypocrite, and ſhewes it three ways.

Firſt,

How to know singlenesse of heart by 6. things to which it is opposed.

First, he had rather be good then seem so, as in case of almes, *Rom.* 12. 8. compared with *Mat.* 6. 2. so in the practise of piety, he had rather have grace and sound knowledge then an empty shew of it.

Secondly, he will serve God at all times as well as at one time: it is a note of an hypocrite that he will not pray at all times, he will serve God when he is sicke, but not when he is well, *Iob* 27. 7, 8, 9. So it is vile hypocrisie to come to Church in Lent to heare Sermons, but never come there, or but seldome all the year after.

Thirdly, he minds inward secret domesticall holinesse and piety, as well as outward open and Church holinesse, he is an hypocrite that kneeles down when he comes into the Church and never prayeth in his family at home. It is vile hypocrisie and palpable, in such men as have knees of prayer when they first come up into the pulpit, and no words of prayer when they are risen up to speak for or to Gods people.

2. As it is opposed to fleshly wisdome, 1 *Cor.* 1. 12. There is a threefold wisedome of the flesh that batters and keeps out singlenesse and sincerity of heart.

1. The first is a reaching after private ends in publick imployments, as preaching for gaine, 2 *Cor.* 2. 17.

2. The second is a cunningnesse in committing or hiding sinne. It is sincerity to be wise to doe good, and simple concerning evill to be a bungler in acting it, and to have nothing to say in defence of it when it is done, *Rom.* 16. 19.

3. The third is fraud, shifting, subtilty, and guilefull and deceitfull dealing in mens courses for the things of this life. Thus *Esau* is a wild and cunning man, able by reason of his craft and subtilty to live in a wildernesse, but *Iacob* is a plain man, a single hearted man, he can make no shift to help himself in earthly things by fraud or craft, but is open and plain in all his dealings for the world; but a man of great reach for matters of his soule. This is a patterne of true singlenes, simplicity, and sincerity. 3. As it is opposed to a double heart, opposed I say to a heart and a heart, and a double heart is either a wavering heart, or a divided heart: men have a double heart that waver and are tossed with uncertainties, such as are now for God and godlinesse, and shortly after for sinne and the flesh; now are resolved to leave such a fault, as perswaded it is a fault, and by and by they will to it again, as perswaded it is not a fault: here is no singlenesse of heart. And thus the heart is double in respect of times, it is double also, as divided in respect of objects, I instance in two things: first in matter of worship, the people that came to inhabite Samaria had a divided heart, for they feared the God of the Countrey, because of the Lions, and they feared the gods of the nations also, 2 *King.* 17. 33. Such are they that feare Gods threatnings in his word, and feare the signes of heaven too. Secondly, our Saviour instances in matters of the world. The mind which is the eye of the soule cannot be said to be single, when it is distracted, men cannot serve God and Mammon, *Mat.* 6. 21, 22, 23, 24.

4. As it is opposed to spirituall pride, a single heart is an humble heart as *Iob* sheweth, *Iob.* 9. 15, 16. and sheweth it self in two things: First, that if God send crosses, it will not answer or justifie it self, but make supplication, and so acknowledge Gods love, as withall it will confesse that God doth judge them for their corruptions. Secondly, if the sincere hearted man pray to God and the Lord be pleased to answer him by unutterable feelings, even by the witnesse of the spirit of adoption, yet he will be so farre from spirituall pride & conceitednesse, that fearing before Gods mercies, he will be as if he beleeved not that God had heard his voice.

5. As opposed to perturbation and disquietnes of the heart, arising either from

from the cloudineſſe and muddineſſe of the Judgement, not able to diſcern things that differ, *Phil.*1.10. or from the unreſt of the conſcience ſhewed by hourely or frequent checkings, 2 *Cor.*1.12. or from the infidelity or grudging or diſtruſtfulneſſe of the heart, *Act.* 2. 46. εἰλικρινεῖς.

6. As oppoſed to offenſiveneſſe, and ſo the ſingle hearted man is neither offenſive by wrongs, nor by ſcandals: in reſpect of wrongs he is innocent as the dove: he is no horned beaſt to pelt and gore others, *Matth.*10.16. and in reſpect of ſcandals, he is deſirous to live without blame, from thoſe that are without, or griefe to the faithfull, *Phil.*2.15. & 1.10. ἀκέραιοι.

Out of this may be gathered, the ſignes or properties of a ſingle or ſincere hearted man. 1. He had rather be good then ſeem to be ſo. 2. He ſtrives to be good in ſecret at home, in heart as well as openly and abroad. 3. He ſerves not God by flaſhes or fits, but is conſtant, and will pray and ſerve God at all times. 4. He is a plain man without fraud & guile in matters of the world, he loves plainneſſe and open dealing, yet he is not ſimple, for in matters of his ſoul he is of great reach, and forecaſt, and diſcretion, &c. 5. He is a bungler in ſinne, he knowes not the method of Satan. 6. He dotes not upon the world, he can uſe it as though he uſed it not, he is not toſſed with diſtracting cares. 7. He cannot abide mixtures in the worſhip of his God, he is neither Idolatrous, nor ſuperſtitious, nor humorous. 8. Good ſucceſſe in grace and innocency, makes him more humble and fit to grieve for ſin, and feel the weight of it, he ſtruggles as much againſt ſpirituall pride as againſt other ſins. 9. He doth not allow himſelfe to murmure nor repine, either through infidelity at God, or through grudging envy at men, or diſtreſſe himſelfe with vain fear about how he ſhall doe hereafter. 10. He is harmleſſe, deſirous ſo to live as he may wrong none in worldly matters, nor offend any in matters of religion. 11. He makes conſcience of leſſer ſins as well as greater, this is his godly pureneſs. 12. He is bleſt of God after ſome progreſs in piety, with two ſingular favours: Firſt, he diſcerneth things that differ: Secondly, he hath the power, quietneſs, and joy of a good conſcience. 12. Signs of a ſingle hearted man.

Here alſo may be gathered negative ſigns, they are not ſingle hearted; Firſt, that are hypocrites taken up about the guilding of the outſide: Secondly, that will ſerve God but at ſome times. 3. That are skilfull in ſin, to commend it, or impudent to defend, deny, or extenuate it. Fourthly, that are of a guilefull and fraudulent diſpoſition. Fiftly, that are eaten up with worldly cares. Sixthly, that are ſcandalous: yea, ſome of Gods children may hang down their heads under the fear that their hearts are not ſingle as were meet by reaſon of their ſpiritual pride, the raging muddineſs of judgement and the unreſt of the heart and conſcience.

Thus of ſingleneſs of heart in Gods ſervants.

Mens ſervants ſhall approve themſelves to be ſingle hearted,

1. If they can honour and obey poor Maſters as well as rich.
2. If they can be carefull to ſerve and profit with all heedfulneſs and love froward Maſters as well as the courteous.
3. If they can obey for conſcience of Gods command, though they have no hope of reward from men, or conceit, nor fear of ſhame and puniſhment.
4. If they be as good within as without, ſerve with pure intention.
5. If they will be diligent in the Maſters abſence, as well as in his preſence.
6. If they will be true in the leaſt penny, not touch their Maſters goods to purloin it, though they might ſecretly help themſelves.
7. If they will labour when they might be at reſt.
8. If they will reſtore what they have ill gotten, or if they be not able will humble the mſelves by acknowledgement, though none were able to accuſe them. 8. Signs of a ſingle hearted ſervant.

Vſe

Vſe is for encouragement to all ſervants and Journy-men to get and expreſſe this uprightneſſe and ſingleneſſe of heart, for better is the poor that walketh in his ſingleneſſe of heart, then he that abuſeth his lips and is a fool, *Prov.* 19. 1. Yea, we ſhould all take heed that Satan beguile us not from the ſimplicity that is in Chriſt Jeſus.

Thus of ſingleneſſe of heart.

Fearing God.] The ſecond thing required in the manner of their obedience, is their fear of God.

Of the fear of God in ſervants.

The fear of God in a Servant muſt have four things in it.

Firſt, a not guiltineſſe of the common vices of ſervants, as ſwearing, whoring, ſtealing, gaming, &c.

Secondly, they muſt fear Gods preſence, even do their buſineſſe faithfully, not becauſe the eye of their Maſter, but of God is upon them, this is one part of their fear of God.

Thirdly, they muſt pray daily to God for their Maſters, and the family, and for good ſucceſſe upon their own labours; this proved that *Abrahams* ſervant feared God, *Gen.* 24.

Fourthly, they muſt be religious in the generall duties of piety to God, as well as in the particular duties of ſervice to their Maſters; they muſt ſo ſerve men as they fear God alſo.

Uſes. Firſt for Servants, and then for Maſters. Servants muſt learn to doe all their labour fearing God, even that God, 1. That ſet them in that calling. 2. Whoſe eyes alwayes behold how they diſcharge their duty in their calling. And in as much as the fear of God is made the ground here of other duties, they ſhould learn to be the better ſervants to men becauſe they fear God. Maſters alſo muſt learn, firſt, what ſervants to chuſe, not ſuch onely as will doe their work, but ſuch as fear God alſo, and if they have failed in that, they ſhould labour now to beget and nurſe the fear of God in the ſervants they have, for Gods fear would make their ſervants more dutifull to them: beſides, the reaſon why their ſervants fall to whoring, ſtealing, unthriftineſs, &c. is, becauſe the fear of God is not in them.

What maſters muſt doe to get the fear of God into their ſervants.

Queſt. But what ſhould Maſters doe that their Servants might fear God? *Anſw.* Four things: Firſt, they ſhould pray and read the Scriptures in their houſes, and Catechiſe their Servants. Secondly, they ſhould bring them to the publique preaching of the Word. Thirdly, they ſhould give them good example themſelves. Fourthly, they ſhould reſtrain them from prophane company, and encourage them, & allow them liberty at convenient times to converſe with ſuch as fear God. Thus of the fear of God.

VERS. 23. *And whatſoever yee doe, doe it heartily, as to the Lord, and not unto men.*

THe third thing required in their obedience, is, that they doe it heartily, in this Verſe is the manner of the duty, and the inducement thereunto.

Heartily.] *Ex animo.* The obedience of Servants ſhould be a hearty obedience, the Apoſtle will not have onely fear of God, but love of the Maſter; their obedience muſt begin at heart, not at hand or foot, if the heart be not with their obedience, the Maſter may have their labour, (and that he hath of the Oxe) but ſuch ſervants loſe their labour.

Queſt. What is it to obey *ex animo*?

Anſw. It is to obey voluntarily, and out of a heart and affection rightly ordered, but eſpecially it is to obey out of a judgement well informed.

The uſe is therefore to urge them to do it; and here I would conſider of the objections of Servants, why they cannot obey *ex animo*.

Eight objections of Servants anſwered.

Obiect. 1. Bondage is againſt nature.

Solut.

Sol. It is againſt nature as it was before the fall, but not as is now ſince the fall.

Ob. 2. But Chriſt hath made us free. *Sol.* Free in ſoule in this life, not in body till your bodies be diſſolved, or till death.

Ob. 3. But my Maſter is froward. *Sol.* Yet thou muſt be ſubject, 1 *Pet.* 2. 18.

Ob. 4. But he doth not only give ill words, but blowes. *Sol.* Perhaps it is needfull, for a ſervant will not be corrected by words, *Prov.* 29.19.

Ob. 5. But he correcteth me unjuſtly. *Sol.* Firſt who ſhall judge this? ſhall ſervants themſelves? Secondly, it is acceptable if for well doing and for conſcience thou endure to be buffeted, &c. 1 *Pet.* 2. 19, 20.

Ob. 6. But my Maſter is not only a froward man, but a wicked man, and an enemy of Chriſt. *Sol.* Yet thou muſt honour and obey him willingly, 1 *Tim.* 6. 1, 2.

Ob. 7. But I am an hired ſervant, not a bound ſervant. *Sol.* Indeed Maſters have not that power over them they have over bondſlaves; but yet all ſervants are here bound to obey heartily.

Ob. 8. But unmeet things are required. *Sol.* Diſcerne things that differ, but yet obey in all things. All this reproves grudging and ſlow and ſtubborn ſervants.

Whatſoever ye doe.] Not only faire, eaſie, cleanly, and beſt ſort of workes are to be done willingly, but all, or any kinde of labour whatſoever, though never ſo baſe or vile.

As to the Lord, and not to men.] *Doct.* Servants in obeying their Maſters, ſerve the Lord.

The uſe is, both for inſtruction of ſervants, and for comfort: for inſtruction, they muſt ſerve their Maſters as they would ſerve the Lord, with all faithfulneſſe, diligence, willingneſſe, providence, conſcience, &c.

For comfort and encouragement alſo is this doctrine, and that three wayes.

Firſt, here is a limitation, they muſt doe no ſervice to men that is againſt the Lord.

Secondly, art thou a ſervant? care not for it, thou art, Chriſts freeman.

Thirdly, let not the baſeneſſe of thy worke diſcourage thee, for in ſerving thy Maſter thou ſerveſt God as well as if thou wert preaching or praying, &c. When he Apoſtle ſaith, not unto men, we muſt underſtand, not principally or only. Thus of the exhortations. The Reaſons follow.

VERS. 24. *Knowing that of the Lord yee ſhall receive the reward of the Inheritance: for yee ſerve the Lord Chriſt.*

IN this verſe ſervants are perſwaded to obedience, by a reaſon taken from the retribution or reward of their ſervice; and the matter of the verſe is comeprehended in this Syllogiſme. What faithfull men ſoever ſerve Chriſt, and doe their duty to him faithfully and cheerefully, ſhall receive of Chriſt the reward of inheritance: But you Chriſtian ſervants, when you performe your obſequious obedience to your Maſters, ſerve the Lord Chriſt: *Ergo*, you ſhall have the reward of the Inheritance.

Knowing.] *Doct.* Servants may and ought to know, and be aſſured of their owne ſalvation.

Vſe is for confutation of Papiſts, and unſound men, that deny certainty of ſalvation: for if ſervants that have not the greateſt wits or knowledge, that are employed about ſmall buſineſſes, that have not ſo much liberty, nor learning as other men, &c. yet may be aſſured not by conjecture, or hope, but by certaine knowledge, by moſt undoubted faith: then what colour of reaſon can there be, why other Chriſtians, the Lords people, ſhould be denied this knowledge? and therefore in the ſecond place it ſhould teach us to make our calling and election ſure.

Reward.] *Doct.* The workes even of Servants ſhall be rewarded.

Vſe is for the comfort of Servants, and for reproofe of the unbeliefe that is many times in Gods children, doubting of Gods acceptation of their Prayer and holy endeavours. Shall the baſe and ſecular works of mens Servants be rewarded, and the great workes of Pietie in Gods Service not be regarded?

Of the Lord.] God will be pay-maſter unto Servants, and in that they are turned over to God for payment, it implyes that the moſt Maſters are careleſſe and unmerci-

full; and this they are not only in with-holding convenient food and rayment, but in ſending their ſervants after long time of wearie labour out of their Families empty, and without meanes to live in the world.

Reward of inheritance.] Two things are here affirmed of Heaven: Firſt, it is a reward, and ſo free. Secondly, it is an inheritance, and ſo ſure.

There are foure uſes may be made of this Doctrine. 1. We ſhould much love, eſteeme, and deſire Heaven, it is the reward of God. Princes give great gifts, but Gods leaſt gift muſt needs be glorious. 2. We ſhould learne to be liberall as God is liberall, give freely, give largely. 3. Here is a plaine confutation of the merit of Heaven, for Heaven is an inheritance; now the Son doth not inherit the Fathers Lands, he hath not his Lands in meaſure according to his deſerts, for moſt an end the Land is purchaſed before the Sonne be borne; much leſſe can we merit Heaven, and the rather becauſe we cannot alleadge ſo much as this, we came out of the loyns of the Father, ſeeing we are children but by adoption.

For ye ſerve the Lord Chriſt.] *Doct.* Chriſt is the chiefe Lord, and therefore Maſters ſhould be well adviſed how they uſe their ſervants, for they are Chriſts ſervants; and ſervants ſhould be carefull how they obey their Maſters for they muſt account to this Steward.

Thus of the firſt maine Reaſon.

VERS. 25. *But he that doth wrong, ſhall receive for the wrong that he hath done: and there is no reſpect of perſons.*

SOme take this twenty fift verſe to be a concluſion of the whole Doctrine before concerning Family-duties, as if he would ſignifie, that he would not have this doctrine of houſhold government more contemned then the doctrine of pietie or righteouſneſſe, for whatſoever Wife, Husband, Child, Father, or Servant, ſhall doe wrong in the neglect or breach of theſe Commandements for the Family, ſhall be ſure to receive for the wrong he doth, at Gods hand without reſpect of perſons. Some underſtand the verſe as a threatning to Servants, if they doe any way wrong their Maſters.

But the commonneſt interpretation is meeteſt, *viz.* to underſtand it as a reaſon taken from the certaine vengeance of God againſt all Maſters that wrong their Servants, and ſo is the ſecond maine reaſon to urge their obedience. In the verſe I likewiſe obſerve ſeven Doctrines.

1. Maſters muſt account to God for all the wrong they doe to their Servants in word or deed.

2. All Maſters ſhall be puniſhed of God that doe wrong, if they repent not, though they were otherwiſe never ſo great, yea, though they were never ſo good or righteous men; for if good men wrong their ſervants, God will requite it, and chaſten them for that as well as for other ſinnes.

3. The ſoveraignty of diſpoſing an exact, full, and finall vengeance, belongs to God only, men adminiſter only a part or drop of it.

4. God will riſe up in the defence of the pooreſt and meaneſt Chriſtians to right their wrongs.

5. Servants may not right their owne wrongs, and returne words for words, or blowes for blowes, but commit that to God.

6. Servants muſt be ſubject not only to the courteous and juſt, but to the froward and injurious Maſters.

Laſtly, God is no reſpecter of perſons, or faces, he cares no more for the Maſter then for the man, all are one in Chriſt Ieſus, there is neither bond nor free, *Iew* nor *Grecian*, rich nor poore, but Chriſt is all in all things, as is before declared, *Verſe* 11.

Thus of the duties of Servants.

Thus alſo of the Doctrine of the third Chapter.

THE

THE LOGICALL ANALYSIS OF THE FOVRTH *Chapter.*

THe first verse of this Chapter belongs unto the speciall Rules of the former Chapter, and containes the duty of Masters, and the reason of it. Their duty in these words, *Ye Masters doe that which is just and equall to your servants.* The Reason in these words, *knowing that yee also have a Master in Heaven.* *Verse* 1.

In the second Verse, and so to the end of the Chapter, is contained the conclusion of the whole Epistle.

This conclusion containes first, matter of exhortation to v. 7. Secondly, matter of salvation, from v. 7. to the end.

The exhortation may be three wayes considered: first, as it concernes Prayer, v. 2, 3, 4. Secondly, as it concernes wise conversation, v. 5: Thirdly, as it concernes godly communication, v. 6.

Concerning Prayer, two things are to be observed: first, the manner; Secondly, the matter: In the manner, three things are required: first, *Perseverance*; Secondly, *Watchfulnes*; Thirdly, *Thankefulnes*, v. 2. *Verse* 2.

In the matter consider, first, the persons for whom, *Praying also for us*: Secondly, the things for which, *that God may open*, &c. These things are, first, briefly laid downe, that God would open to us a doore of utterance: or secondly, more fully explicated; first, by the subject, *to speake the mystery of Christ*. Secondly, by a reason, *For which I am in bands*. Thirdly, by the end, *That I may utter it as becommeth me to speake*, verse 3, 4. *Verse* 3, 4.

Wisdome of conversation is propounded with limitation to the respect of some person, viz. *them that are without*, verse 6.

In that part that concernes gracious communication there are two things. First, the precept, *Let your speech*, &c. Secondly, the end of the precept, *that ye may know how*, &c. In the precept note first, the properties of speech: First, gracious; Secondly, powdred with Salt: Secondly, the continuance, *viz.* alwaies. *Verse* 6.

Thus of the exhortation. The salutation followes, from v. 7. to the end: where observe, first, a narration as an entrance. Secondly, the salutations themselves.

Verſe 7,8. The narration is in v.7,8,9. and it concernes firſt, *Tychicus*, v.7,8. and *Oneſimus*, v. 9.

Concerning *Tychicus* there are two things: Firſt, his prayſes, with relation to all Chriſtians, a *beloved* brother, or to Chriſt, *a faithfull Miniſter*, or to *Paul*, *a fellow-ſervant*. Secondly, the end of his miſſion, which is threefold: Firſt, to *declare Pauls eſtate*: Secondly, to *know their eſtate*: Thirdly, to *comfort their hearts*.

Verſe 9. Concerning *Oneſimus*, there is likewiſe, firſt, his prayſes, in relation to all, ſo he is a *brother*, *faithfull*, *beloved*: relation to them, *he is one* of them: Secondly, the end of his miſſion, *is to make knowne*, &c. v. 9.

Verſe 10. The ſalutations follow, and they are firſt *ſignified*; Secondly, *required*: the ſignified ſalutations are from v.10. to 15. the other from v.15. to the end.

The ſalutations ſignified are from ſixe men, three of them *Jewes*, *viz. Ariſtarchus*, *Marcus*, and *Ieſus*, v. 10, 11. and three *Gentiles*, *Epaphras*, *Lucas*, *Demas*, v.12,13,14.

Verſe 11. The *Jewes* are deſcribed, firſt, by their names: Secondly, by their Country, they *were of the Circumciſion*: Thirdly, by their prayſes; and ſo for what they were to the whole Church, *labourers*, *fellow-workers to the Kingdome of God*; or to *Paul*, *and ſo they were to his conſolation*, v. 11.

Verſe 13. The ſalutations of the *Gentiles* follow, whereof the firſt is of *Epaphras*, who is deſcribed firſt by his Office, a ſervant of Chriſt; Secondly, by his relation to them, *he is one of you*; Thirdly, by his love to them, ſhewed by his ſtriving in Prayer for them; Fourthly, by his zeale not onely for them, but the neighbour Churches, v.13.

Verſe 15,16. Thus of the ſalutations ſignified. The ſalutations required follow; and thoſe are either particular, v.15,16,17. or generall, v.18.

Verſe 17. The particular ſalutations concerne either the *Laodiceans*, v.15,16. or the *Coloſſian* Preacher, who is not only ſaluted, but exhorted, v.17.

Verſe 18. The generall ſalutation hath in it, firſt, a ſigne: *The ſalutation by the hand of me* PAUL. Secondly, a requeſt, *remember my bands*. Thirdly, a love, *Grace be with you*, *Amen*, verſe 18.

THE

THE METAPHRASE UPON THE FOURTH CHAPTER.

Masters also must doe that which is just unto their Servants, both for their soules, and for their bodies also, in Diet, Wages, or Correction: and that which is equall both while they stay with them, in allowance of recreation, and respect of their weakenesse and sicknes, and when they goe from them, not to let them goe away empty: knowing that they themselves are Servants unto God who is in Heaven, and will call them to accounts.

To conclude, I returne again to all sorts of Christians, and exhort them to three things principally: the first is about Prayer, the second is about their carriage, the third about their speeches. For their Prayers there are three things exceeding necessary: perseverance, and Christian watchfulnesse, and thanksgiving for the graces and blessings they doe receive.

Remembring us also in their Prayers, that God would open unto us a doore of utterance with liberty, courage, power and good successe to breake open the mystery of the Gospell of Christ, for which I am now in Prison.

That I may so speake of those dreadfull secrets, that I no way derogate from the majestie of them, or that trust that is committed to me, or expected from me. Thus of what I would specially commend to you about Prayer.

Now for your carriage; I would have you especially looke to your selves in respect of your behaviour before or amongst the wicked, who are not of GODS *family, and strangers from the life of* GOD: *it were an admirable thing to carrie your selves in a wise and discreet manner towards them. Hence and by all other wayes shewing your selves to be skilfull Merchants in redeeming the time which hath been lost.*

And for your communication, let it be of good and holy things, not offensive, or slanderous, or filthy; and powdred with the salt of discretion and mortification, and thus let it be alwayes and in all companies, that yee may speake fitly unto every man, and to his place and the occasion.

I have sent over Tychicus *to declare unto you my whole estate, who is both a godly man well respected, and a painefull Minister, that joynes with us in* GODS *workes.*

And

VERSE. 1. Yee Masters doe that which is just and equall unto your Servants, knowing that yee have also a Master in Heaven.

Verse 2. Continue in Prayer, and watch in the same with thanksgiving.

Verse 3. Praying also for us, that God may open unto us the doore of utterance, to speake the mystery of Christ: wherefore I am also in bonds.

Verse 4. That I may utter it as becometh me to speake.

Verse 5. Walk wisely towards them that are without, and redeeme the time.

Verse 6. Let your speech bee gracious alwaies, and powdred with salt, that ye may know how to answer every man.

Verse 7. All my state shall *Tychicus* declare unto you, who is a beloved brother, and faithfull Minister, and fellow servant in the Lord.

And withall I ſend him to know how you doe, and to comfort you by all meanes with hearty conſolations.

And with him I have ſent Oneſimus, *who is now a godly man, truly ſincere and well reſpected, even he that was borne or brought up amongſt you. Theſe two will relate all things to you.*

I have alſo divers commendations to deliver to you, ſome from ſome Iewes, *others from* Gentiles. *Of the firſt ſort are* Ariſtarchus, *and* Marcus, *and* Ieſus. Ariſtarchus *is my priſon-fellow.* Marcus *is* Barnabas *ſiſters ſonne, and it is he concerning whom heretofore you received ſome advertiſements not to admit him, but now if he come unto you, receive him.*

Ieſus *by his good carriage hath gotten himſelfe the ſurname of* Juſt. *Theſe three are* Iewes, *and indeed the onely men that conſtantly hold out to helpe forward the kingdome of* GOD: *they are men in whom I am much comforted.*

Thoſe of the Gentiles *that deſire to be remembred to you, are* Epaphras, Luke, *and* Demas. Epaphras *is a worthy ſervant of* CHRIST, *and the dearer ought he to be to you, becauſe he is one of you: he ſtriveth mightily for you in all ſorts of prayers, being importunate with God, that you might hold out without declining, and be more and more compleat and full in the knowledge and practiſe of the whole will of* GOD.

For I bear him witneſſe, that he is inflamed with great affection both for you, and them of Laodicea *and* Hierapolis.

Luke *alſo a Phyſician both godly and greatly reſpected, ſaluteth you, and* Demas.

I pray you alſo to remember my ſalutations to the brethren of Laodicea, *eſpecially to* Nymphas *and that religious Family, who for their Pietie and good order, are as it were a little Church.*

And when this Epiſtle hath been publikely read of you, ſend it to the Church of Laodicea *to be read there alſo, together with that Letter which was ſent to me from* Laodicea.

Commend me alſo to Archippus *your Preacher and charge him to take heed he doe not his worke by halves, but as he hath received his Commiſſion from the* LORD, *ſo let him fulfill it, both by conſtancie, and painfulneſſe, and powerfulneſſe of preaching.*

I joyne alſo mine owne ſalutation, which is written with mine owne hand, and not by my Scribe. I pray forget me not in this reſtraint. The grace of GOD *as the only faire portion be now and alwayes with you. And my confident hope is, ſo it will.*

THE

Verſe 8. Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts.

Verſe 9. With *Oneſimus* a faithfull and beloved brother who is one of you, they ſhall make knowne unto yon all things which are done here.

Verſe 10. *Ariſtarchus* my priſon-fellow ſaluteth you, and *Marcus*, *Barnabas* ſiſters ſon, touching whom ye received commandements. If he come unto you receive him.

Verſe 11. And *Ieſus* which is called *Iuſtus*, which are of the circumciſion. Theſe only are my worke fellowes unto the kingdome of God, which have been unto my conſolation.

Verſe 12. *Epaphras* the ſervant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriveth for you in prayers, that ye may ſtand perfect and full in all the will of God.

Verſe 13. For I beare him record, that hee hath a great zeale for you, & them that are in *Laodicea*, and them in *Hierapolis*.

Verſe 14. *Luke* the beloved Phyſician & *Demas* greet you.

Verſe 15. Salute the Brethren which are in *Laodicea* and *Nymphas*, and the Church which is in his houſe.

Verſe 16. And when this Epiſtle is read amongſt you, cauſe it to be read alſo in the Church of the *Laodicians*, and that you likewiſe reade the Epiſtle from *Laodicea*.

Verſe 17. And I ſay to *Archippus*, take heed to the Miniſtery which thou haſt received, &c.

CERTAINE OF THE CHOISEST AND CHIEFEST POINTS HANDLED IN THE FOVRTH Chapter.

How Masters doe that which is just. fol. 157
Masters doe unequally five wayes. 158
Of continuance in Prayer, and of such as fall away from the affections and practise of Prayer, with inconveniences of it. 159
Objections about Prayer answered. 160
Of watching in Prayer. 160
The doore of utterance hath five things in it. 162
Five things stop the mouthes of Gods Ministers. 163
Christ is a Mystery to sixe sorts of men. 163
Christ a Mystery five wayes. 164
The Gospell hidden five wayes: 164
How Ministers must preach. 165. How the people must heare. 165
What it is to walke wisely. 166
He walkes surely that observes five Rules. 166
Who are without. 167
The Rules of answering in respect of wicked men. 167
Six things observed concerning redeeming the time. 168
Foure considerations of the opportunity of time. 168
What time is lost: and how time may bee bought again: and how time must be used when it is bought. 169
Motives to redeeme time. 170
Observations concerning gracious speech. 171
The reasons why some men cannot leave their evill workes. 172
What they should doe to get victory. 172
Perseverance in good words as well as good works. 173
Six things concerning answering unbeleevers. 173
Seven things required in answering well. 173
Foure things concerning answering beleevers. 173
Six Rules about receiving one another. 178
Whether the name of Iesus may be given to any man. 179
Eight things to winne the reputation of just men. 179
What hearers are like to fall away. 180
A threefold Kingdome of God. 180
The priviledges of the Kingdome of grace. 181
Six signes to know the Subjects of Christs Kingdome. 181
How men may get into the Kingdome of God. 182
Why many hearers have no mor ecomfort in hearing. 183
Who are Christs Servants. 184

The

The force of Prayer. 185. *Sorts of Prayer.* 185
What striving in Prayer imports. 186
Eight things we must fight against in Prayer. 186
Rules for Prayer. 187
The misery of such as fall away. 188
The causes of falling away. 188
How many wayes Christians may be said to be perfect. 189
What we must doe to be perfect. 189
The arraignment of the civill honest man. 190, 191, 192
Twelve sorts of wrong zeale. 194
Six things in true zeale. 194
Foure sorts of men reproved about Physicke. 195
Three Rules for our practise concerning such as we suspect in profession. 196
A religious Family is a little Church. 197
Foure orders in the Family. 197
Of reading the Scriptures. 198
The profit of reading Scripture, and the causes why many profit not. 198
Painfull Preachers many times grow idle. 199
How many wayes men remember the bonds of others. 201
Of the authority of the Postscript. 202

CHAP.

CHAPTER IV.

VERSE I.

Yee Masters doe that which is just and equall unto your Servants, knowing that yee have also a Master in Heaven.



His Verse belongs unto the doctrine of houshold government, and containes, First, the duty of Masters; Secondly, the reason, *knowing*, &c.

In the duty, First, the parties charged, (*yee Masters*:) Secondly, the duty required, (*doe that which is just and equall*:) Thirdly, the persons to whom it is to be performed, (*unto your Servants.*)

Masters.] All Masters are charged, without difference, yea, the wife as well as the Husband, by a *Synecdoche*, the greatest as well as the meanest, and the poorest must deale justly, as well as they that have more meanes, &c.

Doe that which is just and equall.

How Masters doe that which is just.

Doctrine from the coherence: That God that promiseth eternall things, will provide temporall things also. In the former Chapter God promised the reward of inheritance for servants: here he takes order for their well being in the World, charging Masters to see that they be used justly and equally.

Just.] Masters must doe justly, and shew it, 1. generally, by not requiring unjust things of them, and by chusing such servants as are just into the Family [a], lest by bringing in lewd servants the rest be infected. For if it be a great injustice to bring in an infectious servant that hath the plague upon his body, and to appoint him to work among the rest of his servants that are free from the disease, then it is much more unjust to bring in lewd servants, that have the plague sore of sinne running upon them: for the presence, and counsell, and example of lewd sinners, is of more power to infect a sound soule, than is a plaguy man to poyson the sound body of others. 2. More particularly, Masters must doe that which is just, 1. to the soules, 2. to the bodies of their servants. They must deale justly with their soules, by helping them to grace if it be possible, but at least by bringing them to the publike meanes of grace, and by private training of them up in Gods feare, by Prayer and instruction. The justice they owe unto their bodie may be referred unto three heads: for either it concernes their maintenance, and so they must give them their portion of [b] food convenient for them; or it concernes their wages, and so they must give the wages proportionable to their work, and that in due time, and without defrauding them of any part of it; or it concernes their punishment, and so the justice of the Master must be shewed, both in this, that he will pu-

[a] *Psal.* 101. 6.

[b] *Pro.* 31. 15.

niſh their open diſorders as alſo that he will doe it with inſtruction, moderation, and to profit them and the whole family.

Maſters doe unequally ſeven ways.

Equall.] Maſters muſt not onely deale juſtly, but they muſt deale equally with their ſervants. And Maſters deale unequally many ways.

1. When they require inconvenient things: for though the ſervant muſt obey, yet the Maſter ſinnes in requiring unequall things.

2. When they impoſe more work then they have ſtrength to doe.

3. When they turne them away when they are ſicke: for it is equall that as thou haſt had their labour when they were well, ſo thou ſhouldeſt keep them when they are ſicke.

4. When they reſtrain them of liberty for their ſoules. If thou have the work of their bodies, it is equall that thou take care for their ſoules: and if they ſerve thee ſixe days, it is very equall thou ſhouldeſt proclaime liberty to them to doe Gods work on the Sabbath day.

5. When they reſtrain and with-hold their meate and wages.

6. When they ſend them out of their ſervice empty, after many years bondage, and not provide that they may have ſome meanes to live afterwards.

To conclude, it is not equall for the Maſter to heare every word that men ſay of his ſervants [b], nor is it meet they ſhould bring up their ſervants delicately, [c], nor yet that they ſhould leave their callings and the whole care of their buſineſſe to their ſervants, but they ought *diligently to know the ſtate of the heards themſelves* [d].

[b] *Eccleſ.* 7.23.
[c] *Prov.* 17.23.
[d] *Prov.* 27.23.

Thus of the duty. The reaſon followes:

Knowing that yee have alſo a Maſter in Heaven.

Here are foure Doctrines to be obſerved.

1. That there is no Maſter, but he is a ſervant; and therefore as he would require his work to be done by his ſervant, ſo he ſhould be careſull himſelf to doe Gods work, to whom he is a ſervant.

2. That Gods majeſty and mans authority may well ſtand together: Chriſt and *Caeſar* can well agree: Mans government in a Family, and Gods government in the world, are not oppoſite one to the other.

3. Ignorance of God and the accounts muſt be made to God, is the cauſe of that ſecurity, inſolence, and cruelty that is in men.

4. That it is ill to uſe ſervants ill, it will be required if they be wronged.

Thus of the reaſon.

VERS. 2. *Continue in Prayer, and watch in the ſame with thanksgiving.*

IN this verſe, with thoſe that follow to the end of the Chapter, is contained the concluſion of the whole Epiſtle.

This concluſion containes matter of exhortation, to verſe 7. and matter of ſalutation, verſe 7. to the end.

The exhortation may be three ways conſidered.

1. As it concernes Prayer, verſe 2, 3, 4.
2. As it concernes wiſe converſation, verſe 5.
3. And as it concernes godly communication, verſe 6.

Concerning Prayer, two things are to be obſerved.

1. How we muſt pray, or the manner.
2. For what, or the matter.

In the manner three things are required: Firſt, *perſeverance*, Secondly, *watchfulneſſe*, Thirdly, *Thankfulneſſe*, verſe 2.

In the matter is further added, Firſt, the perſons for whom, *praying alſo for us*: Secondly, the things for which, *that God may open, &c.* verſe 3, 4.

Con-

Continue in prayer.] The doctrines implyed in theſe words are four. Of continuance in prayer.

1. That our mortall condition is a condition of ſingular vanity, in that the beſt of Gods ſervants are ever wanting ſomething.

2. That long prayer of it ſelfe is not blame-worthy. Chriſt continued all night in prayer.

3. That Prayer is of perpetuall uſe in the life of a Chriſtian.

4. That to pray by fits is not Gods Ordinance, neither that he requires, nor that he will accept.

The doctrine expreſt in theſe words is threefold:

1. That we muſt hold out and pray ſtill, and never give over prayer till we give up our ſouls into Gods hands. προσκαρτερεῖτε.

1. That we muſt pray upon all occaſions, for health, wealth, ſucceſſe in our callings, preſervation of our eſtates, the bleſſing of God upon the Word, Sacraments, reading, &c. for pardon of ſin, ſalvation of our ſoules, ever ſtretching out our deſires to all the opportunities and callings to prayer.

3. We muſt be inſtant in prayer, ſet all aſide for prayer, wait upon it, for ſo the word is rendred, *to wait*, *Act.* 10.7.

Vſe, is firſt for reproofe of ſuch wretched men as pray not at all, *Job* 21.14. Secondly, for reproof of ſuch as make Apoſtaſie from the affections and practiſe of prayer: and this is a fault in carnal men that fal from temporary faith, or in Gods children, that by the deceitfulneſſe of ſin and Satan, give over their affections and carefull diligence in prayer. For the firſt ſort, we muſt know, that when ſuch men loſe their joy and delight in the Word, they loſe alſo their care in prayer: but they muſt know they do it not without ſingular danger; for now that hearing and prayer are laid aſide, ſeven Devils worſe then that one caſt out by acknowledgement, may enter in: yea, that they may fall from theſe affections into a reprobate ſenſe; yea, which is worſt, they are in danger of the ſin againſt the Holy Ghoſt, and the more, if they grow to hate prayer and deſpight Gods grace in his children: & therefore they ſhould be adviſed with all ſpeed to repent with ſound ſorrow, and beſeech God to forgive them, if it be poſſible, the thoughts of their hearts. And as for ſuch of Gods children as are decayed and fallen away from the power and practiſe of prayer, they ſhould be wakened and remember themſelves, both by conſidering the hurt they bring upon themſelves, and the remedies for their recovery. The hurts befallen them by this apoſtaſie are ſuch as theſe: 1. The loſſe of the comforts of the ſweet preſence of God. 2. They put on a kind of Image of the old *Adam* again, they look as if they were no better then carnall people, they return in many things to the filthineſſe they had forſaken, they form themſelves to the courſes of carnall wiſdome, and too much like the World and the ſinfull profits and pleaſures of it. 3. Faith and love are more and more enfeebled, leſſe ſenſe of Gods preſence, and leſſe love to Gods children. 4. They bring upon themſelves a tedious diſlike of the means of ſalvation, beſides the danger of many temporall judgements. Of ſuch as fall away from the affection and practiſe of prayer. The hurts that follow the apoſtaſie from the power and practiſe of prayer.

For remedy of this great inconvenience, they muſt doe three things.

1. They muſt purge by godly ſorrow and faſting. 2. They muſt labour to reduce themſelves unto an holy order of living, both by a daily courſe of examination by the Law, and alſo by the conſecration of themſelves to the conſtant and orderly practiſe of all Chriſtian duties. 3. They muſt by daily importunity beſeech God to give them again the words and affections of prayer: and all this they ſhould doe the more ſpeedily, becauſe if by long dwelling in apoſtaſie they provoke God, though by repentance they recover themſelves again, yet the joyes of Gods Spirit, or the great meaſure of them, may be loſt, ſo as they ſhall never recover the joy of their ſalvation all their dayes.

Objections about Prayer answered.

3. This Doctrine may serve for encouragement to many of Gods poor servants, against all the doubts and fears of their own hearts; these need only better information, for their discouragements arise from mistakings, as may appear by their objections.

Ob. I have much hardnesse of heart before I goe to prayer.

Sol. 1. So had *David* in the entrance into many of his Psalms, yet he recovereth and exulteth himselfe exceedingly before the end.

2. Hardnesse of heart that is felt and mourned for, is no hinderance to the successe of Prayer.

3. Therefore thou hast more need to pray, for Prayer is a fire that melts the leaden hearts of men.

Ob. I want words when I come to pray.

Sol. 1. Goe to Christ, and beseech him to teach thee to pray, and pray God to give thee words, that hath commanded thee to take unto thee words [c].

[c] *Luke* 11. *Hosea* 14.3.

2. Be more in the examination of thy heart and life by the Law.

3. The Spirit helps our infirmities, when (for words) we know not how to pray as we ought [f].

[f] *Rom.* 8.26.

4. The foundation of God remaineth sure, and is sealed; if thou but name the Name of the Lord [g] with uprightnesse, desiring and resolving to depart from iniquity, he may have an infallible seal of salvation, that but nameth the Name of God in prayer, as the word is in the originall.

[g] 2 *Tim.* 2. 20. ὀνομάζων τὸ ὄνομα.

Ob. But I doubt of audience.

Sol. 1. Consider Gods nature, commandement, promise: his nature; he is a God that heareth prayers [h]; his commandement, for he as peremptorily gives his commandement to pray as he doth any of the ten Commandements, and therfore will certainly accept of what he so earnestly commands; his promises also are to be collected and considered as they lye scattered in severall Scriptures: *He will be neere unto all that call upon him in truth.* And, *his ears are open to the prayers of the righteous, &c.* Only be thou carefull that thou lie not in any presumptuous sin, and that thou turn not away thine ear from hearing the Law, and that thou allow not thine own heart in wrath or doubting, for these and such like are great lets of audience.

[h] *Psal.* 95.2.

Ob. I have prayed long and often, and yet I am not heard.

Sol. 1. God sometimes doth of purpose defer to grant, that so he might compell them to continue to pray.

2. Consider the things thou prayest for, whether they be such things as God will ever grant: for if we ask amiss, or onely for fleshly things, or to spend upon our lusts, God will never hear [i].

[i] *Iam.* 4.1, 2.3.

3. God hears divers wayes, for sometimes he granteth not what is asked, but giveth what is answerable to it or better, so he heard Christ, *Heb.* 5.7.

Thus of the continuance in Prayer.

Watching in the same.]

Of watching in Prayer.

Doct. Watching is needfull unto prayer [k]. For explication whereof we must know that watching is taken two wayes, either literally or metaphorically; literally, and so is either a judgement or a duty: watching, as a *judgement*, is when God brings upon wicked men the terrours of the night, or for chastisement of his servants, holds their eyes waking. As a *duty*, watching is a voluntary restraining of our eyes from sleep, and spending of the whole or part of the night in holy employments. Thus the Church kept the night of the *Passeover* holy, *Exod.* 12.42. Thus Christ watched, *Math.* 14. 23, 25. Thus *Paul*, 2 *Cor.* 11. 23. Thus *David*, *Psal.* 139.18. And this watching used by Gods children, was either ordinary, or extraordinary: Ordinary watching is nothing but a sober use of sleep, in which we ought to be moderate as well as in eating and drinking. Extraordinarily Gods children have been used to

[k] *Math.* 26. *Luke* 21. 36. 1 *Pet.* 4.8.

watch

watch either upon occaſion of great judgements [l], or for preparation to ſome great buſineſſe. Thus Chriſt would ſpend whole nights in praye; thus he watched before his paſſion. Or when they have loſt the benefit of Chriſts preſence, *Cant.* 3.1. and all this they have done with great ſucceſſe; for *their reins have taught them in the night* [m], and *their ſouls have been full as with marrow* [n]. But we may juſtly complain, and take up the words in *Job* 35. 10. *But none ſaith, Where is God that made me, even the God that giveth ſongs in the night?*

[l] *Lam.* 2.19. *Eſay* 26.9. *Pſal.* 102.7. *Marke* 14.48.

[m] *Pſal.* 16.7.

[n] *Pſal.* 63.5,6.

But it is ſpiritual watchfulneſſe that is here ſpecially required, and it is nothing elſe but a Chriſtian heedfulneſſe, obſervation, and conſideration, both for prevention of evill, and embracing of the means, wayes, and opportunities of good. And thus we muſt watch, First, our own hearts, to ſpy out where any ſpot of ſpirituall leproſie in thoughts or affections breaks out, to heal it in time. Secondly, the practiſes of Satan, that we be not inſnared with his ſpirituall baits and methods. Thirdly, the wayes of God: if any mercy appear, or fountain of grace open, to ſnatch up our Incenſe, and run preſently to Gods Altar, and offer with our ſacrifice the *calves of our lips*; or if any threatning arreſt us, or judgement befall us, to make our peace ſpeedily, and fly from the anger to come. Fourthly, the comming of Chriſt either by death or judgement, ſpecially we ſhould *watch upon whom the ends of the world are come* [o]. But that which is here principally meant, is watching unto Prayer, and thus we had need to watch, 1. to the means to get ability to pray; 2. to the opportunity and occaſions of Prayer; 3. to the ſucceſſe of it, to take notice of Gods anſwer, and our ſpeeding, waiting upon God till he give a bleſſing, or if God hide himſelf, to ſue out an atonement in Chriſt.

[o] *Luke* 21.36.

Thus of watching.

With thankſgiving.]

Doct. 1. When we have any ſuits to God for what we want, we muſt carefully remember to give thanks for mercies received, and particularly, for all Gods mercies in Prayer [p].

[p] *Phil.* 4.7. 1 *Theſ.* 5.16,17.

2. In that the Apoſtle ſo often urgeth the duty of thankſgiving, it ſhews that naturally we are exceeding unthankfull for the meries of God, and that few of us are carefull to yeeld God conſtantly this Sacrifice.

3. There are divers kinds of thankſgivings, or divers wayes of thanking God. For men give thanks,

1. By receiving the *Euchariſt*, which is called the *cup of bleſſing* [q].

[q] Ευχαριστίας. 1 *Cor.* 10.16. *Pſal.* 50. *ult.*

2. By obedience of life, for he that will truly *offer praiſe* unto God, muſt *order his wayes aright.*

3. By opening our lips to ſound forth his praiſe, and thus Gods Name is honoured, both by the thanks or praiſe,

1. Of *celebration*, when we tell of Gods mercies to others.

2. Of *invocation*, when we ſpeak of Gods praiſes to God himſelf in Prayer, this is here ſpecially meant, and of this I have entreated before at ſeverall times, out of other places of this Epiſtle.

Thus much of the manner how we muſt pray. The matter followes: and firſt of the perſons for whom we muſt pray.

Praying alſo for us.]

In generall I obſerve three things. 1. That we ought to pray one for another. 2. That one great means to get a large heart in Prayer, and the perſeverance in the practiſe of it, is to endevour after tender and affectionate deſires to help others by Prayer. 3. That Chriſtians ſhould deſire the Prayers of others, as carnall men make uſe of their friends to get their help for wealth, offices, &c. So ſhould Chriſtians improve their intereſt in the affections of their friends by ſeeking Prayer of them.

Alſo.] It is ἅμα, *together*, and ſo notes that it is not enough to pray for others, but we muſt pray with others, and mutually help one another by Faith, Knowledge and Prayer.

For us.] Here I obſerve four things.

1. That the greateſt in the Church need the prayers of the meaneſt.

2. That in hearing Prayer God is no accepter of perſons, he is as well willing to hear the *Coloſſians* prayers for *Paul*, as hear *Paul* pray for the *Coloſsians*.

3. It is the duty of the people to pray for their Miniſters.

Note. 4. It is to be obſerved, that he wiſheth them to pray for other Preachers as well as for himſelfe; there may be a ſpirituall pride in deſiring the prayers of others: he did not envy that others ſhould have room in the hearts of others as well as he.

Thus of the perſons for whom.

The things for which, are two wayes to be conſidered: 1. As it is briefly laid down. 2. As it is more largely explicated.

It is laid down or propounded in theſe words, *that God would open to us a doore of utterance*, and is explicated by theſe words that follow, by the ſubject, reaſon, and end.

A doore of utterance.] There are divers doors in Scripture, in the metaphoricall acceptation of the the word. There is the doore,

1. Of admiſſion into the functions of the Church, *John* 10. 1.

2. Of life, and the door of life is the womb of the mother, *Job* 3. 10.

3. Of protection, and ſo to be without doors and bars, is to be without defence and protection, *Jer.* 49. 31.

4. Of grace and regeneration, *John* 10. 7, 9. *Pſal.* 24. *ult. Revel.* 3. 8.

5. Of death and judgement, *Job* 38. 17, *Acts* 5. 9 *James* 5. 9.

6. Of glory, *Revel.* 21. 12.

Laſtly, there is a door of gifts, as of knowledge, *Revel.* 4. 1. *Proverb.* 8. 33. Of faith, *Acts* 14. 27. Of utterance, 1 *Cor.* 16. 9. and ſo here. The door of utterance comprehends five things: Firſt, Liberty, and free paſſage to preach the Goſpell. Secondly, Opportunity. Thirdly, Power of preaching. Fourthly, Courage and boldneſſe, with full vent to rebuke mens ſins, and reveale all Gods counſels, without fear of any mans face. Fifthly, Succeſſe, even ſuch utterance as will open a door into the hearts: ſo that to pray for the opening of the door of utterance, is, to pray for liberty, opportunity, power, courage, and ſucceſſe.

Vſe is, firſt for Miniſters, and then for the people. Miniſters may ſee here what it is that ſpecially makes a happy Paſtor; not living, countenance of great men, &c. but liberty, courage, power, &c. And it greatly taxeth four ſorts of Miniſters. 1. Dumb Miniſters, that utter nothing. 2. Fantaſticall Miniſters, that utter the falſhood of their own brains, that ſpeak their own dreams, and from the vanity of their own hearts, and ſeek out for the people onely pleaſing things, dawbing with untempered morter. 3. Idle Miniſters, that utter not all Gods counſell, for matter or for time, ſpeak but ſeldome to the people, preach not in ſeaſon, and out of ſeaſon. 4. Cold Miniſters, that ſeek not the power of preaching, ſtrive not to approve themſelves in the ſight of God, and to the conſcience of men.

The people alſo ſhould make conſcience of their duty, they may learn from hence what to pray for, and ſhould daily with importunity beſeech God to give this wide door of utterance to their teachers.

Before I paſſe from the matter he prayes for, I muſt note a doctrine lies ſecretly lodged within the ſame: we may find in the end of this verſe, that the Apoſtle was in priſon, and yet he doth not deſire to have the door of the priſon

priſon open, but the door of his heart open to utter the myſtery of Chriſt, noting that it is a greater want to want the liberty of his Miniſtery, in reſpect of utterance, then it is to want the liberty of his body in reſpect of the priſon. We ſhould take notice of this for divers uſes: 1. For thankfulneſſe, if there be a door of utterance opened in Gods houſe. 2. For prevention of all things (as much as lyeth in us) that might ſtop the mouthes of Gods faithfull Miniſters. There are five things that ſtop the mouthes of Miniſters in generall: 1. Ignorance and preſumptuous ſins in the Miniſters themſelves; for polluted lips are no lips of utterance: the lips of the Miniſter ſhould be touched with the coals of knowledge, zeal, and mortification. 2. The ſinnes of the people many times put the teachers to ſilence: the rebellion of the houſe of *Iſrael* made *Ezechiel* dumb, that he could not preach, *Ezech.* 3. 24, 26, 27. 3. The violence of perſecutors prevails often to ſhut the wide and effectuall door of powerfull preaching, 1 *Cor.* 16. 9. and therefore we ſhould pray that God would deliver his faithfull Miniſters from unreaſonable and abſurd men, 1 *Theſſ.* 3. 2. 4. Diſcouragement and fear ſilence many a Miniſter in reſpect of the life, and power of preaching, 1 *Cor.* 16. 9, 12. *Heb.* 13, 17. Laſtly, humane wiſdome not only lets the people from the profit of hearing, but likewiſe it lets the Miniſter from the power of preaching.

Five things ſtop the mouthes of Gods Miniſters.

God would.] *Doct.* 1. The hearts of Miniſters, yea, of the beſt Miniſters, are naturally ſhut, they have no gift to profit withall, but they have received it: and who is ſufficient of himſelf for theſe things?

Doct. 2. 'Tis God only that opens unto men the door of utterance; 'tis he that makes *the heart of the Prieſt fat*, and *creames the fruit of the lips to be peace: he openeth, and no man ſhutteth; and ſhutteth, and no man openeth:* and it ſhould teach them leſſe to fear men and their rebukes, and the leſſe to care for the rage of the oppreſſor: for if he will give liberty, who can reſtrain it? and if he will ſilence, who can enlarge?

Even unto us.] This manner of ſpeech notes either his humility, or his reſtraint in priſon, or the difficulty of utterance. His humility it may note in this ſenſe, that howſoever he hath been a blaſphemer, or a perſecuter, &c. yet that God would be pleaſed to honour him and his work ſo much, as give utterance even to him and ſuch as he is. His reſtraint in priſon it may import alſo, and ſo his deſire is they ſhould not pray only for Miniſters that were at large, and enjoyed peace, but alſo even for him and ſuch others as were in priſon; for a godly Preacher will not be idle, no not if he come into priſon: and thus alſo it notes, that the wiſeſt men of themſelves are not able to teach with power and profit the ſimpleſt and meaneſt men; an Apoſtle cannot teach a priſoner, without Gods ſpecial aid and bleſſing. Theſe words may note alſo the difficulty of utterance, as if he ſhould ſay, you had need to pray not onely for ordinary, but extraordinary Miniſters.

Thus of the thing prayed for, as it is briefly propounded. Secondly, it is enlarged, firſt, by the ſubject, ſecondly, by a reaſon, thirdly, by the end.

The ſubject of the utterance, is the myſtery of Chriſt.

To ſpeak the myſtery of Chriſt.] Chriſt is a myſtery to the Gentiles, to the Jewes, to Heretiques, to Papiſts, to carnall men, yea, to godly men. It is a myſtery to the Gentiles that there ſhould be a Saviour: To the Jewes, that ſalvation ſhould be in the Carpenters ſon: To the Papiſts, that he ſhould be the Saviour alone: To the Heretiques, that he ſhould be a Saviour in both natures: To the carnall man, that he ſhould be a Saviour in particular to him: And to the godly man, that he ſhould be ſuch a Saviour.

How Chriſt is a myſtery to ſix ſorts of men.

But to expreſſe this more particularly, Chriſt is a myſtery five wayes: for there are myſteries,

Chriſt is a myſtery five ways.

1. In

1. In the person of Christ: for what tongue can describe the superceleſtiall union of his natures, or the treaſures of wiſdome and knowledge, or the fulneſſe of the God-head that dwels in him bodily.

2. In his life and death. The World could not comprehend the Books that might be made of the wonders of his birth, life, and death. We may ſee in that that is written, what to adore; for in this World a perfect knowledge we ſhall never attain.

3. In his body, which is the Church: for who can declare his generation? or expreſſe the ſecrets of his power and preſence, in filling her, who himſelf is her fulneſſe, and filleth all in all things? or deſcribe the manner of the union between Chriſt and his members? Is not this a great myſtery?

4. In the Sacraments of Chriſt. The holy inviſible preſence of God is a myſtery: the communion of the body and blood of Chriſt, not locally or by *contact*, and yet truly, is a myſtery: the ſeal of the holy Spirit of promiſe upon the hearts of beleevers, in the due uſe of the Sacraments, is a myſtery: the ſpirituall nouriſhment that comes to the ſoul by ſuch ſecret and hidden paſſages inviſibly, is a great myſtery.

5. In the Goſpell of Chriſt. And by the myſtery of Chriſt in this place I think is meant the Goſpell of Chriſt: and it is called a myſtery becauſe of the hiding of it. If you aske me where the Goſpell hath been hidden, I muſt anſwer, it hath been hidden, 1. In the breſt of God from all eternity: 2. In the ſhadowes and types of the ceremoniall Law, which was the Jews Goſpel: 3. In the treaſury of holy Scriptures: 4. In the perſon, obedience, and paſſion of Chriſt, who was the ſubſtance of the Moſaicall Ceremonies, and the quinteſſence of all Evangelicall doctrine: 5. In the hearts of Chriſtians.

The Goſpell hidden five wayes.

If you ask me from whom it was hidden; I anſwer, not from the Elect, for God by preaching revealed it unto them in due time; but from wicked men, but with great difference: for to ſome there is no Goſpell at all given, as to the Gentile; to ſome not given plainly, as in thoſe Congregations of *Iſrael*, to whom this Evangelicall loaf is not divided, though in the whole lump it be given: to ſome not given in the power of it, for though they hear the preaching, yet by reaſon of mixtures, carnall wiſdome, or ignorance, and confuſedneſſe in the Teachers, there is little power in it: to ſome not given internally, though externally they have means in the plenty and power of it.

The Goſpell hidden from the wicked diverſly.

If you yet ask me what cauſeth this hiding of the Goſpell from ſuch as live even in the light of it; I anſwer, it is either

Why wicked men cannot ſee the Goſpell.

1. The vail of their own ignorance.

2. The powerfull working of the God of this World to blind them, 2 *Cor.* 4. 4.

3. The cuſtome in ſin, and cuſtomary abuſe of pleaſures and profits.

4. The ſecret judgement of God, either becauſe he will have mercy on whom he will have mercy, or becauſe men have been touched and reject Gods call in the day of ſalvation, or becauſe they have preſumptuouſly abuſed Gods promiſes, to make them Bauds for ſinne.

The Uſes follow. Is the Goſpell a myſtery? It ſhould teach us,

1. To eſteem Gods Miniſters, ſeeing they are diſpenſers of Gods myſteries, 1 *Cor.* 4. 2.

2. To ſtrive by all means to ſee into this ſecret, accounting it our wiſdom and underſtanding, to gain the open knowledge of this ſecret doctrine, *Epheſ.* 1. 8, 9. but becauſe every veſſell is not meet to bear this treaſure, we ſhould get a pure conſcience to carry this myſtery of faith in, 1 *Tim.* 3. 9.

τὰ μυστήρια.

3. To account our ears bleſſed if they hear, and our eyes bleſſed if they ſee: it is a great gift of God to know the myſtery or ſecrets of this kingdome, *Matth.* 13. 11, *&c.*

4. In

4. In compaſſion to the ſoules of many thouſands in Iſrael, to pray for utterance to publiſh more powerfully, not the common things, but the ſecrets of the Goſpell, *Epheſ.* 6. 19. there is need not of more preaching, but of more powerfull preaching.

For which even I am in bonds.] Either at *Epheſus*, as *Dionyſius* thinkes, or at *Rome*, as *Cajetan* and others thinke. Here are five things to be obſerved.

1. That the truth of the Goſpell ought to be ſo dear unto us, that we ſhould be content to ſuffer for it.

2. We ſhould be willing to ſuffer the extremeſt and baſeſt things, as here even bonds, and therefore much more the ſpeaking againſt of Sinners.

3. As any Miniſters are more faithfull, they are in more danger to be troubled and moleſted.

4. Croſſes ſhould inflame us ſo much the more to ſincerity: he is more eager after utterance now that he is in bonds.

5. The cauſe, not the ſuffering, makes the Maytyr: not every one in bonds is a Martyr, but when it is for the Goſpell. Men may ſuffer for their indiſcretion and ſinne.

VERS. 4. *That I may utter it as it becommeth me to ſpeake.*

THat I may utter it.] ἵνα φανερώσω, That I may manifeſt it.

Doct. Sound preaching is the manifeſting of the myſtery of Chriſt. This doctrine as it ſhews the profit we may get by preaching, ſo it maintains plain teaching, and reproves ſuch as would be Doctors of the Law, and yet underſtand not of what they ſpeake, they darken the Texts they ſpeake of.

It, αὐτό.] *Doct.* As good not preach, as not preach the Goſpell of Chriſt: we doe nothing, if our people underſtand not the myſtery of Chriſt, but remain ſtill ignorant of the favour of God in Chriſt.

As it becommeth me to ſpeake.]

Doct. It is not enough to preach, but we muſt ſo preach as becommeth the myſtery of Chriſt, and to preach ſo is to preach with power, 1 *Theſ.* 1. 5. with inſtance and all watchfulneſſe, 2 *Tim.* 4. 2, 3. 5. with patience and all conſtancy, with feare and faſting, 1 *Cor.* 4. 9. 2 *Cor.* 6. 4. 2 *Cor.* 4. 8. with aſſurance of doctrine, 2 *Cor.* 4. 13. with all willingneſſe, 1 *Cor.* 9. 16, 17. with all faithfulnes, 1 *Cor.* 4. 2. with all zeale, knowing the terror of the Lord, perſwading, exhorting, beſeeching, 2 *Cor.* 5. 11. 1 *Theſ.* 2. 12. approving themſelves in the ſight of God, to the conſcience of the hearers, 2 *Cor.* 2. 17. and 4. 1, 2. with all holy, juſt, and unblameable behaviour, 1 *Theſ.* 2. 11. How Miniſters muſt preach.

Thus doe not they preach that are *Neophytes*, young Schollers, raſh, ſcandalous, or *dote about queſtions*, and *Logomachies*, or *fables* and vaine diſputations, which breed ſtrife, and queſtions rather then *godly edifying*, nor they that come with *wiſdome of words*, and the *inticing ſpeech of mans eloquence*, 1 *Cor.* 1. 11. and 2, 1, 4.

All this may teach Miniſters by reading, prayer, and preparation to *be with their God*, before they come to ſpeak to Gods people: it may terrifie careleſſe Miniſters, woe unto thee if either thou preach not, or not as becommeth the myſtery of Chriſt, 1 *Cor.* 9. 16. It may comfort good Miniſters; for if God ſtand upon it to have his work thus done, he will certainly pay them their wages, yea, *if Iſrael ſhould not be gathered*, yet *their wages ſhould be with God, and their worke before him.*

Laſtly, if Miniſters muſt preach as becommeth the myſtery of Chriſt, the people muſt heare as becommeth the myſtery of Chriſt, with attention, conſtancy, patience, reverence, in much affliction, as the word of God, with ſincerity, hungring appetite, and fruitfulneſſe. How the people muſt heare.

Thus of the firſt branch of the exhortation.

VERSE

VERS. 5. *Walke wiſely towards them that are without, and redeeme the time.*

THeſe words are the ſecond part of the exhortation, and concerne wiſe converſation.

Walke.] This is a metaphor borrowed from Travellers, and notes both action and progreſſe; hearing, and talking, and commending of Gods ſervants, will not ſerve turne, but we muſt both practiſe and proceed.

There is a double race in the life of a man, one naturall, the other voluntary, the one is the race of life, the other is the race of holy life: in the firſt men muſt runne whether they will or no, and come to the end of it; but the other will not be diſpatched without great endevour and conſtancy. As the moſt of us order the matter, the naturall race of life is almoſt run out, before we once enter the liſts of walking in the race of holy life, yea Gods children are ſo apt to ſleep, and ſit ſtill, and tire, that they need to be excited and called upon, and encouraged in their race.

Walke, περιπατεῖτε.] A Chriſtian is a Peripateticke, ſo is Chriſt, ſo is the Devill, ſo are Heretikes, ſo are Apoſtates, ſo are worldly men. Chriſt walkes in the middeſt, *Revel.* 2.1. The Devill walkes in the circumference round about, *Iob* 1. his motion is circular, and therefore fraudulent and dangerous. The Apoſtata walkes backward. The Heretike walkes out on the right hand. The worldly man walkes on the left hand, enticed out of the way by worldly profits, pleaſures, and luſts. Only the true Chriſtian walkes forward.

Wiſely.] Wiſdome of converſation muſt be conſidered two ways: 1. Generally; 2. With limitation to the reſpect of them that are without.

In generall to walke wiſely hath in it foure things.

What it is to walke wiſely.

1. To walke wiſely is to walke *orderly*: and the order of converſation hath in it two things. 1. A due reſpect of the precedency of things, ſo as we muſt firſt provide for Heaven, and then for the earth, firſt learn to die, and then to live; firſt ſerve God, and then our ſelves, and other men; firſt care for the ſoule, and then for the body; firſt ſeek the Kingdome of God and the righteouſneſſe thereof, and then outward things. 2. It hath in it a careſull attendance to our calling with diligence, and conſtancy, & patience, 1 *Cor.* 7. 17. 1 *Theſ.* 4. 11, 12. & 2 *Theſ.* 3. 6, 11. To walke inordinately is to walke unwiſely.

ἀτάκτως.

2. To walke wiſely is to walke *ſpeedily*: waſke in the light while you have the light, loſe no opportunity, delay no work in Harveſt, *Iohn* 12. 35.

3. To walke wiſely is to walke *uprightly*, and that for matter in the newneſſe of life, *Rom.* 6. 4. and for manner exactly, preciſely, circumſpectly, *Epheſ.* 5. 15, 16.

4. To walke wiſely is to walke *ſurely*, and he walkes ſurely,

He walkes ſurely that obſerves five rules

1. That will live where he may have meanes for his ſoule as well as his body, he will not live in darkneſſe, but deſires to be where he may have the greateſt light.

2. That makes the Word the rule of his actions, and is ſure of warrant from the Scripture for what he doth, *Deut.* 4. 5, 6. This is to walke in the *Law*, *Pſal.* 119. 1. *according to the rule*, *Gal.* 6. 16.

3. That will not live under any known threatning, will not venture to goe on with wrath hanging over his head, he is none of thoſe fooles that will not underſtand though the foundations of the earth be moved, *Pſal.* 82. 5.

4. That walkes by faith, and not by ſight, 2 *Cor.* 5. 7. truſts not in things that may be ſeen, which are mutable, but labours to be clothed with the garments of Chriſts righteouſneſſe: he walkes not wiſely that walkes nakedly, *Revel.* 16. 15. And for manner of aſſurance, he that is a wiſe man when he

ſees

ſees how carefull the men of the world are to make every thing ſure, and what ſtirs there are for certainties in the things of the earth, he will not reſt in probabilities for his ſoule, or in common hopes or preſumptions, but will ſtrive by all means to make his calling and election ſure, he will not be led in a fools Paradiſe, and ſtand to the venture of his ſoule upon carnall conjectures, *Prov.* 24.5.

5. That walks in the way of the leaſt, and not of the moſt, he will not be led by the example of the multitude, or frame his life according to the commoneſt opinions, &c. 2 *Cor.* 12.15. *Phil.* 3.16.

Thus of wiſdome of converſation in the generall: here it is limited to converſing with one ſort of men, *viz. thoſe that are without.*

Towards them that are without.] Without are, firſt, all Infidels, that live without the Church of Chriſt. Secondly, all Hypocrites, that mind nothing but the gilding of the out-ſide. Thirdly, All wicked men in generall, that live without God, without Chriſt, without hope in the world, 1 *Cor.* 5.12,13, *Luke* 13.25. *Revel.* 22.15. Who are without:

Here are two things I will but briefly touch: 1. That a Chriſtian ſhould be more carefull how he behaves himſelfe before wicked men then before godly men. 2. It is to be noted, that he ſaith not with them, but towards them; it is one thing to walk with them, and another thing to walk towards them: the one notes a voluntary conforting with them, this the Apoſtle allowes not; the other notes a behaviour that is well framed when through neceſſity and calling we muſt have to doe with them. *Note.*

But the main thing is, what we muſt doe that we may carry our ſelves juſtly towards wicked men. That this may be diſtinctly underſtood, wicked men may be two wayes conſidered; firſt, as ſpectators of our converſation: ſecondly, as parties in converſing. The rules of converſing in reſpect of wicked men.

As they are ſpectators and obſerve us, there are four thing which in godly diſcretion we ſhould make to ſhine before them:

1. All good faithfulneſſe in our calling, 1 *Theſ.* 4.11,12. 1 *Tim.* 6.1.

2. All humble ſubjection to thoſe in authority, ſhewing all meekneſſe to all men, *Tit.* 3.1,2.

3. A mortified courſe of living; the Gentiles will ſay of ſuch, *they are the ſeed of the bleſſed of the Lord Eſay* 61.9.

4. Concord and holy love amongſt our ſelves, doing all things without reaſonings and murmurings, *Phil.* 2.15.19.

As they are parties in converſing, they are two wayes to be conſidered:

1. As they are evill men, but not injurious and evill to us.

2. As they are both evill men, and injarious to us.

Towards the firſt ſort our wiſdome of converſation muſt be ſhewed,

1. In the due obſervation of the circumſtances of lawfull things, for all lawfull things are not to be done at all times, and in all compsnies, and in all manners, indiſcretion herein doth much harm every where.

2. In the skilfull applying of our ſelves to win them, making uſe of all opportunities, and ſpeaking to them with all reverence, deliberation, compaſſion, inſtances, &c. as may become the majeſty of Gods truth and Ordinances.

3. In the ſhunning of conceitedneſſe, perverſneſſe, frowardneſſe, and ſuch like things, as doe marvellouſly provoke a carnall mind; but approve our ſelves in all meekneſſe *of wiſdome.* It is a great wiſdome in the uſe of our knowledge, to expreſſe a conſtant meekneſſe, *James* 3.13.

4. In avoiding evill, 1. To them, 2. To our ſelves. To walk wiſely in avoiding evils to them, is to be carefull that we put no *ſtumbling block before the blind,* but cut off all occaſions of reproching or blaſpheming. In avoiding evill

evill to our ſelves by them, we muſt look to three things: 1. That we be not infected or defiled by their company, either by needleſſe preſence, or by any kind of conſent to, or approbation of their evils. 2. That we be not beguiled by committing our ſelves to them, and truſting fair pretences, *John* 2. 24. 3. That we yeeld not to them to ſatisfie them in the leaſt ſin; for 'tis not yeelding will draw them, but a *pure converſation with fear*, 1 *Pet.* 3. 12.

Towards the ſecond ſort of wicked men, *viz.* thoſe that are evil, and are or are like to be injurious to us, our wiſdom of converſation lieth in two things,

1. In a wiſe demeaning of our ſelves when they doe wrong or perſecute us, ſhewing all firmneſſe and undaunted conſtancy, patience, reverence, meekneſſe, clemency, and good conſcience, 1 *Pet.* 3. 13, 14, 15, 16.

2. In a diſcreet prevention of our own trouble as neer as we can. This wiſdome *Jacob* ſhewed in his dealing with his brother *Eſau*, when he came out againſt him with four hundred men, *Gen.* 32. And *Samuel*, when he went to anoint *David*, 1 *Sam.* 16. And *Huſhai* when he ſaluted *Abſolon*. 2 *Sam.* 26. 15. And our Saviour Chriſt, when he anſwered the tempting dilemmaes of the malicious Jewes. And *Paul* in his anſwer to the people about the high Prieſt, *Act.* 23. 4. And when in the mutiny he cried out he was a *Phariſee*, *Act.* 23. 6. It is noted as a wiſdome in the prudent, in evill times to be ſilent, *Amos* 5. 13. 'Tis not good provoking evill men, nor ſafe to pull a Bear or a mad dog by the ears. 'Tis the true ambition of a Chriſtian to meddle with his own buſineſſes, 1 *Theſ.* 4. 11.

φιλοτιμεῖσθαι ἡσυχάζειν.

For concluſion, as we have ſeen what it is to walk wiſely in the affirmative, ſo we muſt be informed what this wiſdom hath not in it. It hath not in it a relinquiſhing of piety or holineſſe, in the whole or any part, to keep peace with wicked men, *Heb.* 12. 14. It hath not in it a forſaking of fidelity in the diſcharge of our duties. *Amos* muſt not leave the Court, though *Amaziah* tell him it is his wiſeſt way. *Michaiah* muſt not flatter *Ahab* becauſe the four hundred Prophets did. Laſtly, to walk wiſely, is not to walk craftily and deceitfully; for ſuch wiſdome of Serpents is required as may ſtand with the innocency of Doves.

Redeem the time.] To redeem ſignifies either to recover what is loſt, or to buy what is wanting. It is uſually a metaphor borrowed from Merchants buying and ſelling of commodities. *Time* ſignifies either ſpace of time, or the opportunity of time: both may be here retained.

Six things obſerved concerning the redeeming of time.

In generall, as time is taken for ſpace of time, there are divers things may be obſerved: 1. That time is a commodity. 2. That a Chriſtian is a Merchant by calling. 3. That as any are more wiſe, the more they know the worth of time, *Epheſ.* 5. 15, 16. 4. That a Chriſtian finds the want of time. 5. That if he were provident, time for holy duties might be bought. 6. Not to trade for time is a great fault, and yet an uſuall fault, and comes to paſſe becauſe men have no ſtock of grace to imploy, or they have never ſerved a prentiſhip to learn how to uſe time, or elſe they have had ſuch extraordinary loſſes, they cannot ſet up again; they have ſo often made ſhip-wrack of time, by miſſpending it, that they cannot now wel ſet themſelvs in a courſe to uſe it wel.

Four conſiderations of the opportunity of time.

Again, if time be taken for opportunity, we may obſerve,

ἐν τῷ νῦν καιρῷ.

1. That there is a ſeaſon, an opportunity, a due time: God hath his harveſt for judgement, *Matth.* 13. 30. his ſeaſon for temporall bleſſings, as for the dew of heaven, and the fruits of the earth, *Act.* 14. 17. ſo he hath for the manifeſting of his will by preaching, *Tit.* 1. 3. for juſtification, *Rom.* 3. 26. for the teſtification of our juſtification, 1 *Tim.* 2. 6. for mercy, and deliverance, and the help of *Sion*, *Pſal.* 102. 13. and for ſalvation ſpirituall and eternall, 2 *Cor.* 6. 2. Finally, there is a ſeaſon both for man to doe good, *Pſal.* 1. 3. and to receive good, *Eſay* 55. 8.

2. That

2. That this opportunity is not obvious, not ordinary, nor eaſie, and every where to be had. Every day in the yeare is not the Faireday, nor every day in the week the Market day.

3. When opportunity is offered, we muſt not neglect it, or loſe it. Miniſters muſt preach while the doore is open: the people muſt walke while they have the light: ſo we muſt all pray in every opportunity, ἐν παντὶ καιρῷ, *Eph.* 6.18. *Luke* 21.36.

τῷ καιρῷ δε-λευόντες. *Rom.* 12.11. Serving the opportunity.

4. We muſt advantage our ſelves by ſpirituall opportunities, though it be with our loſſe and paines. We ſhould not think much to be at ſome loſſe for Gods wares, as well as mens; and we muſt be content to travell as well to the market of our ſoules, as of our bodies.

In particular, concerning redeeming of time, conſider 1. what time is loſt, 2. how time is to be redeemed, 3. how it muſt be uſed when it is redeemed, 4. the uſes.

What time is loſt.

For the firſt, all time is loſt, that is ſpent idly, or in the ſuperfluous feeding of nature, either by food, or ſleep, or in ill company, or in the ſervice of ſin, and the luſt of the fleſh, or in the ſervice of the world, or ſuperfluous cares about profits, or joyes, about pleaſures; yea, the time is loſt that is ſpent in Gods worſhip, where it is done idolatrouſly, ſuperſtitiouſly, ignorantly, careleſly, hypocritically, &c.

How time may be bought againe.

For the ſecond, we muſt diſtinguiſh of times, and the perſons that have time to ſell, and the kinds of redeeming. There is time paſt: this cannot be brought backe again by any price, but yet we may contract with time preſent for ſome allowance towards the loſſe of time paſt. There is alſo time to come. And here is firſt a time of glory to come, and a great bargaine to be made: and for the buying of this, heaven muſt ſuffer violence, and we ſhould throng and crowd into the Market to procure it, by Prayer, Hearing, Faith, Almeſdeeds, &c. For though it be onely Chriſts merits that deſerve it, yet theſe things we muſt do for the aſſurance of it. Beſides, there is a time of ſorrows to come: as ſure as we have had our days of ſinne, we ſhall have days of ſorrow and torment. This time is to be bought out with repentance, watching, faſting, praying, ſtrong cries, by all meanes endevouring to make our peace, and fly from the anger to come.

But time preſent is the commodity we are with all carefulneſſe to redeem. The Devill and the World have time, our callings have time, and God is a great Lord of Time. Time out of the Devils hands and the Worlds muſt be redeemed by violent ablation: time from our callings we muſt redeem by permutation only, making an exchange, and allowing time for godlineſſe. In the firſt and chiefe place, time of God we muſt buy, both the ſpace of time to repent in, and the opportunity of time, both for the giveing, and the efficacy of the meanes: and for this we muſt both offer and tender the ſacrifice of Chriſt, to pacifie for time loſt, and procure acceptation; and alſo we muſt offer up our ſelves, ſoules and bodies, upon the ſervice of opportunities, humbling our ſoules to walke with our God.

How time muſt be uſed when it is bought.

3. When we have bought time, we muſt be carefull to uſe it well: and herein a principall reſpect is to be had unto the ſoul; for all this merchandiſe is for the uſe of the ſoule eſpecially, and for religious ends. And thus we muſt ſpend ſome time in mortification, 1 *Pet.* 4.1,2. & ſome part in ſearching the Scriptures, leſt that be ſaid of us which was ſaid of the Jews, that whereas concerning the time they might have been teachers, they did need again to be taught the very principles, they were ſo inexpert in the word of righteouſnes, *Heb.* 5.12. Much time ſhould be ſpent in the workes of piety, abounding in the work of the Lord as we abound in time. Some time ſhould be ſpent in works of mercy, both ſpirituall (inſtructing, comforting, exhorting, admo-

niſhing, &c. and corporall, (in feeding, clothing, viſiting, &c.) Generally our time ſhould be ſpent in well doing, *Gal.6.9.* And as for time for worldly buſineſſes, we ſhould obſerve the Apoſtles rule: *They that have wives ſhould be as they that have none, and they that weep as though they weep not, and they that rejoyce as though they rejoyced not, and they that buy as though they poſſeſſed not, and they that uſe the world as though they uſed it not, for the faſhion of the world goeth away,* 1 *Cor.*7.29,30.

The uſe of all is for reproofe of the moſt of us: for ſome of us ſinne againſt the ſeaſons and opportunities of Gods grace, ſome againſt the very ſpace of time. Men tranſgreſſe againſt opportunity two ways; firſt, by ignorance of the ſignes of the ſeaſons, *Mat.*16.3. ſecondly, by a wilfull neglect of the opportunities of grace when we have them. There are many things might move us to redeem the time in this reſpect. 1. We have our times appointed, and the bounds of our habitation aſſigned, *Acts* 17. 26. 2. The times will not be always faire; there are perillous times, times of ſorrow, anguiſh, ſickneſſe, tentation, want, loſſe, feare, perplexity, yea, we may purpoſe, promiſe, expect time of healing and curing, when we ſhall be deceived, and find a time of trouble, *Ier.* 14.19. Beſides, Chriſt in the opportunities of grace is but a little while with men. There is a prime of mans life, yea, a prime of every mans Miniſtery, *Ioh.*7.33. Further, the Kingdome of God in the mercies of it may be wholly taken away, if we bring not fruit in time of fruit, *Mat.*21.34.41. Laſtly, this is a very provoking ſinne: for if God give a ſpace to repent, and men will not know the day of their viſitation, moſt an end God caſts ſuch into a bed of affliction, after they have ſtretched themſelves upon the bed of ſecurity, *Revel.*2.21,22. *Luk.*19.43,44. Yea many of Gods children are greatly to blame, in neglecting the opportunities of aſſurance of grace: and therefore becauſe they are ſo careleſs in making their calling and election ſure, this forſaking of the promiſe of God, is ſcourged afterwards with comfortleſſe ſorrowes, ariſing from ſuch a ſenſe of their corruptions, as makes them for a long time ſeem to be deprived of all grace and mercy, *Heb.*4.1.

Motives to redeem time.

Againe, many men ſinne egregiouſly againſt the very ſpace of time, in that they have much leiſure and time, and fill it up with little or no good imploiment. Their eſtate, that have means to live without labour is uſually accounted an eſtate of great eaſe and happineſſe. But indeed it is an eſtate of much danger: for the men that abound in time without imployment, are liable to many temptations and luſts; beſides, they are ſubject to almoſt continuall hardneſſe of heart and deadneſſe of ſpirit: for it is the labouring ſervant that enters into his Maſters joy. Adde that men that abound with leiſure, are eaſily drawn by the inticements of ill company, and much intangled with the ſports and pleaſures of the World. Sometimes ſuch perſons grow into great habit of ſuſpitiouſneſſe, waywardnes, filled with worldly paſſions and diſcontentments: ſometimes they prove great medlers in other folkes buſineſſe.

The remedy for theſe perſons, whether men or women, is to exerciſe themſelves in ſome kind of profitable imployment, and to labour ſo as ſome way to ſee the fruit of it, to eate their own bread; but eſpecially they ſhould be abundant in the work of the Lord, they ſhould double their imployment in reading, hearing, conference, mortification, mercy, &c.

Thus of wiſe converſation.

Let your ſpeech be gratious always, and powdred with ſalt, that ye may &c.

Godly communication is here exhorted unto: and for order, here is a precept, *Let your ſpeech. &c.* 2. the end of the precept, *that ye may know, &c.* In the precept concerning our ſpeech obſerve, firſt, the properties of ſpeech, which are two: 1. they muſt be gracious. 2. powdred with ſalt. And then note the continuance how long the precept is in force, and that is *alwaies.*

In

In generall we ſo hear that we muſt look to our words as well as our works, and therefore they are far wide that ſay, *their tongues are their own, who ſhall controule them?* *Pſal.*12.4.

From Coherence I obſerve, that he walks not wiſely that talks not wiſely, for evill words corrupt good manners, neither may he be accounted an honeſt man of life, that is an evill man in tongue.

The uſe is for triall, for if God make us new creatures, he gives us new tongues, and if he turn the people to him by true repentance, he doth *return unto them a pure language*, *Zeph.*3.9. and therefore *if any man ſeemeth to be religious, and refraineth not his tongue, this mans religion is in vain.* *Note.*

Let.] It is not arbitrary (we may look to our words if we will) but it is a flat precept, and ſo a matter indiſpenſable.

Your.] God is no reſpecter of perſons, he forbids ungracious, wanton, and idle words in Gentlemen and Gentlewomen, as well as in poor men, and labourers; he diſlikes it in Maſters and Parents, as well as in children and ſervants, it is as ill for the Maſter to ſpend his time in idle talk, &c. as for the Servant.

Gracious.] Our words may be ſaid to be gracious three wayes. 1. If we reſpect the cauſe. 2. If we reſpect the ſubject. 3. If we reſpect the effect. In reſpect of the cauſe good words are well ſaid to be gracious, Firſt, becauſe they flow from the free grace of God without our merit: for we doe not deſerve ſo much as to be truſted with one good word. Reaſon yeelds us conceits, and nature an inſtrument to ſpeak by, but it is the God of nature that of his free grace gives us good words. Secondly, our words ought to proceed from ſome grace of God in the heart, as from knowledge, faith, joy, ſorrow, love, fear, deſire, &c. and in this ſenſe when they are in the tongue, carry ſtill the name of the fountain whence they flow. Again our words muſt be gracious in reſpect of the ſubject, the matter we muſt talk of, muſt be of good things, or religious matters, words of inſtruction, comfort, faith, hope, &c. but eſpecially our words ſhould be ſeaſoned with the daily memory and mention of Gods grace to us in Chriſt [a]. Thirdly, our words ought to be gracious in reſpect of the effect, ſuch as tend to build up, and miniſter grace to the hearers [b], yea, gracious words are faire words, and faire words are firſt gracefull words, words of thankfulneſſe. 2. Inoffenſive words, not railing, bitter ſlandering, blaſphemous or filthy words, nay, not jeſting words that are intended to provoke, irritate, diſgrace, and bite. 3. Seaſonable words [c]. 4. Wholeſome words, not filthy rotten communication [d]. Obſervations concerning gracious ſpeech. *Note.*

[a] *Pſal.*40.11.
[b] *Epheſ.*4.29.
[c] *Prov.*15.23.
[d] *Epheſ.*4.29. *Vſe.*

Uſe is for reproofe. And men ſin againſt this exhortation, 1. By omiſſion of gracious words. But ſecondly, they doe worſe that uſe evill words. And thirdly, they are worſe then the former two, that uſe their words to ſpeak againſt grace and gracious courſes [e]. But they are worſt of all that love evill words, even the words that may deſtroy either their own ſouls, or the ſouls of others. 2. Here is inſtruction, we muſt labour by all means, to get ability, for a gracious ſpeech, either to God by prayer, or to men in converſing with them: And to this end, firſt, we muſt pray conſtantly and conſcionably to God, to give us gracious words. Secondly, we muſt get the Law of grace into our hearts [f], yea, we ſhould ſtrive to be examples one to another, not only in faith, and converſation, but in words alſo [g]; and if all Chriſtians are charged to uſe gracious ſpeeches, much more Miniſters, they ſhould ſpeak the words of God, they ſhould keep the pattern of wholeſome words, and ſtay all vain bablings which encreaſe to more ungodlineſſe, and all words that fret as a Canker. Thus of the firſt property.

[e] *Epheſ.*5.6.
[f] *Pſal.*37.30,31
[g] 1 *Tim.*4.

Powdred with ſalt.] Theſe are terms borrowed either from the uſe of the Temple, or from common and civill uſe. In the temple every ſacrifice was

Marke 9. ult. ſalted with ſalt, ſo muſt every Chriſtian (who is Gods ſacrifice) be ſeaſoned. In the common life of man, meats that are to be kept long, muſt be powdred with ſalt, to drink up, or dry out corruption, and to preſerve ſavour, ſo muſt a Chriſtian be ſeaſoned that will be kept to eternall life.

But firſt here is implyed that the words of men are naturally corrupt, rotten, unſavory, and have great need of ſeaſoning. The carnall mans words are much after the humour and infection of his mind. The talk of the Covetous is uſually of his Mammon, Farme, Oxen, Bargains, Wares, &c. The Epicures talk is uſually of his Sports, Dogs, Cocks, Horſes, Games, Companions, or of his luſts. The Superſtitious man talks of his Dagon, or the ſigns of Heaven. The wrathfull man of his Adverſary and wrong. The Ambitious man of his Livings, Honours, Offices, Offers, Hopes, or his own parts and praiſes. To conclude, the talk of all naturall men is but of naturall things, and as they are of the fleſh, ſo their talk ſavours nothing but fleſhly things.

Note.

Salt.] There is the ſalt of doctrine, and thus Miniſters are the ſalt of the earth. 2. There is the ſalt of mortification, and ſo every Chriſtian muſt have ſalt in himſelfe. 3. There is the ſalt of diſcretion, and this is the praiſe of the wiſe: none of theſe three may be here excluded from our Word. For firſt we muſt receive lawes for our lips even from Gods Miniſters. We muſt learn of them not onely how to order our affections and life, but alſo how to ſpeak, eſpecially in matters of God and godlineſſe. Secondly, we muſt mourn for the ſins of the tongue as well as for other ſins: we muſt drive out the corruption that cleaves to our words, with the ſalt of mortification. Thirdly, we muſt make conſcience of diſcretion in our words, he is a perfect man that is diſcreet in his words, *Jam.* 3. 2. *The tongue of the wiſe is as fine ſilver, and his heart guideth his tongue wiſely, and addeth doctrine to his lips.* The Uſe is both for inſtruction and reproofe. For inſtruction, both to all Chriſtians to ſeaſon not onely their words of prayer to God, but alſo their ſpeech in converſing with men: and eſpecially Miniſters muſt have ſalt in their tongues, with all diſcretion and heedfulneſſe looking to their words, and with all authority and meet ſeverity of rebukes drive out corruption out of the hearers; they may, they muſt cry aloud and ſpare not, they muſt powder them. Here likewiſe are thoſe men to be reproved that have been often warned of their evill words, and mend not.

Mat. 9. ult.

Prov. 10. 20.

Prov. 16. 23.

Queſt. *Anſw.* The Reaſons why ſome men cannot leave their evill words.

Queſt. But what ſhould be the cauſe why ſome men that have good affections and deſires, yet cannot get the victory over evill words? *Anſw.* It comes to paſſe, 1. By reaſon of their ignorance of better words. 2. By cuſtome in evill ſpeech. 3. For want of conſtant taking of words of Prayer and Confeſſion to God. 4. By defect of mortification in the heart, their hearts are not ſufficiently humbled, they are too ſleight in godly ſorrow, out of the abundance of the heart the mouth ſpeaketh, and therefore their words are droſſie & naught, becauſe their hearts are little worth[h]. That theſe men may get victory over their evill words (which uſually are againſt the third or the ſeventh or the ninth Commandement) they muſt doe three things: Firſt, they muſt goe to God conſtantly by Prayer, beſeeching him to open their lips, and ſet a watch before the door of their mouth. 2. They muſt not fail to mourn over their offences in ſpeech, in ſecret, till they have ſubdued them, afflicting themſelves with voluntary ſorrowes for them. 3. They muſt ſtrive by all means to accuſtome themſelves in good ſpeech, and gracious words; yet many Profeſſors are to be reproved for their words, for many times they are either too many or too vaine and idle, or too falſe, or too raſh, &c. Their words want much ſeaſoning, and it is a great fault to have a heedleſſe tongue. Thus of the properties of ſpeech.

[h] *Prov.* 10. 20. What they ſhould doe to get victory.

Perſeverance in good words as well as good works.

Always] A Chriſtian is bound to perſeverance in good words as well as in good workes, he muſt talke gratiouſly, not only at ſome times for a paſſion, as

as when he comes newly from the Sermon, or on the Sabbath day, not onely in ſome companies, or in ſome arguments, but at all times, and in all places, watching to all the opportunities to glorifie God, or profit others by his words. Thus of the precept.

The end followes, *that ye may know how to anſwer every one.* In generall I obſerve here two things: Firſt, that by ſpeaking well we learn to ſpeake well. Secondly, that the ſoundeſt knowledge is experimentall; he doth not in deed know how to anſwer, that doth not in practiſe exerciſe himſelfe in gracious words, though he had all places of anſwer and arguments in his head.

To anſwer.] To anſwer doth not always import a queſtion or demand going before, but is ſometimes taken for continuing to ſpeake, as *Mat.* 11. 25. it is ſaid our Saviour anſwered, and yet no demand went before: Some thinke it is a part for the whole, and one uſe of words put for all uſes: but I take it in the ordinary ſenſe, as the word uſually imports, and ſo we anſwer either unbeleevers or beleevers: concerning our Chriſtian anſwer before unbeleevers there are ſixe things may be here obſerved.

Sixe things concerning anſwering unbeleevers.

1. That true grace is ſure to be oppoſed, and ſuch as truly feare God are ſure of adverſaries.

2. That mortified men are the fitteſt to anſwer adverſaries, eſpecially in cauſes of Religion, ſuch whoſe tongues and pens are ſeaſoned with ſalt. *coloss.*

3. That every Chriſtian ſhall find oppoſition. (*yee*)

4. That every Chriſtian ought to anſwer for the truth, apology is the fruit not of learning or wit onely, but of godly ſorrow, 2 *Cor.* 7. 10. (*yee*)

5. That the truth hath all ſorts of adverſaries, open and ſecret, at home and abroad, learned and unlearned, Miniſters and Magiſtrates, rich and poore, every one that is carnall hath a bolt to ſhoot at ſincerity.

Seven things required in anſwering well.

6. That it is not an eaſie or ordinary skill to know how to anſwer well, for thereunto is required, firſt, deliberation, he that anſwers a matter before he heare it, it is folly and ſhame to him. Secondly, prayer, *Prov.* 16. 1. *Hab.* 2. 1. 3. Faith in Gods favour and promiſe. *Mat.* 10. 19. *Pſal.* 119. 41, 42. 4. Diſcretion, conſidering perſons, time, place, occaſions, one kind of anſwer will not ſerve every ſort of men: we anſwer in one manner to great men, in an other manner to learned men, in an other to ordinary men [h]. 5. Patience. 6. Humility. 7. A good conſcience [i].

[h] *Prov.* 25. 11. & 26. 4. 6.
[i] 1 *Pet.* 3. 15, 16.

Thus of anſwering unbeleevers: Concerning the anſwering of beleevers, here are theſe things to be obſerved.

Foure things concerning anſwering beleevers.

1. That Chriſtians ſhould propound their doubts one to another.

2. That ſtrong Chriſtians ſhould ſupport the weake, and help them, and reſolve them from time to time, *Rom.* 2. 19.

3. It is not an eaſie matter to give a gratious, ſeaſonable, and profitable anſwer.

4. That cuſtome in gracious ſpeech, breeds by Gods bleſſing, an ability to give wiſe and ſound judgment, adviſe and reſolution, it is not wit, learning, authority, &c. that breeds this skill.

Thus of the exhortation.

VERS. 7. *All my eſtate ſhall* Tychicus *declare unto you, who is a beloved brother, and a faithfull Miniſter, and fellow-ſervant in the Lord.*

8. *Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts.*

9. *With* Oneſimus *a faithfull and beloved brother, who is one of you, they ſhall make known unto you all things which are done here.*

In theſe words and thoſe that follow is contained the ſecond part of the

conclusion. Before he hath handled the common doctrine both of faith and life, now he lets loose his affection to expresse in particular his love to speciall Christians: In all the words there is to be observed, first, a naration as an entrance. Secondly, the salutations themselves.

The narration is in these three verses, and the summe of it is, that *Paul* being prisoner at *Rome*, to expresse his care for and love to the Church, and in particular to the Colossians, sends *Timothy* and *Onesimus*, the one a Minister, the other a private man, both faithfull, to shew them of *Pauls* affaires, and to visit the Churches and comfort them.

Before I come to the particulars, from the generall consideration of all the verses to the end of the Chapter, these foure things may be observed.

1. That religion extends it selfe to the behaviour of men, even in these more ordinary matters of life, so as men may sinne or obey even in them.

2. That the love even of the best Christians needs (for the preserving and continuing of it) even these lighter helpes and observances.

3. That piety is no enemy to curtesie, it doth not remove but rectifie it; Piety doth prescribe to curtesie foure ways, 1. By forbidding and restraining the art of dissimulation, and the politike serving of mens humours, and all the base courses of flattery, 2. By moderating the excesse of complements. 3. By preserving the purity of them, that they be not made the instruments of prophanenesse, and pollution, and wantonnesse. 4. By adding to them the seeds of grace and religion, *Paul* will salute as well as the Gentiles, but yet his matter shall tend unto grace and some good of the soule, as *Col.* 1. 2. and in the rest of the Epistles.

4. Amongst Christians there may be a preheminence of affection, some may be loved more then others, the Apostle is desirous his doctrine may be a testimony of his love to all, but yet he cannot forbeare the mention of his speciall respect of some.

1. The first thing in this part of the conclusion is the naration, and out of the whole narration these things may be noted.

1. The generall care Ministers should have of the Churches, *Paul* cares for the Churches farre removed, yea, when himselfe is in great trouble, and so it might be thought, he had cause enough of care for himselfe.

2. That the affections between faithfull Ministers and the people should not onely be conceived but expresst.

3. That Church-governours should be carefull whom they imploy in the businesse of the Church, *Paul* will not send a letter, but make choise of discreet and faithfull men, much lesse would he have imployed about the worship of God or the censures of the Church, suspitious persons, men of ill fame, Drunkards, or of scandalous behaviour: How can it be otherwise but that the grave censures of the Church should be lothed, and scorned, when such members of disordered and prophane persons are admitted to the denouncing, pleading, and executing of them?

4. Men should be carefull how and whom they commend by word or writing; to commend evill men is to beare false witnesse, many times to the great hurt both of the Church and Common-wealth.

The first particular thing in the narration concerning *Tychicus*, is his praises. Here I observe,

1. Who commends him, *viz. Paul.* And this shews that Ministers should be carefull to preserve and inlarge the credits of their brethren. Especially this is a care should be in such as excell others in place or gifts. They are far from this, that detract from the just praises of their brethren, hold them down with all disgrace, labour to destroy what they build up, and plucke away the affections of the people from them; and when they have occasion

to

to speake to them, use them contemptibly, and rate them as if they were rather their Scullions then their Brethren. And the sinne is the worse, when the same persons can countenance idle, evill, and scandalous persons.

2. To what end, *viz.* That his embassage might be so much the more respected: for the credit of the person winnes much respect to the doctrine it self.

3. In what manner. And here observe two things: 1. That he gives him his full praise: for a man may slander by speaking sparingly in the praises of the wel-deserving. 2. That he praiseth him without any (*but*) to teach us that we should not be easie in word or letter in discovering the infirmities of faithfull Ministers.

4. The particular of his praises. And they may be divided thus: Either they are common to all true Christians, (*beloved brother*;) or proper to Church-officers, and that either in relation to Christ, (*a faithfull Minister*,) or in relation to *Paul*, (*a fellow-servant.*) Cvrsvs.

There are four things ought to be in every good Minister.

1. He must be a good man, *a brother.*

2. He should be beloved of his people, *beloved brother.*

3. He must be faithfull. And his faithfulnesse stands in two things: 1. Diligence in labour: 2. Sincerity in giving every one their portion of rebukes, comforts, directions, &c. in due season.

4. He must be a fellow-servant, one that will draw in the yoke with his brethren.

This may smite the conscience of many sorts of Ministers.

Some because they are of wicked and scandalous life.

Some because they have made themselves hatefull to their people by their indiscretion, covetousnesse, contention, &c.

Some because they are not faithfull: Either not true to the bed of the Congregation to which they consecrated themselves: or not sincere in the use of their gifts, being idle Loyterers, indiscreet feeders, men-pleasers, or the like.

Some because they are proud, humerous, self-conceited, singular, and love to goe alone.

Thus of his praises. The ends of his mission followes, and they are three.

1. That he might declare unto them *Pauls* estate. 2. That he might know their estate. 3. That he might comfort their hearts.

For the first: If you aske what he should declare, I may answer, such things as these, the successe of the Gospell in *Rome*, the order of *Pauls* life, and his afflictions.

If you aske to what end: I answer, 1. For approbation; the greatest men need the approbation of other Ministers, yea, of other Christians. 2. For thanksgiving, that so many praises might be given to God. 3. For prayer for what was wanting, or hurtfull to him or the Church. 4. For consolation to them, who questionlesse would rejoyce to hear from *Paul.*

Again, it is to be noted, that he saith, his whole estate; for a godly man carrieth himselfe so as he cares not though all men see into all his courses.

VERS. 8. *Whom I have sent for the same purpose that he might know your estate.*

THe state of the people ought to be known to the Minister: not their wordly estate, but the estate of their soules, and consciences, and the working of the meanes upon them, not onely for the satisfaction of the Ministers affection, but for the guiding of his private preparations and prayers, and for his publike doctrine. Which reproves the careless Ministers, that heed not the state of the people. We are watchmen for observation, as well Doct.

as labourers, in respect of preaching: neither can he be a good Preacher, that is not a carefull Watchman.

Againe, it is a great defect in the people, when the Minister wants intelligence. For though it be a base humour of any to bring false reports, and a weake part in any Minister to make the Pulpit a place to vent their private and personall businesses, yet in the generall he cannot be a good Physician to the state of any Congregation, that is not acquainted with their diseases.

Quest. But why doth the Apostle send to know their estate?

Ans. Because he would not credit reports concerning them: for he knew that wicked men out of their malice would raise monstrous slanders many times of the best deserving people: and besides, the better sort of men are not carefull of their words in reports; matters grow with telling, and every man according to his severall affection sets a severall *emphasis* upon the matter he tels, so that after a while the tale will not be worth receiving. This carefulnesse should teach us how to heare, especially we should be wary, and well advised, and thorowly informed, before, by Prayer and Fasting we take up the Name of God concerning the absent.

The third end is, *that their hearts might be comforted.*

Here in generall from the Apostles care to have them comforted, observe,

1. That Christians need comfort and incouragement.

2. That comfort is the peculiar portion of true Christians; and contrariwise, nothing but sorrow and the curse is the portion of wicked men; and if any dramme of comfort be applyed to wicked men, the truth of God is falsified.

Ob. But this is the way to make them despaire.

Answ. The blind and dreaming World is mistaken. Give me an instance of one man in this place, nay, in this age, nay in any age, (that I can remember) shew me any example in Scripture, or any instance in experience, of one soule driven into despaire by the sincere preaching of the word: It is no great thing I desire. That men have despaired I know and find, as *Cain* and *Iudas* did; but that it was severe preaching that wrought it, I no where find: and yet for one bitter word given by us, the Prophets gave ten, and yet this event never followed. Not but there is enough said many times to make despaire, but that there is this providence of God, that it comes not upon men by this meanes; but either of the melancholy of the body, or the speciall curse that God privately powred upon them, or by the speciall working of Satan by Gods just permission. And yet I allow not indiscreet rashnesse, or rude indiscretion in applying threatnings.

Note.

Doct. 3. That it is the duty of every Minister to labour to build up Gods children in comfort, as the Apostle doth herein expresse his care, but yet consider whom the Apostle comforts.

1. Such as had the faith of Jesus, *Col.* 1, 4. 2. Such as loved all the Saints, *Col.* 4. 1. 3. Such as were fruitfull hearers of the Gospell, *Col.* 1. 6. 4. Such as were constant, and laboured to be grounded in faith and hope, *Col.* 1. 23. 5. Such as accounted Christ their greatest riches, and the Gospell a glorious mystery, *Col.* 1. 27. 6. Such as were circumcised with circumcision made without hands, and have put away the body of sinnes, and had with painfull sorrows put away, fornication, uncleanenesse, the inordinate affection, wrath, anger, malice, cursed speaking, filthy speaking and lying out of their mouthes, *Col.* 2. 10. & 3. 5, 8.

4. A question may be here asked, whether consolations doe barre out rebukes and directions?

Ans. They doe not, for *Paul* doth comfort, and yet he rebuked in the second Chapter, and directed in the third; nay, many times rebukes, and direction-

rections are the great doors of consolation.

Thus of *Pauls* care to have them comforted.

Tychicus did comfort their hearts, 1. By his presence: 2. By bringing letters to the Church from *Paul*. 3. By his words not of report onely, relating *Pauls* estate to them, but of doctrine, perswading them to patience under their crosses, remembring them of the joyes to come, strengthening them against the gain-sayings of adversaries, the temptations of Satan, the rebellion of their own flesh, and the inconvenience of *Pauls* imprisonment, and lastly, instructing them how to goe on in holy life.

Thus of the first part of the narration.

In the narration concerning *Onesimus* I observe two things: his praises, and the end of his mission. His praises are as they stand in relation to all Christians, or in particular to them; to all, he is *a brother faithfull*, beloved to them, and so he is *one of them*: the end of his mission is in the end of the verse.

Onesimus.] This *Onesimus* was the theevish & fugitive servant of *Philemon*, who comming to *Rome*, was converted by *Paul* in prison, and is now for honours sake sent with *Tychicus*. From hence divers things may be noted:

1. That hatefull and unfaithfull persons may be converted, and made worthy, faithfull, and beloved.

2. That Religion and the Word doth not mar, but make good servants. The Word will doe that which rating and stripes will not doe.

3. That no mans sins, of which they have repented before God and the Church, ought to be charged upon them as any disparagement in subsequent times. Where God forgives, men should not impute.

4. It is a good work to grace and credit such as by repentance return from their former evill wayes.

5. Repentance and true grace is the surest way to credit: the best way to lift reproch from a mans name, is to get sin off his soul.

Now in the particular praise of *Onesimus* I observe: First, that Christian love respects not persons: *Paul* is not ashamed of a poor servant, and he would have the Church love whom God loves. Secondly, that there is faithfulnesse required of private men as well as Ministers, and that faithfulnesse stands in three things, soundnesse in religion without errour or hypocrisie, diligence in the particular calling, and fidelity in promises and covenants. Thirdly, that naturall and civill relations are not broken or disabled by Religion; they must not onely love *Onesimus* as a Christian, but also as *one of them*; for he was a Citizen of *Colosse*: there is love should be in men as they are fellow-citizens, and of the same trade or profession, or the like.

Thus of the narration.

VERS. 10. *Aristarchus my prison-fellow saluteth you, and Marcus, Barnabas sisters sonne, touching whom yee received commandement. If he come unto you receive him.*

11. *And Iesus which is called Iustus, which are of the Circumcision. These onely are my work-fellowes unto the kingdome of God, which have been unto my consolation.*

THe salutations follow, and they are either signified or required: signified, *verse* 10. to 15. required, *verse* 15. to the end.

The salutations signified are from six men, three of them Jewes, *Aristarchus*, *Marcus* and *Iesus*, *verse* 10, 11. and three Gentiles, *Epaphras*, *Lucas*, *Demas*, *ver.* 12, 13, 14.

Aristarchus is the first, concerning whom here is set down, with his name, both his estate, *a prison-fellow*, and his salutation. This *Aristarchus* was a Jew

of

of *Macedonia* converted by *Paul*, who out of the dearneſſe of his reſpect, would never leave him, but accompanied him in his adverſities; for he was taken with him in the tumult at *Epheſus* [a], and here he is his priſon-fellow in *Rome*. Croſſes abide all that will live godly: if he will have grace with *Paul*, he may perhaps lie in priſon with him too. But here we ſee that adverſity doth not leſſen that affection that is ſound, either to God or to Gods people: they that cannot endure the ſmiting of the tongue would little endure the iron fetters.

[a] *Act.* 19.29,30.

Marcus is the ſecond. This is he about whom the contention was between *Paul* and *Barnabas*, *Act.* 13. becauſe he had forſaken them, and the labour of preaching with them. Now he is commended by his alliance to *Barnabus*: Certainly the kinred of worthy men are be regarded even for their ſakes, much more their poſterity. It is a great fault, that when men have ſpent themſelves in the labour and ſervice of the Church, their poſterity ſhould be neglected, and expoſed to want and miſery. And is it a credit to be *Barnabas* ſiſters ſon? What is it then to be the child of God by Regeneration?

Concerning whom you have received commandement.] Some think that *Marcus* brought to them the decrees of the Councell at *Jeruſalem*, and theſe read it [*of whom ye received, &c.*] Some ſay the meaning hereof is not revealed, and therefore they will not enquire. Some think, that upon his forſaking of the Apoſtle, the Churches had notice not to receive him if he came unto them, and that he had written to them himſelf. Some think the latter words [*whom receive*] are an explication, and ſo they ſhew what was commanded, *viz.* to receive him.

Now for the obſervations, we may note: Firſt, that ſcandalous perſons are not to be received. Secondly, that the greatneſſe of the offences of men are not to be meaſured by carnall reaſon, but by the conſideration of the perſon, manner, place, time, &c. A leſſer offence aggravated by circumſtances may give cauſe of private ſeparation from voluntary company. Thirdly, that an ingenuous nature is much affected with the diſtaſt of diſcreet Chriſtians. Fourthly, that repenting ſinners are to be received, if unto Gods mercy, then much more unto our houſes and companies. It is an ill quality to be hard to be reconciled. In generall 'tis our duty and Gods Commandement, that we ſhould receive one another [b]. Thus Miniſters [c] muſt receive their people, when they are with them, to ſpeak to them of the kingdome of God [d], and the people muſt receive their Miniſters alſo, and the people muſt receive one another, even the meaneſt Chriſtians as well as the greateſt, the little ones that beleeve in Chriſt [e], all the Diſciples of Chriſt are to be received [f].

[b] *Rom* 15.7.
[c] *Luke* 9.11.
[d] *Acts* 21.27.
[e] *Mat.* 18.5.
[f] *Mat.* 10.40,41.

Now becauſe this point of receiving one another is exceeding needful, and there may be much miſtaking about it, I think good therefore to give out of ſeverall Scriptures rules how we are to carry our ſelves in this buſineſſe of receiving one another.

Six rules about receiving one another.

1. That we entertain with all heedfulneſſe, ſo *Acts* 9. in *Pauls* caſe, and *Acts* 18.27. in *Apolloes* caſe. This condemns the carnall hoſpitality in the world, which promiſcuouſly admits any of any profeſſion, where the baſeſt and vileſt ſort of people are ſooneſt choſen for the Table and company: yea many of the better ſort are to be blamed, ſuch as are over credulous, many times to their own ſingular diſgrace, and hurt of the Church.

2. That when we are aſſured of the faithfulneſſe of any, we receive them with all Chriſtian reſpect, freely and liberally, *Rom.* 15.17. bearing with their infirmities, *Rom.* 15.1. yea, if need be, pardoning their offences, *Phil.* 2.17.

3. That in ſociety with weak Chriſtians, we take heed of entangling them with queſtions and controverſies, *Rom.* 14.1. as the manner of ſome is.

That great reſpect be had of out callings.

5. That

5. That the employment be chiefly about holy things. Receive them in the fellowship of the Gospell, not for recreation or idle discourse; either labour to strengthen them, *Acts* 18. 26. or to be furthered in obedience by them, 2 *Cor.* 7. 15.

6. That great respect be had of frugality, *Luke* 10. 8. Thus of Verse 10.

VERS. 11. *And Jesus which is called Justus, which are of the Circumcision, &c.*

THe third person that doth salute, is described by his proper name *Jesus*, and his sirname *Justus*.

Quest. May the name of *Jesus* be given to any man?

Answ. Before it was appropriated to the Son of God, it was both lawfull and usuall to give it to men, as appears by *Josuaes* name, which is the same, and the Son of *Syrake*. But now it is not expedient any way: and therefore the *Jesuites* may change their names, like *Jebusites* as they are.

Quest. Answ. Whether the Name of Jesus may be given to any man now.

The name *Justus* was not given him by the *Jewes*, but by the *Romans*, as the varying of the language sheweth: and in all probability, given in praise of his faithfulnesse and true dealing with all men.

Quest. What may we doe to win the reputation of just persons?

What we must doe to win the reputation of just men.

Answ. 1. Be peaceable and make peace, and doe all things without murmuring or reasonings, *Mat.* 5. 8. *Phil.* 2. 15.

2 Be watchfull unto chastity, and the honesty of the seventh Commandement, 1 *Pet.* 11, 12.

3. Let your conversation be without fear, 1 *Pet.* 3. 2.

4. Be not vain in apparell, 1 *Pet.* 3. 3.

5. Get a meek and quiet spirit, 1 *Pet.* 4. 3, 4.

6. In yeelding apology, be constant, and unmoveable with all cheerfulnesse, willing to give answer, with all meeknesse, & reverence, and good conscience, 1 *Pet.* 3. 15, 16.

7. Shew all uprightnesse in thy calling: and this uprightnesse hath three thing. 1. Diligence. 2. All true and faithfull dealing in words and promises. 3. A conversation without covetousnesse.

Finally, to live inoffensively is a strong inducement even to the worst men, many times to draw from them a good testimony even of Gods children.

Thus of their names.

In the second place they are described, 1. By their country, they were of the circumcision, that is *Iewes*. 2. By their praises, and thus they are commended, either for what they were to the Church in generall, they were labourers, fellow-workers; or for what they were to *Paul*, they were to his consolation.

Which are of the circumcision.] This is is added perhaps to note, that even those men though they were *Iewes* did subscribe to the Apostles doctrine, concerning the abolishing of *Iewish* ceremonies.

But by this periphrasis the *Iewes* were noted, not so much because God did once hereby distinguish and separate them from the World, as by a partition wall; but because of pertinacy in refusing (though that were Christians) to lay down circumcision; This obstinacy of the *Iewes* should teach us resolution for the truth, and to be more constant in all good courses then they obstinate in evill.

In the praise of their pains I note, 1. Their paucity or fewnesse, [*these only.*] 2. Their labour, [*worke-fellowes.*] 3. The subject about which they labour, [*the Kingdome of God.*]

These onely.] Here observe, 1. That when God hath any work to do, there are found few faithful men to do it. 2. That a people, that hath had the means and

and been convinced, if they turn not speedily, prove of many others the most obdurate, and hard-hearted; thus almost the whole Nation of the *Iewes* resisted Christ. 3. Persecution drives many hearers into apostasie: this was not the case of the *Iewes* in *Rome* onely, but would be our case if the times altered.

What hearers amongst us are like to fall away if the times should change.

Quest. What hearers amongst us are like to fall away if the times should change?

Answ. 1. Such as heare without affection. 2. Such as have only a temporary faith. 3. Such as now forbear society with Gods servants in the fellowship of the Gospell: For if now they shame their presence, how far would they stand off in perilous time? 4. If these three onely of all the *Iewes* were faithfull Labourers in *Rome*, where was *Peter* if he had been at *Rome*, either *Paul* much wrongs him not to mention him and his eminent praises, or else the gaining of a Bishoprick made him give over his work.

Work-fellowes.] Here consider, 1. Their labour, *work*. Their honour, *fellowes*. For the first observe, 1. That Gods kingdome on earth is erected by mans hands, as the outward instruments, an honour done to man, which is denied to the Angels. 2. Gods kingdome needs much labour and help. Ministers must work, they may not be loyterers, yea, they must work hard, for cursed is he that doth Gods work negligently: yea, they must work in their own persons, not by Substitutes: Magistrates also must help forward this work by protecting the Ministery and good men, by compelling such as are by the high wayes to come into Gods house, and by reforming abuses which hinder Gods grace and kingdome amongst men: Private persons must help by instruction, admonition, consolation, &c.

Fellowes.] Here note, 1. The honour of these labourers, they are all one, *fellowes*, though differing in gifts, 1 *Cor.* 3. 8, 9. 2. Their unity, some are workers, but not Coworkers, for they preach not Christ purely. 3. Humility in the Apostle, imitable in al, though never so much excelling in place or gift.

Vses of all. 1. For instruction. First, pray to the Lord of the harvest to send forth more Labourers; though Clergy-men are very corrupt, and few of them faithfull, yet it is better our mouths be filled with prayers then with reproches.

2. Ministers must study to approve themselves workmen that need not be ashamed, 2 *Tim.* 2. 15.

3. The people must take heed they hinder not Gods work by disobedience, 1 *Cor.* 16. 16.

Lastly, must Ministers in their callings labour, surely then must every man work in his calling also, else just with God if poverty attend sloth: yea women must work and not destroy their houses by pride and idleneſſe, and all both men and women must not talk of it as many do, but set to it, *Pro.* 14. 23. nor begin only, but persevere, *Prov.* 18. 9. but some are so setled upon their lees in this point, that they are wiser in their own conceit, then seven men that can give a reason.

Secondly, for consolation to all Gods workmen, especially Ministers, though they have not so great gifts as others, yet if they shew all good faithfulneſſe in discharge of their places, they are fellowes even to Apostles; though all that wrought at the Tabernacle had not *Bezaliel's* skill, yet all were coworkers: yea, Gods workmen differ from all the workmen in the world: For first God himselfe will work with them, so will no Prince though the worke be never so Princely. 2. Though their work be not finished, yet they shall receive their wages, *though Israel be not gathered, yet their judgement is with the Lord, and their work with their God, Esay* 49. 4, 5.

A three-fold kingdome of God.

Vnto the kingdome of God.] There is a three-fold kingdome of God: First, of

of nature, *Pſal.* 103. 19. Secondly, of grace, *Matth.* 3.2. Thirdly, of glory, *Iohn* 3. 3.

The kingdome of grace is here meant, here I obſerve firſt the priviledges of this Kingdome. Secondly, the properties or ſignes of the ſubjects. Thirdly, the uſes.

The priviledges of the kingdome of grace.

For the firſt, the excellent condition of ſuch as by true converſion are admitted into the kingdome of grace, may be three ways conſidered, for they are happy, firſt in their King, ſecondly, in their Laws, thirdly, in the perſonall prerogatives of the Kingdome.

1. They are happy in their King, for he is nobly born, the Son of the moſt High. 2. He comes rightly by the Crown, *Pſal.* 2.7. 3. He is of eminent ſeveraingty, he hath a name written on his garments and thigh, *The King of Kings and Lord of Lords, Revel.* 19.16. Prince of the Kings of the earth, *Revel.* 1.5. 4. He is a prince of admirable qualities, Wonderfull, Counſeller, *the mighty God, an everlaſting Father, Prince of Peace,* one that keeps *the government upon his own ſhoulders, Iſay* 9. 6. 5. Laſtly, he is immortall, 1 *Tim.* 1. 17. in the earth if a Prince were never ſo good, yet in this the ſubjects are unhappy that they ſhall loſe him, but *Sions* King will never die.

2. They are happy in their Laws, for they are not onely cleerly digeſted in Gods ſacred volume, but they are every way moſt perfect to make men wiſe to ſalvation and abſolute to every good work, ſuch as need no repeale nor addition, a perfect rule to all ages, and ſo are no Laws of man under Heaven, 2 *Tim.* 3. 3.15, 16, 17.

3. They are happy in the perſonall prerogatives of the Kingdome, for 1. Here is certain ſafety and quiet habitation for all the Kings ſubjects *Iſay* 33. 20, 21. *Ier.* 23. 5. 6. Secondly, to all the ſubjects it is given to know the myſteries of this kingdome, *Matth.* 13. 11. Thirdly, in this Kingdome poore men may get advancement as eaſily and as ſoon as rich, *Iames* 2. 6. Fourthly, if any of the ſubjects fall into deſperate croſſes that they be without all meanes, yet they are priſoners of hope, and ſhall be ſaved and delivered by the bloud of the covenant, *Zach.* 9. 9. 11. Fiftly, the King doth quiet himſelfe in the love of every ſubject and doth rejoyce over them with joy, it is a great benefit to live under a good King though the ſubject be not known unto him: but a great favour that the King ſhould take notice of the ſubject by name; but exceeding great comfort it is if the King love ſome ſubject with a ſpeciall love: thus doth Chriſt to all his ſubjects, which no King can doe becauſe his heart is finite. Sixtly, here all ſubjects are ſonnes, *Rom.* 9. 25, 26. Seventhly, they are all Kings, *Revel.* 1. 5, 6. & 5. 10, *Rom.* 5. 17. Eightly, here if any two of the ſubjects doe agree on earth upon any thing whatſoever they deſire, their heavenly Father will grant it, *Mat.* 18. 19, 20. Laſtly, the properties of the kingdom ſhew the felicity of the ſubjects of this kingdome.

Firſt, is in power not in word, 1 *Cor.* 4. 20. Secondly, is not of this world but as farre more excellent as it differs in nature from the Kingdome of the World, *Iohn* 8. 36. Thirdly, it is without end, *Luke* 1. 33. *Heb.* 12. 28.

Thus of the Priviledges.

Six ſignes to know the ſubjects of Chriſts Kingdome.

The ſecond thing is the properties of the ſubjects or the ſignes by which they may be known, and they are ſixe.

Firſt, they are a poore and penitent people, *Mat.* 5. 3. & 3. 2. Secondly, they doe gladly, and conſtantly ſubject themſelves to be ruled by the powerfull preaching of the Goſpell, and eſteem the comforts thereof above all treaſures, *Mat.* 13. 44, 45. hence called the Goſpell of the Kingdome. Thirdly, they are a patient people, and doe willingly forgive each other his brothers treſpaſſes, *Mat.* 18. 33. *ult. Revel.* 1. 9. ordinarily men cannot more darken their evidence then by their unruly paſſions unbridled, the King of *Sion* is

meek, *Mat.* 21. 5. and so are the Subjects. Fourthly, they may be easily known by their easie accesse to their King in their daily troubles, you may see them betimes every morning at the Court gates, *Gal.* 4. 7. *Psal.* 5. 2, 3. where he gives his Son, he gives the spirit of his Sonne into their hearts, &c. Fifthly, They feare their King and his goodnesse, they are more affected with feare upon the sense of his mercy, then upon the sight of his judgments, *Hos.* 3. 5. Sixtly, they make conscience of the least Commandement, feare aswell to sweare by lesser oathes in common talke as perjury in Courts of Justice; They make conscience of drinkings aswell as drunkennesse, of filthy speaking aswell as whoredome, *Matth.* 5. 19. and 13. 33. they are new creatures, they have not a new legge onan arme onely, they labour to abound in grace and duties 2 *Pet.* 1. 11.

The uses follow.

How men may get into the kingdome of God.

First, for instruction, if the estate of Christians converted by the powerfull preaching of the Gospell under the regiment of Christ, be so excellent an estate, and so happy and a King-like condition, it should teach, first, all that are not yet converted to settle their hearts about this point, & that they may get into the Kingdome of God, they must get an holy estimation of the happinesse of that estate, a Kingdome should move them much, Satan knew if any thing would prevaile with Christ it must be the glory of Kingdomes, behold here God offers thee a Kingdome. Secondly, pray daily and earnestly that Gods Kingdome may come upon thee, *Mat.* 6. Thirdly, practise what thou prayest, and by practise seek the Kingdome of God first, *Matth.* 6. 33. and to this end observe foure Rules.

1. Remove what might hinder; that is, by repentance cast off thy sinnes, no uncleane thing must enter here, and it is plain it is required, *Matth.* 3. 2. Secondly, waite upon the preaching of the Gospell, for it is the Gospell of the Kingdome, and the keyes of Heaven, onely take heed thou neither betray it by security, nor choke it by care, *Matth.* 13. Thirdly, remember to seek it with all zeale and earnestnesse, for the Kingdome of Heaven suffers violence, and the violent take it by force, *Matth.* 11. 12. Fourthly, take heed thou give not over when thou comest neer to the Kingdome of God, *Marke* 12. 34. for the children of the Kingdome may be cast out.

2. Take heed of despising poore Christians, for God hath chosen them to make them heires of the Kingdome, they must not be accounted of according to their outward estate in the World.

3. Those that have attained this excellent estate must be exhorted to three things.

1. By godly conversation to walke worthy of the Kingdome of God, 1 *Thes.* 2. 12. 1 *Pet.* 2. 9. Secondly, to rejoyce in their King, and speake of the praises of the great renown of the sacred Kingdome that thus commeth in the name of the Lord, *Psal.* 145. 10. 11. & 149. 2. *Matth.* 11. 10. for many Prophets and great Kings have desired to see such days, and have not seen them, in that clearnesse we now see them. Thirdly, willingly to suffer for righteousnesse, 2 *Thes.* 1. 5.

Lastly, Ministers should here be informed and provoked by all means possible, in season and out of season to exhort, perswade, beseech men, and turne themselves into all formes to prevaile, for it is about a Kingdome they labour.

Thus for instruction.

2. It serves for reproofe, first, of such as can be so easily content either to want or lose the means, the Kingdome of God is taken from them, *Matth.* 21. 43. Secondly, of the waywardnesse of cavilling hearers that can never be set down but are still objecting, against this word of doctrine or the estate of Chri-

Christians these are condemned, *Matth.* 11. 16. &c. Thirdly, it is a great terrour to rich men in special, who are threatned with impossibility to enter into this Kingdome, if they doe not above all other men look to themselves, *Matth.* 10. 23, 24. Fourthly, of the discontentments of Gods Servants under crosses, is there no King in *Sion*? or is it no priviledge that the first dominion is come unto them? *Mic.* 4. 9. Fifthly, it specially reproves those wicked persons that professe by their works they will not have Christ to reign over them by his word, *Luke* 19. 14. 27. *Zach.* 14. 17. woe is unto them, and woe to such as shut up the kingdome of God before men, *Matth.* 23. 13.

3. For comfort to all Gods servants. Did so great Kings and Prophets desire to see these things we see? what is it to enjoy such a Kingdome? was it a great offer in *Herod* to offer halfe his Kingdome, what is it in God to give a whole Kingdome, better then any Kingdome on earth? yea, this comfort is the greater, in that such Christians whose grace is but like the grain of Mustard seed, may be possessed of this Kingdome.

Which have been to my consolation.

Doct. The labours of Gods servants are a great comfort unto good men, it is a comfort to see Gods work prosper, and besides joy in the Holy Ghost is wrought in their hearts by the power of the Word preached.

Quest. What should be the Reason, why many that come constantly to hear Gods servants, yet get not consolation, or not the comfort they desire? Why many hearers have no more comfort in hearing.

Answ. The lets of comfort are either, first, in men, or secondly, in God.

In men they are either of frailty without any great sin, or such as arise of sin.

The lets of frailty are specially two. First, Bodily distemper by sickness or melancholy, but this may be tried thus, if they be dead-hearted in all other things as well as hearing and Prayer, &c.

2. Waywardnesse in the distresse of conscience, when the soule refuseth comfort, *Psal.* 77. 2.

The lets of comfort that arise of sin may be considered two wayes: first, as they are in the worser sort of men. Secondly, as they are also in the better sort. In the worser sort these are the lets: First, Impenitency, *Jer.* 8. 6, 8. Secondly, Perverseness, *Jer.* 6. 10. Thirdly, vile affections, such as are

1. Worldly griefe or fretting. 2. Worldly cares, these are thorns. 3. Rage and passion, *Rom.* 15. 4. 4. Lust, 2 *Tim.* 3. 6. 5. Envy, 1 *Pet.* 2. 12.

4. A spirit of slumber, *Rom.* 11. 7, 8, &c. 5. Contrariety or contradiction in opinions, *Phil.* 2. 1, 2.

In the better sort, 1. Want of preparation; plowing must goe before sowing, *Matth.* 17. Of attention, *Esay* 55. 3, 4. Of estimation of comfort received, *Job* 15. 11. Of godly sorrow, *Esay* 61. 62.

Secondly, prevailing of other joyes.

Thirdly, An over-high expectation.

Fourthly, Presumptuous sins.

Fifthly, Spirituall satiety and fulnesse, when they seem to have grace enough, and want nothing, too like the *Laodiceans*, *Revel.* 3.

Thus in men.

Secondly, God doth restrain consolation, sometimes for reasons secret to himself, sometimes for reasons revealed, but not to us; as

First, to teach us to know that comfort is his gift, and to draw us to look above the means. Secondly, to teach us to live by Faith and not by sense. Thirdly, to scourge unthankfulnesse. Fourthly, to compell us to the use of other his Ordinances, too much neglected.

Thus of the lets.

To passe from this point we may here observe, 1. An imitable praise in the

Apostle, he envies not the labours of his brethren, he is so farre from it that he rejoiceth in it. 2. We may see that the wisest and greatest men have need to be comforted of meaner men. 3. Here is a reproof of such workmen as by their labour grieve Gods people, and are as thorns and goads in their sides, but comfort them they doe not.

Thus of the salutations of the *Jewes*.

The salutations of the three Gentiles follow: the first is *Epaphras* who (besides the report of his salutation) is described, 1. By his office, the servant of Christ. 2. By his relation to them, whose one of you. 3. By his love to them, shewed by striving in Prayer for them. 4. By his zeal, not onely for them but for the two neighbour Churches, *ver.* 13.

This *Epaphras* was the Cities Preacher among the *Colossians*, he is kept back at *Rome* for a time, that so *Tychicus* might confirm the doctrine before taught by *Epaphras*.

Quest. But why is the Apostle so long in speaking of him, being so short in the mention of the rest? *Answ.* It is the Apostles discretion to honour him before his own people.

A servant of Christ.] He was a servant of Christ, first, as a man, and so by the necessity of Creation he must serve Christ whether he would or not. 2. As a Christian man, and so he serves him willingly and in religious works. 3. As a Preacher of the Gospell, and so he serves Christ in a speciall function in the Church.

Doct. 1. Ministers are Christs servants, whence follows two things, first, they must doe his works. Secondly, they must not be servants of men.

Doct. 2. The estate of the Ministers of God is an estate of serving, not of reigning, they are not Lords over Gods heritage, nor must they think to be like the Prince of the Nations.

Doct. 3. It is a great honour to be Christ servants; for all his servants are free-men, and their wages is everlasting: and therefore we should love to be his servants, neither should it ever seem evill unto us to doe his work. Besides, it is a great comfort to poor Christians, though they cannot be Kings and Apostles, yet they may be Christs servants, which Kings and Apostles have accounted their greatest honour. Thirdly, men must take heed of despising or abusing Ministers, seeing they are Christs servants, yea, it is not safe to abuse any Christian for that very reason. Lastly, seeing it is so great a dignity to serve Christ, both Ministers and people must be carefull to perform Christs service, with observation of what Christ requires, for the manner or rules of his service.

Ministers must not seek their own things, *Phil.* 2. 21) they must not be given to wine, nor to filthy lucre, nor fighters, nor covetous, not prophane in their Families, not young Schollers, not scandalous, 1 *Tim.* 3. 3, 4, 5, 6, 7. 2 *Tim.* 2. 24. they must faithfully care for all the matters of the Church, *Phil.* 2. 20. they must serve with all modesty and tears, *Act.* 20. 19.

Christians in their service of Christ must remember to lay aside all immoderate cares for the profits and pleasures of this World, *ye cannot serve Christ and Mammon.* 2. That Christ will not be served but in newnesse of spirit: the old heart can do Christ no work Christ will accept, *Rom.* 7. 6.

Who are Christs servants.

Quest. But who are Christs servants?

Answ. If you speak of Ministers, it is answered negatively, *Gal.* 1. 10. He that preacheth mans doctrine, or goeth about to please men, he is not the servant of Christ. If you ask of Christians in generall, it is answered, *Rom.* 6. 16. His servants ye are to whom ye obey. If ye conscionably endevour to obey the Word of Christ, you are the servants of Christ; otherwise you serve sin unto death.

For

For concluſion, let us ſo ſettle our hearts to ſerve Chriſt, that we remember to doe it, 1. Conſtantly at all times, 2. Sincerely by doing all his works both publike and private.

Which is one of you.] *Doct.* There is a ſpeciall love due to fellow-citizens. This I have noted before. But I adde, that the love of Citizens muſt ſhunne five things, as great rockes to make the ſhipwracke of true affection upon: 1. Oppoſition or quarrell and ſuits in matter of eſtate. 2. Envy at the proſperity or trade of others. 3. Faction or banding into ſides in matters of government. 4. Schiſme in matter of Religion: but it is to be noted, that it is prophane and fleſhly men that have not the Spirit of God, that cannot abide others becauſe they runne not with them into the ſame exceſſe of riot, for Gods ſervants would faine live at peace, *Iud.* 18, 19. 5. A rejoycing together in evill. The love that leads men from their calling to goe from Tavern to Tavern, or from ſport to ſport, is not true Citizen-like love, it is baſe and unwarrantable.

The third thing in the deſcription is his love to his people, ſhewed by praying for them. In his Prayer note

1. The action, that he doth pray. 2. The ſubject, perſons for whom, *for you.* 3. The circumſtance, he prays *abſent.* 4. The variety of his Prayers, *Prayers.* 5. The fervency of his Prayers, *ſtriveth.* 6. The conſtancy of his Prayers, *always.* 7. The matter he prayes for, 1. their perſeverance, *that yee may ſtand;* 2. their perfection, amplified by the meaſure, (*full*) and by the extent of the ſubject, (*in all the will of God.*)

Prayer.] *Doct.* Prayer is the uſuall remedy and refuge for Gods children in their griefes and deſires: a remedy I ſay for all times, perſons, and places. As for griefes and feares, it is of force and availeable, 1. againſt the troubles and cares of this world, *Phil.* 4. 6. 2. Againſt the ſtings of ſecret tentations & prevailing ſinnes, 2 *Cor.* 12. 9. *Mat.* 9. 3. Againſt the ſhame of evill works paſt, both the bluſhing and gnawing of the conſcience inwardly, and outwardly the reproach of name, *Zeph.* 3, 11. 4. Againſt ſickneſſe, *Iam.* 5, 15. 5. Againſt ill tongues, *Pſal.* 119. 4. 6. Againſt the feare of Apoſtaſie, 2 *Tim.* 2. 19. And theſe are the moſt uſuall things that need to trouble any child of God. And as for deſires, it is a plaine propoſition, that God is rich to all that call upon him, *Rom.* 10. 12. This ſhews the felicity of every child of God, to whom God hath given the ſpirit of his Son into his heart as a ſpirit of Prayer; for we ſee he cannot be miſerable that can pray: and it ſhould teach us that if we would be counted Gods people to ſhew that we truſt God, by pouring out our hearts before him in all places and at all times, *Pſal.* 62. 8. 1 *Tim.* 2. 8. The force of Prayer.

For you] *Doct.* 1. Miniſters muſt pray for their people, as well as preach to them. And this may humble Miniſters under the ſenſe of the neglect hereof, ſo it ſhould teach the people to requite their labour in the Lord, by praying for them again: but eſpecially they ſhould take heed they ſend not their teachers with hearts full of griefe to complain of them.

Doct. 2. Prayer for others is a principall ſigne of our love to them. Hereby Miniſters may try whether they love their people, and Parents whether they love their children, &c.

Doct. 3. In that *Epaphras* prayeth for them abſent, he is therein a pattern of a ture Paſtor: no diſtance of place can make him forget the love of his people.

Prayers] There be divers kinds of Prayers: for they are varied firſt by the place, for there is publike Prayer, & there is private Prayer, either with our families, or alone by our ſelves. Secondly, by the manner, and that either for forme, or affection: for forme, there are not only ordinary ſet Prayers, but Ejaculations, ſhort requeſts or deſires, caſt out upon ſudden opportunities; theſe be Prayers, & accepted of God, though the words be few or abrupt. For Sorts of prayers.

affection in Prayer, there is Prayer unto which is required the usuall devotion of the heart, and there is supplication which is with speciall instance and importunity, *Phil.* 4. 7. Thirdly, by the instrument, there is the Prayer of the mouth, and the Prayer of the heart. Fourthly, by the matter, for there is deprecations for turning away of judgment, and confessions with acknowledgement of sinne, and petition in matters of request, and thanksgiving for benefits received.

Striveth.] But why must we strive in Prayer? Because of the greatnesse of our own wants & necessities, & because it is a great losse to lose our Prayers.

What striving in Prayer imports.

Quest. But what doth striving import? It imports earnestnesse as it is opposed to coldnesse, when we draw neer to God with our lips, but our hearts are farre from him: or spirituall fainting in Prayer, *Luke* 18. 1. Secondly, tendernesse of affection, both sorrowing and rejoycing in Prayer, according to our occasions, and the matter of Prayer. Thirdly, a resolution to take no deniall. Fourthly, difficulty, for fighting imports opposition.

Eight things we must fight against in Prayer.

Quest. But what must we fight against in Prayer? *Answ.* 1. Carnall counsell. 2. Distractions by the lusts of the flesh or cares of the world. 3. The objects of our own flesh. 4. Our own unskilfulnesse to pray, strive to learn to pray better. 5. Hardnesse of heart. 6. Sleepinesse of our body. 7. The temptations of Satan. 8. We must strive against God himselfe, as *Iacob* did by wrestling to get the blessing.

Vse. For reproofe of such as never complain of any impediments in prayer, nor care how they speed: their condition is as farre from happinesse, as their practise is from duty. And they are to be blamed, that complain of their lets and discomforts in Prayer, but yet they strive not. But we should learn to harnesse our selves, and conscionably strive against all that may hinder us; and to this end set our selves in Gods presence, and beseech God to heale our infirmities, and help us against all the lets of Prayer, and stir up in our hearts the promises made to prayer, observing fit times, and watching to all opportunities, to be importunate when any doore is opened.

Note.

Lastly, would one be fervent in spirit? They must then looke to foure things. First, they must serve the Lord; for a prophane person can never be fervent. Secondly, they must labour to rejoyce their soules with the hope of a better life; for such comfortable Meditations inflame the spirit. Thirdly, we must get patience under worldly crosses and tribulations, else the cares and vexations of the world will choak all true fervency. Fourthly, we must continue in Prayer, for use and experience breeds fervency.

Always] We must be constant in Prayer, 1 *Thes.* 5. 16. *Luke* 21. 36. To pray always, is to keep a constant order in the daily performance of this duty, and besides to pray upon all occasions and opportunities. The profit comes by this constancy in Prayer, appeares by the proofes to be 1. much joy, 1 *Thes.* 5. 16. 2. they that pray continually, shall escape the last terrible things, and be able to stand in the Day of Christ, *Luke* 21. 36.

Here we may see the difference between a godly mind and a carnall heart. The godly mind is always praying, but the carnall heart is seldome without a sense of tediousnesse, with a desire to be rid of the burthen of it.

The reason why Gods Children be so willingly imployed in much and often Prayer, is partly because God commands them to pray always, partly because they find unutterable benefit and refreshing in Prayer, and partly they daily get hereby what they desire, *Marke* 11. 24.

If any take unto them the words of those wretched *Iews*, *Mal.* 3. 16. and say, What profit is it to keep Gods Commandements, or to walke humbly, and that they could never finde any good by it; I can soon answer, that in their Prayers and obedience there was no profit, for indeed they did not walke

walk humbly, nor in the power of godlineſſe did they keep Gods Commandements.

Ob. But have not the beſt of them all their ſins, diſtractions and wants, as well as others? how then can they be ſo bold and frequent in Prayer?

Sol. The children of God have Priviledges, others have not; for their wants are covered by Chriſts interceſſion, and their ſuits are followed in Heaven by Chriſts advocation, 1 *John* 2.1. and framed in earth by the Spirit, *Rom.*8.26.

Ob. But how can they find matter for ſo much Prayer?

Sol. If men had by the Law gathered the catalogues of their ſins, and learned to ſee and fear the judgements ſin might bring, if they had obſerved the daily ſtraits of a mortall condition, if they had conſidered the almoſt infinite occaſions of Prayer for themſelves and others, they would not thus object.

Object. But there are ſome that doe pray, and that alwayes too, againſt their corruptions, and yet cannot ſpeed, nor get ſtrength againſt them.

Sol. If they have conſtantly prayed (which yet I doubt) then the reaſon is, either they watch not in practiſe to cut off the occaſions of evil, *Luke* 11.36. or they ſtrive not with importunity to prevaile with God, *Luke* 18. or elſe they cannot be truly affected towards Gods grace in others: for if envy at the graces and eſtimation of others raign in thee, it is juſt with God to deny to give thee that grace thou envieſt in others.

To conclude, if any man hitherto careleſſe of this duty, be now deſirous to be inſtructed how to pray as he ought, with words, affection, and ſucceſſe, let ſuch a man put on a mind to obſerve the rules following. Rules for prayer.

1. Thou muſt forgive all thine enemies, and reſolve to live without malice, *Matth.*6.

2. Thou muſt conſtantly hear Gods Word, elſe thou canſt never pray but God will abhor thee and thy Prayers, *Prov.*28.10.

3. Thou muſt get and ſhew a merciſull heart to man, if thou wouldeſt prevail to obtain mercy with God, *Prov.*21.13. *Mat.*5.7.

4. Thou muſt carry thy ſelf orderly and quietly in the Family, 1 *Pet.*3.7.

5. Take heed of hypocriſie in praying to be ſeen of men, *Matth.*6.

Ob. But I want words. *Sol.* Pray God to give thee words, and mind thine own way, by conſidering thy ſin and wants, by the Law.

Ob. But I want the affections of Prayer. *Ob.* Search whether there be not ſome vile affections, luſts and paſſions unmortified, *Pſal.* 66.18. 1 *Tim.*2.8. and pray God to give thee the ſpirit of compaſſion, *Zach.*11.12. Yet in all this take heed of ſecurity, reſt not in the beginning: God will take that at the firſt, which he will not ſtill be content with. Learn to pray better.

Thus of the ſixth thing.

The laſt is the matter he prayes for.

That yee may ſtand.] Concerning perſeverance here are four things to be obſerved.

*Doct.*1. That in the viſible Church there may be ſuch as will not ſtand: and this is true both in true members, and in ſeeming members. The true members may fall either by infirmity, and ſo the righteous falleth ſeven times, and riſeth again, or by preſumption, falling to the practiſe of groſſe evils, out of which they cannot recover but with extreme ſorrowes. The onely ſeeming members, not only may, but certainly will fall, and that moſt an end finally, without recovery. So *Demas*, *Judas*, *Joaſh*, and many more.

This ſhould teach us, not to think it ſtrange if we ſee Apoſtaſie in men that have rooms in the Church, and have acknowledged the truth according to godlineſſe.

*Doct.*2.

The miſery of ſuch as fall away.

Doct. 2. That it is a fearfull thing to fall away, a worſe condition likely a man cannot chuſe for himſelfe, 2 *Pet.* 2. 20, 21. For Satan will re-enter, and gain a ſtronger poſſeſſion then ever he had, yea, their diſpoſitions unto evill may ſeven times more be enflamed then ever before; ſeven Devils worſe then the former may enter. It were better to be ground under a Milſtone, then thus to live in Apoſtaſie, *Matth.* 21. 44. ſuch perſons are aboliſhed from Chriſt, *Gal.* 5. 4. They are in the power of Satan, 2 *Tim.* 1. *ult.* Their latter end is worſe then their beginning. It had been better for them never to have known the way of righteouſneſſe, then having known it to depart from the holy Commandement given unto them. They are as hatefull to God as dogs and Swine, 2 *Pet.* 2. 20, 21, 22. yea, they may ſo order the matter, that they may fall into ſuch a condition as there will remain no more ſacrifice for ſinne.

The cauſes of falling away.

Queſt. But what ſhould be the cauſes of their Apoſtaſie?

Anſw. The cauſes are either without them, or in themſelves. Without them are ill counſell, as in the caſe of *Joaſh*, and the effectuall working of Satan, not onely to glut himſelfe in the bloud of their ſoules, but thereby to work ſcandall in the weak, and ſcorn in the wicked.

[a] *Rom.* 11. 20.
[b] 1 *Tim.* 6. *ult.*

Within themſelves, the cauſes are in ſome unbeleef [a], in ſome pride and the vanity of our own conceits [b], in ſome covetouſneſſe and ambition, ſo in *Judas* and *Demas*, in ſome the very levity and unconſtancy of their nature, in ſome the concupiſcences of the luſts of the fleſh [c], in ſome certain opinions wifully received, as Juſtification by the Law [d], or that the Reſurrection is paſt [e], or the like: but the generall cauſe is the want of practiſe of that we hear [f]. And therefore *let him that ſtandeth take heed leſt he fall*, or by any means be turned away from *the love of the truth* [g], & the rather conſidering that many that are fallen, had great knowledge [h], and great joy in hearing the Word [i], and great affections to the Miniſtery, (for ſo had the *Galatians* to *Paul* [k]) and beſides they were ſuch as in reformation did forſake *the filthineſſe* of the prophaneneſſe *of the world* [l], and had a taſt of the *heavenly gift, and were partakers of the Holy Ghoſt, and taſted of the powers of the life to come* [m].

[c] 2 *Tim.* 3.
[d] *Gal.* 5. 4.
[e] 2 *Tim.* 2. 16, 17, 18.
[f] *Matth.* 7.
[g] 2 *Pet.* 3. *ult.* 2 *Cor.* 10. 11.
[h] *Heb.* 6. 4.
[i] *Matth.* 13.
[k] *Gal.* 4.
[l] 2 *Pet.* 1. 20.
[m] *Heb.* 6. 4, 5.

Ob. But ſome one may ſay, they that are fallen find no ſuch miſery in their eſtate.

Anſw. 1. Thou knoweſt not what they find: 2. They are for the moſt part caſt into *a ſpirit of ſlumber*.

Ob. But they fall not from Religion, for they are Proteſtants ſtill, and not Papiſts.

Anſw. There is a totall Apoſtaſie and an Apoſtaſie in part: they fall from the ſincerity of Religion. *Demas* did not turn Gentile, or the *Galatians*, nay, the *Phariſees* that committed the ſin againſt the Holy Ghoſt, did not openly renounce Religion, and therefore let men take heed of falling from the *ſimplicity that is in Chriſt Jeſus* [n]. And thus of the ſecond doctrine.

[n] 2 *Cor.* 11. 3.

Doct. 3. Perſeverance may be obtained: a man may ſtand and hold out to the end [o]. *God is able to ſtabliſh us* [p]. And the Word of God *is Gods power*, not onely to Regeneration, but *to ſalvation* [q]. *The weapons of our warfare are mighty* [r], and great *power is made known in weakneſſe* [ſ]: onely beleeve and uſe the means.

[o] *Rom.* 5. 1, 2, 3.
[p] 1 *Cor.* 15. 1.
[q] *Rom.* 14. 4.
[r] 2 *Cor.* 10. 4.
[ſ] 2 *Cor.* 12. 10.

Doct. 4. Much Prayer is a great means to obtain perſeverance, and will prevail: though this be not the onely means, yet it is an effectuall means.

How many wayes Chriſtians may be ſaid to be perfect.

Perfect.] A Chriſtian man may be ſaid to be perfect divers wayes.

1. In the cauſe or fountain of holineſſe: ſo good gifts are ſaid to be perfect, *Jam.* 1. 17. *viz.* as they are from God.

2. In reſpect of *conſecration* or calling, ſo the word that ſome tranſlate to make perfect, is tranſlated by others to conſecrate, *Heb.* 1. 10. & 5. 9. which importeth

importeth that Christ may be said to be perfect, because he was separated or dedicated, or called to perfection, or hath a perfect calling.

3. In respect of *occupation*, not in respect of operation, the Lord accounting our confession of imperfection for perfection.

4. In respect of *parts*, though not in respect of *degrees*: he is perfect in that he hath holinesse in every part, though not in such measure. Thus to be perfect is to be *sanctified throughout*.

5. *Comparatively*, not positively, comparatively I say, either with carnall men, or ordinary hearers, or infants in grace. A Christian that makes conscience of all his wayes, and can love his enemies, is perfect [t] in comparison of carnall men, that follow the swinge of their own corruptions and affections, and so he is too in respect of ordinary hearers, that seek not the power of godlinesse: and as for infants in grace, it is perfection to be of ripe age, or strong in the grace or knowledge of Jesus Christ [u]. And so the doctrine that is to be propounded is called the doctrine of perfection [x].

6. In respect of *truth*, though not in respect of *absolutenesse*: thus he is perfect, because he desires and endevours after perfection, though in act he attain it not. Thus uprightnesse is the perfection of a Christian after calling.

7. *In respect of men* or common estimation, and so he is perfect that is unrebukeable.

8. *In respect of the end*, and so he may be said to be perfect three wayes:

1. In intention, because he sets perfection as a mark to shoot at [x].

2. In respect of duration, because he holds out to the end.

3. In respect of accomplishment, because he finisheth what he undertaketh in godlinesse, or mortification, he doth it not by halfes, or in some parts of it, for so to perfect is translated to finish [y].

Here then we see what we must doe to be perfect men: we must confesse conscionably our imperfection, we must live in uprightnesse, and not in any grosse or presumptuous sin; we must finish what we undertake in godlinesse, and we must strive after perfection; we must love our enemies, and rule our tongues [z], and let patience have her perfect work: he that doth this is a perfect man.

But a man shall never attain unto this unlesse he labour for much knowledge [a], and to that end exercise himself in the Word of righteousnes [b], and besides, a man must withdraw himself from the World, and devote himself to sincerity, and especially a man must get a great deal of love, for that is the *bond of all perfectnesse* [c].

Full.] The faithfull are said to be full both in respect of the number of faithfull persons added to the Church [d], and in respect of the plentifull performance of the rich promises of God [e], and in respect of holding out till their course be fulfilled [f]: but I take it to be meant of fulnes in graces, and duties, in both, fulnesse is required, in duties fulnes is taken for abundance, and sometimes for the fulfilling of some particular office or charge, both are required [g], in graces there is a fulnesse of grace and knowledge, & of zeal [h], and of joy [i]. The fulnesse of faith is the confidence, and undaunted assurance of it, the fulnesse of knowledge is the largenesse of understanding and discretion, the fulnesse of zeal is the power of words and affections, the fulnesse of joy is the truth and contentment of it.

Hence we may discern, the state of the soul of a Christian, it is like a vessell under the condait pipe of Gods Ordinances filling more and more, by the influence of Christ till it come to be brim-full.

Hence we may see cause to be greatly humbled, because our works are not full before God.

Now if any shall think this doctrine of fulnesse to be a doctrine of discou-

ragement,

[t] *Matth.* 5. 48.

[u] 1 *Cor.* 14. 20. *Eph.* 4. 12. *Hos.* 5. 14.

[x] *Heb.* 6. 1.

[x] *Phil.* 3.

[y] *Act.* 20. 24. *Ioh.* 4. 34. & 17. 4.

What we must doe to be perfect.

[z] *Iam.* 3. 1. & 1. 5.

[a] 1 *Cor.* 14. 20.

[b] *Heb.* 5. 14.

[c] *Col.* 3. 1. 4.

[d] *Acts* 2. 41.

[e] 2 *Thes.* 1. 11.

[f] *Rom.* 11. 25.

[g] *Act.* 9. 36. *Phil.* 1. 11. *Act.* 11. 14. 16.

[h] *Act.* 6. 3. 5. 8.

[i] *Ioh.* 3. 29. & 15. 11.

courragement, he may note these things for removall of that objection.

First, that it is a Kingdome men labour about, and therefore should not think much if much be required of them. 2. We may fill spiritually, though we doe not discern it. Thirdly, God requires not fulnesse at first, but by degrees. Fourthly, that the Lord hath in many Scriptures promised to help us against all tentations and impediments, whether arising from our own weakenesse, or from without us.

In all the will of God.] Cajetan a Papist makes a stop at all, and reads it, in every thing by the will of God, and delivers the sense thus; That ye may be consummate, in respect of your selves, and full in respect of others in every spirituall thing, by the will of God, that is, not by your own merits, (note that) but by the grace of Gods will.

But I think it should be read as ordinarily it is read, and so I observe that we should take counsell for the informing of our faith and reforming and perfecting of our lives, at the will of God.

Which serves for great reproof, of the course of the most men, who are advised and guided, either by carnall reason, or by the lusts and wils of their carnall friends, or the lusts and tentations of Satan, himself [l], or the inclination of their own flesh; how are worlds of men swayed by these or some of these, almost in all matters of Religion? if reformation and the practise of the sincerity of the Gospell, may not get the consent of their own carnall reason, or of such and such friends, &c. then it must never be gone about. But contrariwise, we should learn to stick to Gods will in all things, yea, we should pray earnestly, that we might never be beaten from this Anchor-hold, but that in all estates, in prosperity and adversity, in life and death, we might constantly exalt the glory of Gods will, to yeeld it for ever our acknowledgment of soveraignty over us [m].

Secondly, note here that we must respect all Gods will, and thus we are tied to respect all the will of God, both in respect of knowledg, and in respect of practise, for we should labour to be made *rich in all things, in all kind of utterance, and in all knowledge* [n], we should be *expert in the word of righteousnesse*, accustoming our selves continually, *to exercise our wits* about discerning of good or evill out of the Word [o]: in practise we must have *respect to every Commandement of God*, and as *David* did, we must labour to *doe all Gods will*, and not be like *Saul* or *Herod*.

This may serve, first, for confutation of the Papists, that will not allow the will of God to be the onely rule, though they grant it to be a perfect rule. But let us detest that subtle distinction, and in the simplicity that is in Christ Jesus, acknowledge that there is a will of God, for every opinion and work of every man of God, sufficient to make him perfect in all knowledge, and every good work [p].

Again, if this doctrine were soundly urged through every Commandement, it would ransack the hearts of carnall men, and then manifestly let them see the vanity of their false and wild presumption of civility and Gods liking of them and their honest meanings; It is true, they dare not say with their tongues, there is no God, but is there not such talk in their hearts? or could they not wish there were no God *? They worship not Sun, Moon, nor Stars, but is there in them that warmth of love to the true God, that they can love him with all their hearts, and all their souls [q]? where is that lively knowledge of God [r]? where is that trembling fear of God [s]? where is that glorying in God [t]? where is that cleaving unto God [u]? doe these men every day commit their wayes and their works unto God *? These men use to wonder at Hæreticks, but what forms of God do they conceive in their heads every day? They will not blaspheme God to his face; it is true: but will they not

[l] 1 *Pet.* 4. 2. *Iohn* 8. 44.

[m] *Psal.* 40. 8, 10.

[n] 1 *Cor.* 1. 5.

[o] *Heb.* 5. *ult.*

[p] 2 *Tim.* 3. 16.

The arraignment of the civil honest man.

* *Psal.* 14. 1.

[q] *Deut.* 6. 5.

[r] *Iohn* 17. 3.

[s] *Hab.* 3. 17.

[t] *Ier.* 9. 24.

[u] *Acts* 11. 23.

* *Psal.* 37. 5. *Prov.* 16. 3.

not murmure from day to day at the worke of his hands[x]? They place no divinity in the ſignes of Heaven, but will they not feare them neither? yet this is condemned as well as the other[y]. It is true; popiſh Images are gone out of their ſight in the Churches, but are the pictures of the Trinity gone out of their houſes? They thinke indeed it is too bad never to come to Church, or to give God no worſhip, but do they make conſcience of cold ſervice of God or lukewarmneſſe[z], and continued hypocriſie? For may it not be truly ſaid of them, their hearts almoſt never come to Church[a], ſure their ſoules will be indicted in the day of Chriſt, and convicted too for obſtinate Recuſants; Witchcraft, conjuring and charming is naught, they ſay, but is going to Witches and Conjurers and Charmers naught too in their opinion[b]? To forſweare a mans ſelfe they hold it ſomewhat vile, if it may be diſcerned, but what conſcience make they of ſwearing in their common talke, eſpecially by petty oathes, and that which is not good[c]? They dare not curſe God, but they dare curſe the creatures of God by the Name or Juſtice of God: they dare not talke directly againſt God, but they dare uſe Gods titles without reverence[d]. They ſay they know all comes from Gods bleſſing, but doe they daily ſeek the ſanctifi-on of their callings and the creatures by the Word and Prayer[e]? We alſo ſay the Sabbath muſt be ſanctified, but who makes it his delight? we condemne labour on the Sabbath, but where are thoſe *Nehemiahs*, that will reſtrain this monſtrous abuſe in the City, of hyring labourers on the Sabbath? Though for many Sabbaths one after another, they travell hither many hundreds of all ſorts from all parts round about, and fill the ſtreets almoſt with tumults on the Lords Day, from the morning till near the evening, yet none ſeeks the reformation of this matchleſſe abuſe, or if any would reſtrain it, how are they oppoſed? The Lord give repentance to thoſe that have ſinned this way, and lay not the toleration of this damned abuſe to their charge. Men ſay at length, it is naught to keep open ſhops, or ride to Fairs on the Sabbath day, but who repents of the idle and fruitleſſe ſpending of the Sabbath? we doe ſomewhat in publike duties, but who cares for the private duties in the family on the Sabbath? Men will not openly raile on Magiſtrates, but how licentious are mens tongues in private? or when doe men affectionately pray for their Superiours? where is a well ordered Family to be found? Say that men forbear bloud, fighting, doe they forbear anger, envy, frowardneſſe, bitter words? They avoid whoredome, but doe they ſhunne filthy ſpeaking and luſt? Some men ſhunne drunkenneſſe, but doe they ſhun drinkings[f]? Open ſtealth is abhord, but ſecret fraud and deceit is common[g]? Covetouſneſſe is condemned, but in worldlineſſe men are drowned, and ſee it not. Gaming for pounds and hundreds is eaſily cenſured, but for crowns and ſhillings, it is no offence. Men make ſome conſcience of falſe witneſſe in Courts, but at home they make no conſcience of evill ſpeaking, or ſuſpitions, or cenſures. It may be men would be loath to be found guilty of raiſing ſlander, but yet men love lies[h], if any body elſe will invent them: and they will goe about with tales and ſpread them[i], they will diſcover ſecrets[k], they will ſlander by ſcoffing or jeſting[l], they will report part of mens words, but not all, or not in their ſenſe[m], and for evill thoughts and worlds of contemplative wickednes, theſe men never care for.

Object. But ſome may ſay, what need all this adoe? it is preciſeneſſe to be ſo curious. *Anſw.* It is true it is preciſeneſſe, and we are commanded to walke preciſely, for ſo the word is *Eph.5.15.* And beſides there is that neceſſity of it, that unleſſe our righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſees (who yet led a civill life) we cannot enter into the kingdome of Heaven[n].

Object. But we ſee the moſt men, and thoſe too, men of great place and lear-

[x] *1 Cor.10.10.*
[y] *Ier.10.2.*
[z] *Revel.3.15.*
[a] *Eſa. 29.13.*
[b] *Levit. 20.6. Eſay 8.19,20.*
[c] *Mat.5.34 37.*
[d] *Deut.28.58.*
[e] *1 Tim.4.4.*
[f] *1 Pet.4.3.*
[g] *1 Theſ.4.6. Deut. 25.13.*
[h] *Revel.22.*
[i] *Levit.19. 16.*
[k] *Prov.11.13.*
[l] *Eph.5.4.*
[m] *Mat.16.61. Ioh.2.19.*

11. Objections anſwered.

[n] *Matth.5. 20.*

learning, doe not favour such strictnesse.

Answ. What then? such is the calling of a Christian that not many mighty, not many wise, nor many noble, &c. will be drawn to deny themselves that they may be saved: But yet we must enter in at that straight gate few find [o].

[o] 1 *Cor.* 2. 27. *Matth.* 7.

Object. But there is none can doe as you require.

Answ. In many things we sinne all, but yet Gods children doe endevour after the holinesse required, confessiing their failings, and no sinne hath dominion over them, but now other men allow themselves in these evills, and thinke all is well, and have no desire or indevour to shew their respect to all Gods Commandements, but venture all to Gods mercy, yea, they will not forgoe such sins, as they can leave if they list, they will continue in sinnes that neither bring them pleasure nor profit.

Object. But might some one of the better sort say, What, are we bound to respect all Gods wils, and to be perfect and full, and to stand so too? who is able to beare it? is it not a heavy yoke?

Answ. It is true that all this is required, and hereby we may see whither sinne hath brought us, and what impotency is now in us: It is true also that a mortall condition is a hard condition. Our Saviour meant something when he said, *strive to enter into the strait gate.* Yet a Christian needs not faint, for it is all good worke, and he is to obey no worse a will then Gods will, and for no worse an end then his own good, and with no worse company then all the Saints.

Object. But the multitude of my former sinnes troubles me, that I cannot with that comfort addresse my selfe to undertake this strict course.

Answ. This is thy comfort that in Christ there is a propitiation for all thy sinnes past: and now that God cals for this obedience he will accept thee as righteous by forgiving thee all former accounts [p].

[p] *Rom.* 3. 25.

Object. But if all were forgiven me, yet I cannot doe all that God requires of me in his law.

Answ. Thou art not under the Law but under grace [q], thou art freed from the rigour of the Law, so that thou extend thy desire and indevour to all the will of God, thy perfection is but uprightnesse.

[q] *Rom.* 6. 14.

Object. But in my best services there is much evill.

Answ. Christ makes request for thee, and by the vertue of his intercession, the evill of thy good works is hid and covered.

Object. But I am so weake I cannot find strength almost to doe any worke of God, much lesse all and to hold out too.

Answ. As weake as thou have subjected themselves to all Gods wils, of which some now sleep in the Lord, who from small beginnings grew to great ability in Gods service: what may not grace like a grain of mustard seed [r] grow to in short time? besides Gods Ordinances are mighty through God, to fulfill our obedience [s], and God will shew his power in thy weaknesse [t], yea, it is his covenant not only to require all his will, but to give us his spirit to cause us to doe them [u].

[r] *Matth.* 13.
[s] 2 *Cor.* 10. 5. 6.
[t] 2 *Cor.* 12. 9.
[u] *Ezech.* 36. 17.

Object. But if I were set in never so good a case, and had for the present never so good successe, yet I feare falling away.

Answ. God will keep the feet of his Saints [*].

[*] 1 *Sam.* 2. 9.

Object. But I have tried a great while, and I have great helpes, and yet I find not any such graces or fulnesse, or any such likelihood to stand.

Answ. It is one thing what is, and an other thing what thou feelest, 2. Consider whether thou hast not desired to doe all Gods will, and endevoured it as thou kneweſt it, and that with desire to doe all perfectly, certainly the will, study, care, desire is accepted with God. 3. Consider whether God hath not

let

let thee ſee all this while that thou art accepted as full and perfect, what ſin haſt thou begged pardon for, and not obtained it? what duty or grace isit that thou haſt prayed for conſtantly, and God hath utterly denied to anſwer thee? If God have accepted thee, why doſt thou charge thy ſelf falſly?

Ob. But I know not all Gods wils, much leſſe can I doe them. *Anſ.* It ſhall be to thee according to what thou haſt, and not according to what thou haſt not; increaſe in knowledge, that thou maieſt increaſe in grace. What ſhall I ſay? Conſider but the recompence of reward, God will reward every work, and ſhould we not then doe all his wils? Though the taske be hard, and labour great, yet the pay and gain is exceeding great: if we had ſo many ways to thrive in our eſtates, we would refuſe no labour. Oh why ſhould we not ſeek the gaine of doing every will of God? Thus of the twelfth verſe.

VERS. 13. *For I beare him record that he hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis.*

14. *Luke the beloved Phyſician, and Demas greet you.*

IN the 13. verſe the zeale of *Epaphras* (which is the fourth thing) is deſcribed, firſt by the teſtimony of *Paul, I beare him record*: ſecondly, by the quantity of it, *a great zeale*: thirdly, by the perſon for whom, *for you, &c.*

The Apoſtle uſeth all theſe words to ſet out his zeale, becauſe he was deſirous to have him in great reſpect with his hearers, for he knew if he were once contemned or ſuſpected, his doctrine would be unfruitfull, and his hearers made a prey to falſe Teachers. Beſides, perhaps he found the people inclining to grow to have enough of him, or to ſuſpect him, or to leſſen their regard of him.

I beare him record.] Note

1. That the witneſſe of one Apoſtle is a ſufficient teſtimony and infallible, which ſhould incourage us to ſtudy their writings, ſeeing we are ſure to find nothing but truth there.

2. That the beſt teſtimony is not our own record of our ſelves. *Let thy Neighbour, not thine own mouth praiſe thee* [a].

[a] *Prov. 29.*

3. Godly Miniſters ſhould be ready and forward to preſerve the fame of their brethren, and in particular willing to give record for them: but if we would have record from others, we muſt not be idle, or ignorant, or corrupt, or ſcandalous. Oh, the miſery of theſe times! How are inſufficient or wicked Miniſters written for to the Patron, to the Biſhop, to the Congregation concerning whom there can be no ſufficient teſtimony in the day of Chriſt? And happy were it if no Church-men had their hands in ſuch records: the Lord pardon and purge the ſinnes of the ſons of *Levi*.

Zeale.] *Doct.* Zeale is needfull in a Miniſter: now his zeale is two-fold either for God, or for Gods people: A Miniſter ſhould ſhew his zeale for his people, 1. By praying for them. 2. By painfull preaching to them, in ſeaſon and out of ſeaſon. 3. By protecting them againſt the reproches and ſcornes of the world, ſtriving by doctrine not only to comfort them, but to wipe away the aſperſions caſt upon them. 4. By earneſt rebukes and admonitions: he muſt cry aloud, and not ſpare, not ſuffering them to ſinne. 5. By ſuffering either with them, or for them.

The uſe is to excite zeale in Miniſters, and to awake them out of that coldneſſe or deadneſſe, eſpecially in teaching: it is a wonderfull ſcourge to the people, and a diſhonour to the glorious doctrine of God, where the Teacher is without life or ſpirit, in the inforcing of his doctrine.

And is zeale good for a Miniſter? then ſure it is good for the people too: indeed it is of exceeding praiſe in all ſorts of men of what degree ſoever; neither will it be a miſſe here a little to conſider more ſeriouſly of zeale, ſeeing

there is much need of it in the World, and there is much mistaking about it.

12. Sorts of wrong zeale.

Now if men will be rightly ordered in their zeale, let them look to these things.

1. Let it not be a pretended zeale as in *Ioash*. 2. Nor a superstitious zeale as in *Paul* [b]. 3. Nor a passionate zeale, onely for a fit, as in *Iohn* at his first entrance. 4. Not a malicious zeal, as in persecutors, that think they doe God good service in vexing men wrongfully [c]. 5. Nor a wrong intended zeale, such as is the zeale of Merit-mongers [d]. 6. Nor a contentious zeale, such as theirs that make needlesse rents in the Church [e]. 7. Nor a secure zeale that is a zeale not raised by godly sorrow [f], or that is carried without care or feare of falling away. 8. Nor an idle zeale, that is all words without works: the word is rendred labour sometimes, and it is certain true zeale is spent about good works [g]. 9. Nor an over-curious zeale, shewed either by sticking too much to the letter of Scripture [h], or by prying into or harsh censuring of the lesser faults of others [i]. 10. Or a bitter zeale [k], that spends it selfe in rayling and fiery reproaches, Railers seldome stand long. 11. Or an ignorant bold zeale such as was in the *Iews* [l]. Or lastly, a selfe-conceited zeale, when men trust too much to themselves, and their own judgments.

[b] *Gal.* 1.14.
[c] *Acts* 7.9. *Gal.* 4.17.
[d] *Rom.* 10.2.
[e] *Rom.* 13.13. 1 *Cor.* 3.3.
[f] 1 *Cor.* 7.10.
[g] *Titus* 2.14.
[h] *Acts* 21.20, 21.
[i] *Mat.* 7.
[k] *Iam.* 3.13, 14.
[l] *Rom.* 10.2.

True zeale hath in it fixe things.

True zeale hath in it fixe things.

1. The affections of worship & spirituall compassion, it will not rest in the bare work done, either of piety to God, or spirituall mercy to men, it cannot be cold or lukewarme, in praying, hearing, preaching, admonishing, &c.

2. An ardent love to such as feare God, shewed by desire, mourning and fervency of mind, towards them [m].

[m] 2 *Cor.* 7.7.

3. An utter hatred of the wickednesse and prophaneness of the World, with a willingnesse to shew and maintain, according to a mans calling, a spirituall opposition against it.

4. An affectionate desire after Gods house, and the purity of it, thus the zeale of Gods house should eate us up.

5. A great wrestling within a man, against the corruptions of his own nature, expressed by indignation, sorrow, confession, strong cries to God, and revenge upon the flesh.

6. The covering of all spirituall things as the best things in the World.

Lastly, observe, that he saith much zeale or great zeale, which sheweth that men ought to thrive in zeale, as well as in other graces, howsoever the world judge of it, onely let men looke to themselves according to the former rules, that they deceive not themselves nor the World.

For you and for them of Laodicea and Hierapolis] I will not trouble the Reader with the topography of these Townes, it is out of question they were neer bordering Cities. Only observe here three things.

1. That the care of faithfull Teachers, and their desire to doe good extends to other Churches, also hence they are compared fitly to stars that give light not only to the Orbe in which they are, but to places farther off, and this good Ministers may doe by Prayer, example of faithfulnesse and diligence, or by counsell or writing, or confirmation of doctrine, by preaching as there is occasion. And this shews the worth of painfull and sincere Teachers: they are a great benefit to the whole Countrey, where they live, and therefore they should be protected, and incouraged, by all them that would be accounted lovers of their Countrey.

2. That Ministers owe a speciall love and care to the neighbour Churches, for as neerneſse of habitation increaseth the strength of civill bonds, so should it much more in spirituall.

3. That the care of other Churches should not cause men to neglect the Flock that depends upon them, it is not sufficient that men preach somewhere

where God cals for an account of their Stewardſhip in their own charge, they muſt tend their own Herds, he were a ſtrange Husbandman that would plow his Neighbours field, and let his own lye untilled; it is vile corruption, to be intent when we labour for others, and remiſſe when we labour for our own people.

Luke the beloved Phyſician] There is ſome ado among interpreters who this *Luke* ſhould be, but I incline to them that thinke it was *Luke* the Evangeliſt, but whoſoever it was, three things may be here obſerved.

1. That the Church of God hath always conſiſted of men of divers callings: ſo as no lawfull calling is excluded, nor yet any only taken.

2. That Phyſicke hath been of ancient honour and uſe in the Church, we ſee it here in the Apoſtles time, and it was long before alſo, for there were Phyſitians in *Ioſephs* time[n].

[n] *Gen.* 50. 2.

4. Sorts of men may be reproved concerning Phyſicke, or Phyſicians.

4. ſorts of men reproved about Phyſick.

1. Such as totally neglect them, though they have need to uſe them, yet our Saviour Chriſt ſaith, *the ſicke need a Phyſitian.* 2. Such as are wayward and will not be cured, that is, ſuch as through impatiency will not be ordered by this means, in the manner they ſhould be. 3. Such as put their whole truſt in Phyſicke, as *Aſa* did, neglecting to ſeek unto God for help: yea it is to be noted in *Aſa*, that his diſeaſe being but ordinary, yet to neglect the Lord in it was a great ſin, for though God hath allowed Phhyſicke as an help, yet it was never his meaning to rob himſelf of his own glory. 4. Such as will out of pride and niceneſſe, be tampering with their bodies in Phyſicke, when there is no need, contrary to that of our Saviour Chriſt, *The whole need not the Phyſician.*

Now in as much as many times it is manifeſt, Phyſick doth no good to the diſeaſed, we are to underſtand three things, firſt, that this may be the fault of careleſſe and ignorant Phyſicians. 2. That as we grow monſters in the world by ſinning, overpaſſing the deeds of the wicked, ſo the Lord ſometimes by bringing in ſtrong and new diſeaſes doth over-paſſe the skill of the Phyſicians.

3. God for ſins or triall may reſtrain the bleſſing upon the means which elſe would be availeable.

The third thing I note is, that the Holy Ghoſt gives this praiſe to a godly Phyſician, importing that a Phyſician ſhould be a man found in Religion, and zealous for the truth, and known and beloved in the Church, for as it is certain, godly and Religious Phyſicians may doe much good, in the dangers of their Patients, ſo miſerable experience ſhewes that popiſh and ſuperſtitious Phyſicians, doe exceeding much hurt, by working upon thoſe opportunities, to ſeduce and pervert men.

And Demas] This is that *Demas* that afterward forſook *Paul*, and imbraced this preſent World: from the conſideration of whoſe eſtate we may obſerve 3. things.

1. That the vices of men by the profeſſion of the truth may be reſtrained when they are not cured. This mans love of the World was in him, when he was at the beſt, but it was curbed and held down, and ſo it is with many hypocrites, and therefore men ſhould be warned and looke to themſelves, that they be not deceived, by taking the reſtraint of the outward practiſe of ſome evils, for the true mortification of them.

It is many times a great hand of God upon unſound hearted men, that at their beſt they are ſeen into, and not greatly eſteemed; it ſeems it was ſo with this man, for if we mark it, the Apoſtle not only reckons him in the laſt place, but he names him alſo without any manner of praiſe, as if he would import that he durſt not commend him to the Churches. We ſhould here learn what to doe towards ſuch from the example of the Apoſtle.

3. Rules for our practiſe cõcerning ſuch as wee ſuſpect in their profeſſion.

Now if any would know more fully what is to be done, and how they ſhould carry themſelves towards ſuch as they juſtly doubt and feare not to be right, though they make profeſſion: there are three Rules to be obſerved.

1. Pity them, pray for them, and admoniſh them. 2. Commit not thy ſelf unto them,

them, but be well adviſed before thou converſe inwardly with them. It is true that the practiſe of this rule is ſtrangely cenſured, when thoſe kind of people, perceive themſelves, not to be regarded ſo much as they would be, for uſually if in diſcretion, men prove before they truſt, they are taxed of pride and haughtineſſe: yet conſidering the vile hypocriſie that is in many, it is better to be ſo cenſured without cauſe, then to be beguiled by men that make their Religion but a cloak to their own ends.

The third Rule is, that while they ſtand and fall not into open ſin, thou maieſt not traduce them, but conceale thy diſlikes, till God lay them open, unleſſe greater danger might enſue by the concealement, for the Lord may make him ſound, & give him repentance, *Paul* doth not diſpraiſe *Demas* here, as he doth not commend him.

Thirdly, we may in this man note the property of many Hypocrites, they will not be diſcountenanced, they are uſually impudent, this man thruſts himſelf into the Apoſtles company, and will be commended to the Churches: he will have a place though it be the laſt place.

VERS. 15. *Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his houſe.*

HItherto of ſalutations ſignified, now the Salutations required follow, and theſe are particular, verſe 15, 16, 17. generall, v. 18.

The particulars concern either *Laodiceans*, v. 15, 16. or the *Coloſſian* Preacher, v. 17. who is not only ſaluted, but exhorted, or rebuked by intimation.

In the ſalutation of the *Laodiceans* obſerve two things: firſt, the perſons who are to be ſaluted, v. 15. 2. A ſpeciall direction for the open reading of two Epiſtles, v. 16.

The perſons are the brethren in generall, and *Nymphas* in ſpeciall, and the houſhold of *Nymphas*.

Salute the brethren which are at Laodicea.]

1. Chriſtian curteſie ought to have in it a holy remembrance of abſent friends.

2. It is not vanity or weaknes, but may ſtand with ſingular gifts & graces of mind to be induſtrious and large hearted in the many remembrances of all ſorts of Chriſtians.

3. It is profitable that men of great gifts and place ſhould preſerve their memory with others, though it be but in theſe lighter complements of ſalutation, for many times it may inflame much affection to godlineſſe, in ſuch to whom they ſend their ſalutations.

4. God hath his choiſe amongſt men, for here he takes notice of the brethren in *Laodicea* onely. God doth not drive in whole townes of men into the field of his grace at once, for as it was then in turning men from gentiliſme, ſo it is now in turning men from prophanenes, the Goſpel doth not work upon all promiſcuouſly.

And Nymphas] This *Nymphas* was not a woman, as *Ambroſe* and *Dionyſius*, and *Catharinus*, and the Gloſſe would have it: for it is αὐτῆ in the end of the verſe, his houſe, not, her houſe.

This *Nymphas* it ſeems was ſome eminent Chriſtian, whom *Paul* would ſpecially honor before the congregation, and ſo it ſhews that a ſpeciall reſpect ſhould be had of ſuch as did excell in gifts amongſt ſuch as profeſſe the ſincerity of the Goſpell.

And the Church that is in his houſe.]

By the Church he meanes thoſe in the houſhold that feare God, whether they were women, or children, or ſervants.

Now here firſt I conſider of theſe perſons, and then of the title the Apoſtle gives them in calling them a Church.

In that the Apoſtle thus with honor remembers the houſhold of *Nymphas*, it ſhews his ſingular uprightnes, in that he can reſpect grace in whomſoever he finds it, he loves a good ſervant as well as a good maſter, and can commend good order in an houſhold as well as in a congregation. This ſhould teach us not to have the grace of Chriſt in reſpect of perſons; and hereby alſo we may try our love to Gods children,

dren, by examining our ſelves whether we can love ſuch as can neither profit or pleaſure us, nor grace us in the world. And this may be a great incouragement to the young and meaner ſort, in that they may perceive from hence, that if they get true grace, they ſhall be reſpected both of God and good men.

Now in that the Apoſtle calls this houſhold a Church, we may note, that a religious and well ordered family is as it were a little Church. Here in one family is preſcribed what all families ſhould be: this family is called a Church, becauſe his people were godly, and the word of God was read there, and praiers made to God, and Pſalmes ſung, and the younger ſort were catechized and inſtructed. *A religious family is a little church. the uſes of it.*

Now doe we learn from hence that our houſes are Churches? Then theſe things will follow.

1. That Gods worſhip and piety muſt be ſet up in them. How can they be Churches of God, if God be not ſerved in them? *Foure Orders in the family.*

2. All muſt be done there in order, and quietneſſe, and ſilence, for ſo it is or ſhould be in the Church.

3. Evill perſons that are incorrigible muſt not dwell there, but muſt be caſt out, *Pſal.* 101.

4. The husband or maſter of the family muſt dwell there as a man of knowledge, and wives, children and ſervants muſt obey as the Church doth Chriſt.

Again, are our families Churches? Why then religious families are in a happy caſe, for then God himſelfe will dwell there: ſo as a ſtranger comming to ſuch places, may ſay as *Iacob* did of *Bethel*, ſurely God is in this place.

Laſtly, ſhould our families be Churches? Oh then woe unto the world of prophane houſholds. Should a Church be without ſacrifice? and can their families eſcape Gods wrath, ſeeing there is neither prayer nor piety in them, but in ſtead of Gods ſervice, there is curſing, and ſwearing, and lying, and chiding, and filching, and whoring, and railing, and fighting, and what not? The moſt families are very cages of unclean ſpirrits, where not God or good men but very devils dwell, they are very ſties of uncleaneneſſe and unholineſſe. Thus of the 15. verſe.

VERS. 16. *And when this Epiſtle is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and that you likewiſe read the Epiſtle from Laodicea.*

THeſe words contain a direction for reading, 1. of his Epiſtle, and that both privately and publikely: 2. of an Epiſtle from *Laodicea*. *Of readingthe Scriptures.*

In the generall we may obſerve, that the Scripture may be read, it is mens duty to doe it, tis a flat precept, *Search the Scriptures, Ioh.* 5. 39. And this may evidently reprove the prophane neglect of the moſt herein, in this great light. Many are ſo drowned in careleſnes, that they have not yet ſo much as a Bible in their houſes, and others though for their credit ſake they have gotten them Bibles, yet they read them not.

This Epiſtle.] In that this Epiſtle may not be neglected, but muſt be read, it ſhews that whatſoever is revealed to the Church, to be a part of the word of God, it muſt be read: ſo ſoon as this Epiſtle is written, it muſt be read of all Chriſtians, which ſhews that every part of Gods Word is to be read.

Now for the perſons that muſt read the Scriptures, it is here ſet down indefinitely (*of you*) meaning of all ſorts of people, which is in other parts of the word of God diſtinctly expreſſed. For 1 *Tim.* 4. 13. 15. Miniſters muſt read the Scriptures; and *Deut.* 17. 19. it is required alſo of Kings, and Magiſtrates alſo, none are too good or too great to be imployed herein: young men muſt ſtudy in the word, *Pſal.* 119. 10. ſo muſt women alſo, *Acts* 17. 12. *Priſcilla* was ripe in the knowledge of the Scriptures, able to inſtruct others, *Acts* 18. 27. What ſhould I ſay? Every good man muſt read the Scriptures, *Pſal.* 1, 2.

The uſe may be to ſtirre us up to doe it it, and to doe it conſtantly, for the ſame word of God that requires it to be done, ſhewes it ſhould be done frequently, we

must read all the days of our life, *Deut.* 17. 19. and that daily, *Acts* 17. 11. day and night. *Pſal.* 1. 2. they read foure times a day, *Nehem.* 9. 4.

The ptofit of reading the Scriptures.

And the rather ſhould we be excited to this daily reading of the word, conſidering the profit comes thereby, it would exceedingly comfort us, *Rom.* 15. 4. It would be a Lantern to our feet, and a light unto our pathes, *Pſal.* 119. The Word is the Sword of the Spirit, *Ephe.* 6. and how can we reſiſt tentations with *It is written*, if we read not what is written? and without reading we can never be expert in the Word of righteouſneſſe, thereby we are made acquainted with the myſteries of the Kingdome, and come to underſtand all the counſell of God, it will teach us the feare of the Lord, and keep that our hearts be not lifted up, *Deut.* 17. 19, 20.

The cauſes why ſo many profit not by reading the word.

Queſt. But what ſhould be the reaſon that many get no more good by reading the Word, and cannot find any great profit in theſe reading?

I anſwer diverſly: 1. Some men are poyſoned with the inclinations of Atheiſme & ſecurity, they come to the Word to obſerve it, not to let the Word obſerve them.

2. Many ſeek not a bleſſing by Prayer, whereas it is certain the fleſh will not of it ſelfe ſavour the things of the Spirit.

3. Men bring not an humble and meeke ſpirit, whereas unto the fruitfull meditation of the Word, a heart quiet and patient, and a mind free from pride and paſſion is requiſite, *Pſal.* 25. 9.

4. Men lay not down their cares and luſts, they have marred their taſte before they come, they doe not empty their heads, and ſeparate themſelves to ſeek the wiſedome of the Word, care or luſt will choake the Word.

5. Men read not all Gods Word, nor doe they read conſtantly, they will not wait daily at the gates of wiſdome: to read ſeldome, or by ſtarts and here and there, will doe little good.

6. One great cauſe of not profiting, is the not ſeeking of the Law at the Prieſts mouth, that is, want of conference and propounding of doubts.

7. In many, unprofitableneſſe is the ſcourge of unthankfulneſſe for the good they have found in reading.

8. In reading men doe not *mind their own way*, for if men did propoſe unto themſelves what ſin of their own they might find rebuked, and what directions might be collected out of that they read for their lives, or did note how the word did offer comfort when they need it, they could not but find many excellent experiences of Gods providence and power in the Word, they could not live in any ſin, but either reading or hearing would diſcover it, nor could they goe long without ſome word of comfort when they needed it, yea, they might obſerve how God in the Word they read did counſell them too when they were in diſtreſſe, therefore let him that readeth marke, and read for himſelfe.

Laſtly, the cauſe is in the moſt, that their hearts are not turned to God, and ſo the vaile is not taken away, 2 *Cor.* 3. 16.

Cauſe to be read.] Obſerve here,

1. That it is not enough to read our ſelves, but we muſt cauſe others to read, by exhorting, incouraging, commanding, &c. eſpecially, Parents and Miniſters ſhould ſee to it, and ſo ſhould Magiſtrates alſo.

2. From the coherence note, that we muſt cauſe others to read, when we have read our ſelves: it is vile hypocriſie for a Miniſter or Parent to urge their children or ſervants to read the Scriptures, when they neglect reading themſelves.

In the Church.]

Here we have a plain proofe for reading of the Scripture publikely in the Church, we ſee it was anciently both required and practiſed. Adde for the further confirmation hereof theſe places, *Deut.* 31. 11, 12. *Neh.* 8. *Luke* 4. *Act.* 13. And this may aſſure us, 1. That publique reading is no invention or ordinance of man. 2. That the people of God have found in all ages great need of this help. And therefore they are miſerably tranſported with humor, that ſo vilifie or neglect this Ordinance of God, and

and it may be juſt with God, that thou ſhouldſt not profit by reading at home, when thou careſt not for reading in the Church. Thus of the reading of the Epiſtle to the *Coloſſians*.

Epiſtle from Laodicea.] Here is a great adoe among Interpreters to find out what Epiſtle this was.

1. *Theophylact* thinks it was the firſt Epiſtle to *Timothy*, which was written from *Laodicea*, another Town of that name, not this *Laodicea* before mentioned.

2. Some think *Paul* did write an Epiſtle to the *Laodiceans*, which was *Apocrypha*: and ſo *Dionyſius* tels of a third Epiſtle to the *Corinthians*. *Iacobus Stapulenſis* cauſed ſuch an Epiſtle to be printed, but *Catharinus* could eaſily avouch, that it was a Baſtard and Counterfeit.

Some think the *Laodiceans* wrote to the Apoſtle, and propounded their doubts, unto which the Apoſtle hath anſwered in this Epiſtle: and therefore required that his anſwer might be compared with their doubts: this is the moſt publike opinion.

But in the generall it ſhews us thus much, that we muſt read other good Bookes as well as Scriptures. Thus of the 16. Verſe.

VERS. 17. *And ſay to Archippus, Take heed to the Miniſtery which thou haſt received in the Lord, that thou fulfill it.*

THeſe words concern the *Coloſſian* Preacher, who is not onely ſaluted, but exhorted.

This *Archippus* (as it ſeems) was their Paſtor, joyned with *Epaphras*, who was now at *Rome* with *Paul*: it is likely he was grown negligent in teaching, and careleſſe, and idle.

Many times it comes to paſſe, that men that ſometimes were painfull in their Miniſtery, doe afterwards grow ſlack and negligent. Painful Preachers many times grow idle.

1. Sometimes from very diſcouragements from their people, either becauſe they profit not, or becauſe they weary their Teachers with indignities and wrongs: thus the very Prophets have been ſometimes ſo tired, that they could have been almoſt willing never to ſpeak more in the name of the Lord.

2. Sometimes this comes from the corruption of their own natures, they grow ſoon weary of Gods work, or elſe having taken more work to doe then they are ſufficient for, they grow to neglect all, or elſe they are drawn away with the love of the world, or elſe forbear of purpoſe to preach often, leſt they ſhould be thought to be too preciſe; or elſe to winne applauſe, they ſet out at firſt with ſuch a ſtrife to ſeem eloquent and learned, that they quickly ſpend their ſtore, and then rather then they will be obſerved to want, they will give over preaching.

3. Sometimes God himſelfe for the wickedneſſe of their lives caſts a barrenneſſe upon their hearts, and blaſteth their gifts.

In this exhortation foure things may be noted.

1. Who he is that is exhorted, *ſay to Archippus*.
2. The matter charged upon him, *ſee to thy miniſtery*.
3. The reaſon by which it is urged, *thou haſt received it of the Lord*.
4. An explication of the matter charged by the extent of it, *to fulfill*.

Say to Archippus,] Here I obſerve 7. things.

1. The ſinner muſt be told of his ſin, *Levit.* 19. 17.
2. Such as offend publikely, muſt be told of it publikely.
3. Miniſters as well as others may be rebuked, though ſome Clergy men are ſo ſore and ſo proud, that they may not be touched: and many times it is a juſt judgment of God, that no man ſhould rebuke them, that their ſores might not be medicined, but like unſavory ſalt, they ſhould be caſt out of God. No mans learning or greatneſſe of place can ſo protect them, but that they may be told of their faults: it is too commonly known they can ſinne as well as others, why then ſhould they not be rebuked as well as others?

Doth *Archippus* need to be told? The Lord be mercifull to the Land and Church. There be many *Archippuſſes* in the Church of *England*, had need to be wakened with a loud trumpet of rebuke, and to be told of their faults, even of their ignorance, ſilence, ſloth, pride, covetouſneſſe, ſimony, diſſoluteneſſe, ambition, contempt of their brethren, and ſoul-murder of many kinds.

4. The people may put their Teachers in mind of their faults: as they ought to incourage them in well doing, ſo may they admoniſh them for what is evill. Therefore Miniſters ſhould ſtrive ſo to live, and ſo to teach, as their people ſhould not have cauſe to find fault.

5. Miniſters muſt be told of their faults by their people, with great reverence, & heedfulnes, and wiſdome, according to that direction, *Rebuke not an Elder, but exhort him as a Father*; here they muſt *ſay to Archippus*, not directly reprove him.

6. They muſt ſay it to him, not ſay it of him: Miniſters ought not to be traduced behind their backes.

7. He doth not threaten him if he doe not, which implies, he hoped their exhortation would ſpeed: certainly tis a great praiſe to profit by admonition.

Take heed to thy miniſtery.] This take heed hath in it three things.

1. Conſideration, a weighing and meditation of the greatneſſe of the function, of the dignity of it, and the duty alſo, with the accounts he muſt make to God, and his high calling and the great price of ſoules, &c.

2. It notes divers of the worthy qualities of a Miniſter, as care, attendance, watchfulneſſe, aptneſſe to teach, and divide the word aright, diſcretion, to give every one his portion, diligence, gentleneſſe, in not marring the doctrine with paſſion, patience to endure the work and labour of his miniſtery, &c.

3. It notes caution, and ſo Miniſters muſt take heed both of what is within them, and what is without them, they muſt take heed of their own divinations, they muſt take heed of ſloth and idleneſſe, they muſt take heed of the objections of their own fleſh, and the tentations of the Devil, without them they muſt take heed of the new errors that will daily riſe, they muſt take heed of the ſins of the people, with all the methods of Satan in deviſing, committing, or defending of ſin, they muſt take heed of mens fancies: and for perſons they muſt take heed of Hypocrites, and open adverſaries, domeſticall Vipers, and forain Foes, falſe Brethren and profeſt Idolaters.

The uſe may be for great reproofe of our ſleeping Watchmen, and blind Guides, that take no heed to their Miniſteries; Oh the woes that will fall upon them, who can recount the miſeries that the bloud of ſoules, will bring upon them.

Which thou haſt received in the Lord] A Miniſter is ſaid to receive his Miniſtery in the Lord in divers reſpects. Firſt, becauſe it is Gods free grace, that he is choſen to be a Miniſter, *Rom.* 5. 1. Secondly, becauſe he is inwardly called and qualified by God. Thirdly, becauſe he received his outward authority, though from men, yet by direction & warrant of Gods word. Fourthly, becauſe he receives it for the Lord, that is, to Gods glory, & the furtherance of his Kingdome, over the myſticall body of Chriſt.

The uſe is threefold, Firſt, the people ſhould therefore learn to ſeek their Miniſters of God. Secondly, Miniſters ſhould hence learn, neither to be proud nor idle, not proud, for they received their Miniſtery of God, it was his gift not their deſerts, not idle, for they are to doe Gods work. Thirdly, Miniſters may hence gather their own ſafety notwithſtanding the oppoſitions of the World, that God that called them will perfect them.

To fulfill it] Miniſters are ſaid to fulfill their Miniſteries two ways. 1. By conſtancy, holding out in it to the end; to fulfill it is to goe on, and not look back, when they are at plough. 2. By faithfull performance of it with a due reſpect of all the charge they have received of God, thus to fulfill it is to ſhew the people all the counſell of God, it is to rebuke all ſorts of ſins and Sinners, it is faithfully to doe every kind of work, that belongs to their Miniſtery whether publike or private.

VERS. 18. *The ſalutation by the hand of me Paul, remember my bonds, grace be with you, Amen.*

THere are three things in this Verſe, a ſigne, a requeſt, a vow or wiſh.

The ſalutation by the hand of me Paul] To write with his own hand he calls the token in every Epiſtle, 2 *Theſ.* 3.17. Here two things may be noted.

1. The great care that anciently hath been to provide that none but the true writings of the Apoſtles ſhould be received of the Church, it ſhould cauſe us, ſo much the more gladly to receive and read theſe Apoſtolicall Writings.

2. It implyes that even in the times of the Apoſtles, Satan raiſed up wicked men who endeavoured to counterfeit Bookes and writings, and to father them upon the Apoſtles themſelves, or other eminent and worthy men, this continued ſucceſſively as a moſt devilliſh practiſe in divers ages after.

Remember my bonds] The obſervations are. 1. Gods children have been in bonds.

2. It is profitable to remember the troubles and afflictions of Gods children, and to meditate of them, for 1. it may ſerve to confirme us when we find like hatred from the World. 2. It is an alarme to preparation and the harneſſing of our ſelves againſt the fight of affliction; when one part of the hoſt of God is ſmitten, ſhould not the reſt prepare for the fight? 3. It will ſoften our hearts to mercy both ſpirituall and corporall. And fourthly, it may learn us wiſdome and circumſpection.

Q. How ſhould they ſhew it that they did remember his bonds? *An.* 1. By praying for him to God. 2. By ſhewing like patience under their croſſes. 3. By conſtant profeſſion of the doctrine he ſuffered for. 4. By a care of holy life, that they might ſtrive to be ſuch, as he need not be aſhamed to ſuffer for them. 5. By ſupplying their wants.

How many ways men remember the bonds of others.

3. As any have been more gracious, ſo they have been more ſtraitened, and oppreſt by the wicked.

4. The actions of great men are not always juſt, a worthy Apoſtle may be unworthily impriſoned.

5. The people ſhould be much affected with the troubles of their teachers, and therefore they are farre wide, that in ſtead thereof trouble their teachers.

Grace be with you] By grace he meanes, both the love of God and the gifts of Chriſt, as he began, ſo he ends with vowes and wiſhes of grace, which ſhewes, 1. That in God we have wonderfull reaſon continually to exalt the praiſe of his free grace and love. 2. That in man there is no greater happines then to be poſſeſſed of the love of God, and true grace, it is the richeſt portion, and faireſt inheritance on earth.

When he ſaith (*be with you*) it is as if he ſaid three things. 1. Be ſure you have it, be not deceived, nor ſatisfied till ye be infallibly certain ye have attained true grace and Gods love. 2. Be ſure you loſe it not, never be without it, it matters not though ye loſe ſome credit or wealth or friends &c. ſo you keep grace ſtill with you. 3. Be ſure you uſe it, and increaſe it, imploy it upon all occaſions, be continually in the exerciſe of it. Thus of the whole Epiſtle.

There followeth a Poſtſcript or underwriting in theſe words.

Written from Rome and ſent by Tychicus and Oneſimus.

There is a difference about the reading, ſome Copies have not *Tychicus and Oneſimus*, ſome Latine Copies read, *Miſſa ab Epheſo*. But the Greek Copies generally that it was from *Rome*.

But it is no great matter for the certainty of the reading, for the Reader muſt be admoniſhed, that the Poſtſcripts are not part of the Canonicall Scripture: but were added by the Scribes that wrote out the Epiſtles. If any deſire to be more particularly informed herein, he may peruſe a learned Tractate of this argument publiſhed by Maſter *Radolph Cudworth* upon the ſubſcription of the Epiſtle to the *Galatians*.

Τῷ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκεῖνου ἃν αἰτώμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

FINIS.

An alphabeticall Table of the most remarkable things in this Booke.

The first Number the Chapter, the second the Page.

A

1 *Above*, 8 Sorts of things that are above, *Chap.* 3. *Page*, 4 *Acception. Acc.* of persons, *chap.* 1. *p.* 5. *c.* 3. *p.* 72

2. *Acknowledgement*, see *Profession.*

3. *Admonition*, who may admonish, *c.* 3. *p.* 99. who are to be admonished, *ibidem.* Rules for it, *p.* 100

4 *Affection*, what we must doe to keepe *Affection* in the admiration of the word, *c.* 1. *p* 167. Three benefits of tender *Affection*, *c.* 3. *p.* 8. Eight things dissuading the *Affection* of things on earth, *c.* 3. *p.* 9. Inordinate *Affection* how it differs from evill concupiscence, *page.* 35

5 *Affliction*, the godly rejoyce in *Affliction*, *c.* 1. *p.* 153 The Reasons, *ibid.* How our *Afflictions* are Christs, *cap.* 1. *pag.* 155. Why some of Gods Children are unmoveable in *Afflictions*, *c.* 1. *p.* 156. How many wayes we should remember the *Afflictions* of others, *c.* 4. *p.* 202

6 *All.* All the World doth not signifie every particular man in the world, *c.* 1. *p.* 55. How Christ died for *All* men, *c.* 1. *p.* 98. Christs care as well to *All* as to any member, *c.* 2. *p.* 83. *All* sinnes must be rid before we can truly repent, *c.* 3. *p.* 53. How a man may put away *All* sinnes, *c.* 3. *p.* 54

7 *Angels*, Why called *Thrones*, *Dominions*, *&c. c.* 1. *p.* 116. Whether they be reconciled in Christ or no, *c.* 1. *p.* 133. *Angels* diversly called in holy Scriptures, *c.* 2. *p.* 41. The benefits they have by Christ, *c.* 2. *p.* 42. What they doe for the body of Christ, *ibid.* The *Papists* abuse the *Angels* three wayes, *cap.* 2. *Page*, 78

8 *Anger*, how to prevent *Anger* and desire of revenge, *c.* 1. *p.* 95. That *Anger* is properly in God, *c.* 3. *p.* 42. Indifferent, laudable, good and vicious *Anger*. What, *c.* 3. *p.* 54. 55. Reasons dissuading vicious *Anger*, *c.* 3. *pag.* 55. The effects and remedies, *ibid*, & 56

9 *Answere*, six things concerning *Answering* unbeleevers, *c.* 4. *pag.* 173. Seven things required in *Answering* well, *ibid.* Foure things required in *Answering* Beleevers, *ibid.*

10 *Appearance*, Sixe *Appearances* of Christ, *c.* 3. *p.* 16

11 *Apostasie*, see *Falling away.*

12 *Apostle*, the Etymologie of the word, *c.* 1. *p.* 3

13 *Assurance*, the great commodities of *Assurance*, *c.* 1. *p.* 60, 61. Full *Assurance* may be had, *c.* 2. *p.* 9. How, *c.* 1 *p.* 75. It must be sought for, *c.* 2, *p.* 9. Seven things of which we must be assured, *ibid.* Seven signes of full *Assurance*, *ibid.* What we must doe to get it, *ibid.* *Assurance* is *Riches* many wayes, *c.* 2. *p.* 10. What to doe to be assured of Heaven, *c.* 1. *p.* 26

B

1 *Baptisme*, the ends of *Baptisme*, *c.* 2. *p.* 57. The benefits signified in *Baptisme*, *ibid.* What faith doth in *Baptisme*, *ibid.* How we may come to beleeve the effects in *Baptisme*, *ibid.*

2 *Begetting*, things are said to be begotten three wayes, *c.* 1. *pag.* 112. Eight things in the generation of other creatures which are not in the *Begetting* of the Sonne of God, *ibid.* How Christ is the first begotten, *c.* 1 *p.* 113. And that among the dead, *c.* 1 *p.* 125

3 *Beginning*, Christ is said to be the *Beginning* in three respects, *c.* 1. *pag.* 124

4 *Blasphemy*, *c.* 3. *p.* 59. remedies against it, 60

5 *Blood*, the fruites of Christs blood, *c.* 1. *p.* 132. How many wayes we sinne against it, *ibid.*

6 *Body*, Christs *Body* more excellent then all other *Bodies*. *c.* 1. *p.* 139. How not like ours: and how like ours, *c.* 1. *p.* 140. Of the *Body* of sinne, *c.* 2. *p.* 49. The *Body* of man is to be honoured for many respects, *c.* 2 *p.* 89. The glory of Christians in their Bodies, *c.* 3. *p.* 26

7 *Bond*, how many wayes she should remember the *Bonds* of others, *c.* 4. *p.* 202

8 *Bondage*, the creature in *Bondage* in three respects, *c.* 3 *p.* 20

9 *Brother*, the children of God are said to be brethren in a foure-fold relation, *c.* 1. *p.* 22

10 *Buriall*, Christians are buried whilst they live, in three respects, *c.* 2. *p.* 52. Of the *Buriall* of sinne, *p.* 53. Their priviledges that bury sinne, *ibid.* how our spirituall *Buriall* depends on Christs, *ibid.*

C

1 *Calling*, Rules to be looked unto after our *Calling*, *c.* 2. *p.* 26

2 *Care*, foure Reasons against *Care* for superfluities, *c.* 3. *p.* 22. Eight Reasons against distracting *Care* for necessities, *ibid.*

3 *Carnall*, that every carnall man is an Hypocrite, *c.* 1 *p.* 44. Hard perswading a *Carnall* man, *c.* 3. *p.* 4

4 *Ceremonies*, that they were but shadowes in divers respects, *c.* 2. *p.* 75

5 *Children*, of their obedience, *c.* 3. *p.* 121. Their objections, 122. Reasons why they should obey their Parents, 123. They must make conscience of their wayes for many Reasons, 124. How Parents provoke their *children* by words and deeds, 125. Reasons to prevent anger in their *Children*, 126.

6 *Christ*, how we may be ingrafted into *Christ*, *c.* 1. *p.* 13. Who are in *Christ*, *ibid.* Why he is called, *The Sonne of Gods love*, *c.* 1. *pag.* 107. That *Christ is God*, *c.* 1. *p.* 109. *Christs* excellency in many respects, *c.* 1. *p.* 117 The Eternity of *Christ* described and explained, *pag.* 118. All things consist in *Christ*, *ibid.* as he is *God* foure wayes; as he is *Redeemer* three wayes, *c.* 1. *p.* 119. *Christ* is said to be the *Beginning* in three respects, *c.* 1. *p.* 124. All fulnesse in *Christ* in five respects *c.* 1. *p.* 127. *Christs* death differs from ours in three respects, *c.* 1 *p.* 140. Who are *Christs* members, *c.* 1. *p.* 157. *Christ* the only true riches of a Christian, 170. How he is conveyed into the faithfull, *ibid.* How we may know that *Christ* is in our hearts, *ibid.* The benefits by his dwelling in us, *c.* 1. *p.* 171. Seven signes that *Christ* dwels not in us, 172. The priviledges of such as receive *Christ*, *c.* 2. *p.* 24. Why *Christ* is the second person in Trinity and none other, *c.* 2. *p.* 35. How *Christ* is like unto us, *c.* 2. *p.* 36. *Christs* life hid, in what respects, *c.* 3. *p.* 14. Who may truly say *Christ* is their life, *c.* 3. *p.* 16.

7 *Christians*, two sorts of Christians *c.* 1. *p.* 89. What the weake *Christian* hath. *p.* 90. His happinesse though weake, *ibid.* Helpes for his weakenesse, *ibid.* What to doe to be strengthened, *ibid.* Of the strong *Christian*, *c.* 1. *pag.* 91. The only true riches of a *Christian*, *c.* 1. 170. Twelve signes of a strong *Christian*

Christian, *c.* 1. p. 177
8 *Church*, Christ head of the *Church*, *c.* 1. *p.* 121. The benefits, *ibid.* He is more glorious then all politicall heads; *c.* 1. *p.* 122. The word *Church* diversly taken, *ibid.* The *Church* is glorious in three praises, *ibid.*
9 Five sorts of distributers in the *Church*, *c.* 2. p. 8
9 *Circumcision*, it is two-fold, *c.* 2. *p.* 43. the *Circ.* of Christ two-fold, *c.* 2. *p.* 51. *Circ.* what it signified, *c.* 2. *p.* 43. The end thereof, 44. Why it was abolished, *ibid.* What *Circ.* without hands is, *c.* 2. *p.* 45. The signe, 46. Why Christ was *circumcised*, *c.* 2. p. 51
10 *Citizens*, five things make shipwrack of true love among *citizens*, *c.* 4. p. 185
11 *Civility*, the defects of *Civill* honest men, *c.* 4. 165. His arraignment, *c.* 4. p. 190. *&c.*
12 *Clemency*, divers things required in the practice thereof, *c.* 1. p. 37
13 *Colosse*, what, and when the people were converted, *c.* 1. p. 2
14 *Concupiscence*, how evill *Concupiscence* differs from inordinate affection, *c.* 3. *p.* 35. A three-fold good *Concupiscence*, *c.* 3. p. 36
15 *Consent*, Consent of doctrine profitable, *c.* 1. *p.* 6
16 *Consist*, this word notes four things, *c.* 1. *p.* 119
17 *Contemplation*, Rules for it, *c.* 1. p. 75
18 *Covetousnesse*, what it is, *c.* 3. *p.* 3. The effects, 37. The signes, 38. The remedies, p. 39
19 *Creation*, many excellent things concerning it, *c.* 1. *p.* 114. The uses of the doctrine of *Creation*, *c.* 1. *p.* 116. Man was two wayes *Created*, *c.* 3. p. 70
20 *Creature*, a three-fold distinction of the *Creature*, *c.* 1. *p.* 115. The *Creature* in bondage in seven respects, *c.* 3. p. 20
21 *Credit*, the surest way to get *Credit* is to get grace, *c.* 1. p. 34
22 *Curtesie*, what Christian *Curtesie* is, *c.* 3. *p.* 79. What it hath not in it, *ibid.*

D

1 *Darknesse*, a six-fold *Darknesse* in every unregenerate man, *c.* 1. *p.* 102. Nine things in every one delivered from *Darknesse*, p. 103
2 *Death*, Christs death differs from ours in three things, *c.* 1. *p.* 140. A fourefold Doctrine, *c.* 2. *p.* 60. What spirituall *Death* is, *ibid.* The faithfull Dead three wayes, *c.* 3. p. 13
3 *Deceivers*, who, *c.* 2. *p.* 14. Rules to prevent them, *ibid.*
4 *Deliverance*, what Rules we must observe if we would be *Delivered*, *c.* 1 p. 121
5 *Disobedience*, what is meant by Children of *Disobedience*, *c.* 3. *p.* 46. their markes, *p.* 47. Gods wrath commeth upon the children of God, and the children of *Disobedience* differently in three things, *ibid.*
6 *Disturbers*, five sorts in the Church, *c.* 2 p. 8
7 *Doctrine*, it is seldome effectuall when the person of the Ministery is despised, *c.* 1. *p.* 5. The profit of consent in *Doctrine*, p. 6
8 *Doe*, Things are done in the Name of *Christ* foure wayes, *c.* 3. p. 103
9 *Doore*, the divers acceptation of the word *Doore*, *c.* 4. p. 162
10 *Dwell*, the benefit of Christs dwelling in us, *c.* 1. *p.* 171. Seven ill signes that Christ dwels not in us, 172

E

1 *Earth*, *Salomons* Reasons against the love of earthly things, *c.* 3. *p.* 10, 11. and our Saviours also, p. 12
2 *Election*, two kinds of *Election*, *c.* 3. *p.* 75. How we may be sure of it, *ibid.* How many wayes the *Elect* are holy, *ibid.*
3 *Encrease*, the Word encreaseth five wayes, *c.* 1. *p.* 57. What we must doe to *Encrease*, *ibid.* & 88. Lets of *Encrease*, *c.* 1. *p.* 88. *c.* 2. 85. How we may know our *Encrease*, *c.* 1. *p.* 88. Motives to perswade it, *c.* 2. *p.* 85. *Encreasing* why called the *Encreasing* of God, *c.* 2. *p.* 86. Three wayes to make *Encrease*, *ibid.*
4 *End*, unto the gooodnesse of the action, the goodnesse of the *End* is required, *c.* 3, p. 102
5 *Examples*, foure Rules observed in alleadging *Examples*, *c.* 1. p. 4

F

1 *Falling* away, that Gods Elect cannot fall away, *c.* 1. *p.* 93. By what meanes men are induced to fall away, *c.* 1. *p.* 144. How the faithfull may fall, *ibid.* Seven things, from which the Elect can never fall away, *c.* 1. *p.* 145. Causes of falling away, *c.* 2. *p.* 20. *c.* 4. *p.* 188. Steps thereto, *c.* 2. *p.* 20. The effects, *ibid.* Distinctions about, falling away, *c.* 2. *p.* 21 Remedies against it, *ibid.* Hearers fall away if times should change, *c.* 4. *p.* 180. Their misery that fall away, p. 188
2 *Family*, see *Household-government*.
3 *Faith*, the acceptation of the word *Faith*, *c.* 1. *p.* 27. The sorts, *ibid.* The objects, 24. The parts, *ibidem.* The degrees, 25. The benefits, 26. What *Faith* delivereth us from, *ibid.* What it preserveth us against, *ibid.* Six benefits of a weake *Faith*, *c.* 1. *p.* 27. The benefits of labouring for the growth in *Faith*, *ibid.* The miseries of such as have not *Faith*, *c.* 1. *p.* 28. Incouragements to beleeve, *c.* 1. *p.* 29. The lets of *Faith*, *p.* 30. The signes of *Faith*, *p.* 32. *Faith* makes knowne it selfe many wayes, *c.* 1. *p.* 33. How stedfastnesse of *Faith* may be had, *c.* 2. *p.* 18. The properties thereof, *ibid.* The causes of unstedfastnesse there of, *ibid.* The meanes *ibid.* The inconveniences, 19. Unstedfastnesse of faith three wayes, *ibid.* How weake *Faith* may be discerned, *c.* 2. *p.* 19. Causes of unsetlednesse of weake *Faith*, *ibid.* Remedies, *ibidem.* Causes of a weakned *Faith*, *c.* 2. *p.* 20. Signes, *ibid.* Remedies, *ibid.* What *Faith* doth in *Baptisme*, and the use of it about Sanctification, *c.* 2. p. 57
4 *Faithfull*, the acceptation of the word, *c.* 1. *p.* 10 Priviledges of the faithfull, p. 12
5 *Faithfulnesse*, to *Faithfulnesse* in spirituall things, five things are requisite, *c.* 1. *p.* 10. In temporall things three, *c.* 1 p. 11
6 *Fight*, How many wayes faithfull Ministers fight, *c.* 2. p. 34
7 *Filling*, thereof, *c.* 1. *p.* 72. That nothing can fill but spirituall things, *ibid.*
8 *Flesh*, practices of the *Flesh*, *c.* 2. *p.* 47. Rules for taming the *Flesh*, *pag.* 48. What the *Flesh* doth in the godly, *c.* 2. *p.* 50. Why originall sinne is called *Flesh*, *c.* 2. p. 61
9 *Forbearance*, what it is to forbeare, *c.* 3. *p.* 82. Its kinds, Motives, and Rules, *ibid.* & 83
10 *Forgivenesse*, the comforts of *Forgivenesse* of sinne, *c.* 1. *p.* 108 How a terrour to the wicked *p.* 109 What to doe to get *Forgivenesse*, *ibid.* & *c.* 2 *p.* 66. *Forgivenesse*, what it signifies, *c.* 2. 65. The uses, *ibid.* & *c.* 3. *p.* 82. Many questions of *Forgivenesse*, *c.* 3. *p.* 84. To forgive as Christ forgave hath five things in it, p. 85
11 *Fornication*, many sorts, *c.* 3. *pag.* 31. Reasons against

againſt it, *ibid.*

12 *Fruit*, what *Fruit* we ſhould beare, *c.* 1. *p.* 56. There is a ſeaſon for *Fruit*, *p.* 58

13 *Fruitfull*, what to doe to bee *Fruitfull*, *c.* 1. *p.* 56

14 *Fruitleſſe*, the cauſe of *Fruitleſſe* hearing, *c.* 1. *p.* 60

15 *Fulfill*, how *Paul* was to fulfill the reſt of the afflictions of *Chriſt* *c.* 1. *p.* 154

16 *Fulneſſe*, all *Fulneſſe* is in *Chriſt* for divers reſpects, *c.* 1. *p.* 127. A two-fold *Fulneſſe*, *c.* 2. *p.* 9

G

1 *Glory*, that it is not alwayes vaine-glory to ſeeke fame, *c.* 1. *p.* 34. Foure things make vaine-glory, *ibid.* The *Glory* of God what, *c.* 1. *p.* 92. How many wayes revealed, 93. The *Glory* of Chriſtians firſt in their bodies, *c.* 3. *p.* 25

2 *God* his properties, *c.* 1. *p.* 69. Of his will ſecret or revealed, *ibid. &c.*

3 *Godly*, why they rejoyce in afflictions, *c.* 1. *p.* 153 The Reaſons, *ibid.*

4 *Godlineſſe*, the gaine thereof, *c.* 1. *p.* 80.

5 *Goſpell*, what the *Goſpell* principally urgeth, *c.* 1. *p.* 53 Who receive it, *ibid.* Its effects, *p.* 54. The ſwiftneſſe and power of the *Goſpell*, *c.* 1. *p.* 55. How the *Goſpell* is preached to every creature, *c.* 1. *p.* 151. The *Goſpell* a great and hidden Myſtery, *c.* 1. *p.* 160, *c.* 4 *p.* 164. The uſes, *c.* 1. *p.* 161, 162. It is a glorious Myſtery, *c.* 1. *p.* 168. It is certaine two waies, *c.* 2. *p.* 9.

6 *Government*, the *Government* of a Family, *c.* 3. *p.* 197 Its antiquity and profit, *ibid.*

7 *Grace*, the acceptations of the word, *c.* 1. *p.* 14. It will be heard of if it be true *Grace*, *c.* 1. *p.* 32 The ſureſt way to get credit is to get *Grace*, *c.* 1. *p.* 34 Who are Infants in *Grace*, *c.* 1. *p.* 89. About falling from *Grace*, *c.* 1. *p.* 93

8 *Grow*, the body of Chriſt groweth, *c.* 2. *p.* 85. Lets of *Growth*, *ibid.* Motives perſwading to it, *ibid.* Three wayes to make men grow, *c.* 1. *p.* 86

H

1 *Hand*, the acceptation of the words, *Right Hand of God*, *c.* 3. *p.* 6

2 *Head*, the benefits flowing from Chriſts being *Head* of the Church, *c.* 1. *p.* 121. Our *Head* Chriſt more glorious then all politicall *Heads*, *c.* 1. *p.* 122

3 *Hearing*, what good comes by *Hearing* Sermons, *c.* 1. *p.* 49. The ſorts of evill hearers *p.* 50. 51. Their miſery, 51. the cauſe of fruitleſſe *Hearing*, *c.* 1. *p.* 60 How the people muſt heare, *c.* 4. *p.* 165. Why many hearers have no more comfort in *Hearing*, *c.* 4. *p.* 183

4 *Heart*, ſignes of an upright *Heart*, *c.* 1. *p.* 143. *c.* 2. *p.* 26. An unregenerate *Heart* is a comfortleſſe *Heart*, *c.* 2. *p.* 4. Seven inconveniences of an uncomfortable *Heart*, *c.* 2. *p.* 7

5 *Heaven*, that there is a *Heaven*, *c.* 1. *p.* 46. What we muſt doe to have *Heaven* when we die, *ibid.* Five ſorts of men not fit for *Heaven*, *c.* 1. *p.* 99. our inheritance in *Heaven* ſhadowed out by the Lottery of *Canaan*, *c.* 1. *p.* 100

6 *Heed* taking *Heed* hath in it three things, *c.* 4. *p.* 200

7 *Hide*, the Goſpell an hidden myſtery, *c.* 1. *p.* 160. *c.* 4. 164. Eight Reaſons why there be ſuch hidden Phraſes in the Scripture, *c.* 2. *pag.* 44. The life of a Chriſtian is hid from the World in many reſpects, *c.* 3. *pag.* 14. Yea, and from themſelves, *ibid.* And ſo was Chriſts.

8 *Holineſſe*, Motives to holineſſe of life, *c.* 1. *p.* 78 *c.* 2. *p.* 85. Why the multitude live without it, *c.* 1. *p.* 79 What we muſt doe that we may be holy, *c.* 1. *p.* 80 The gaine of *Holineſſe*, *ibid.* 4 Things obſerved about *Holineſſe*, *c.* 1. *p.* 142. Internall *Holineſſe* hath ſeven things in it, *ibidem.* Motives to it, *c.* 1. *p.* 143 What externall *Holineſſe* hath in it, *ibidem.* Many lets of growth in *Holineſſe*, *c.* 2. *pag.* 85. The Elect holy many wayes, *c.* 3. *p.* 75. Foure ſignes of an holy man, *ibid.*

9 *Hope*, the ſignes and properties of true *Hope*, *c.* 1. *p.* 45 & 149. How to get true *Hope*, *c.* 1. *pag.* 46. What *Hope* is not true *Hope*, *c.* 1. *pag.* 149

10 *Houſhold*, How we may know whether we be of Gods *Houſhold*, *c.* 1. *pag.* 158. What things are requiſite to the bleſſed being of an *Houſhold*, *c.* 3. *p.* 108 109, &c.

11 *Humility*, or Humbleneſſe, Humbleneſſe of mind in pretence, *c.* 2. *p.* 79. What Humbleneſſe of mind is, Negative and Affirmative, *c.* 3. *p.* 80. Motives to it, *ibid.*

12 *Huſbands*, they are to ſhew their love foure wayes, *c.* 3. *p.* 116. They muſt honour their wives ſixe wayes, *ibid.* Seven Reaſons why men muſt love their wives, *ibidem.* The cauſes that men love not their wives, *c.* 3. *p.* 119. Of bitter Husbands, 120. Rules for curing it, *ibid.* Reaſons againſt it, *ibid.*

13 *Hypocrite*, every carnall man is an *Hypocrite*, *c.* 8. *p.* 44

I

1 *Idleneſſe*, three cauſes of it in Preachers, *c.* 4. *p.* 200

2 *Ieſus*, the ſignification of the word, *c.* 1. *p.* 4 VVhether that Name may be given to any now, *c.* 4. *p.* 179

3 *Ignorance*, divers kindes, *c.* 2. *p.* 80

4 *Illuſion*, difference betweene the ſpirit of *illuſion* and the feeling of the ſpirit of Adoption, *.ci.* *p.* 9

5 *Image*, the difference between *Image* and Similitude, *c.* 1. *pag.* 110. *GODS Image* in man three wayes, *ibidem:* The difference of the *Image* of God in Man, and in Chriſt *ibidem:* Chriſt the *Image* of God three wayes, *ibid.* The uſes, 111. *c.* 3. *p.* 68. How the Angels are the *Image* of God, *ibid.* How Man, *ibid.* & 69. The difference in all, *ibid.*

6 *Imitation*, what actions in Chriſt are *Imitable*, *c.* 3. *p.* 84

7 *Ingraffing*, how to *Ingraffe* into Chriſt, *c.* 1. *p.* 13 And how to know it, *ibidem* 14

8 *Ioy*, Gods people have cauſe to be *Ioyfull*, *c.* 1. *p.* 95 What to doe to get conſtant Joyfulneſſe of heart, *p.* 96

9 *Iſrael*, the defects of the carnall *Iſraelites*, *c.* 2. *p.* 47

10 *Iudgement*, threefold, *c.* 3. *p.* 16. Who ſhall *Iudge*, who ſhall be Iudged, where, and when, 17. The ſignes of the Day of *Iudgement*, 18. Other circumſtances of *Iudgement*, *& p.* 19. *ad* 22

11 *Iuſt*, how to winne reputation with juſt men, *c.* 4. *p.* 179

12 *Iuſtice*, it is to be conſidered foure wayes, *c.* 3. *p.* 42

13 *Iuſtus*, whether the name may be given to any other now or no, *c.* 4. *p.* 179

K

1 *Kingdome*, Chriſts *Kingdome* better then al other *Kingdomes*, *c.* 1. *p.* 105. The priviledges of the Subjects of this *Kingdome*, *ibid.* The uſes, 106 Why it is called the *Kingdome of the Sonne*, *c.* 1. *p.* 107. A threefold *Kingdome* of God, *c.* 4. *p.* 180. The priviledges of the Kingdome of grace, 181. Signes to know the ſubjects of this *Kingdome*, *ibid.* How men may get into this *Kingdome*, *c.* 4. *p.* 182

2 *Knit*,

2 *Knit*, the Christians advantages to be *Knit* to Christ, *c.* 2. *p.* 84
3 *Knowledge*, no *Knowledge* availeth to salvation, but the *Knowledge* of Christ, *c.* 1. *p.* 5. The acceptations of *Knowledge*, *c.* 1. *p.* 70. Motives thereto, *ibid.* Rules for attaining it, *ibid.* & *c.* 3. *p.* 67. Meanes, *ibid.* & 71. 88. Contemplative *Knowledge* hath two things, *c.* 1. *p.* 74. Divers objections against *Knowledge*, 75. That we must increase in *Knowledge*, *c.* 1. *p.* 87. And it is a furtherance of holy life, *ibid.* The lets, *c.* 1. *p.* 88. That our *Knowledge* must be of God, *ibid.* How God is made knowne, *ibid.* Who they are that know not God, *c.* 1. *p.* 89. True *Knowledge* is a rich *Knowledge*, *c.* 1. *p.* 168. What true *Knowledge* is, *c.* 3. *p.* 67. Rules for attaining it, *ibid.*

L

1 *Law*, why called Rudiments, *c.* 2. *p.* 33. The *Law* abrogated foure wayes, *ibid.* How the Morall *Law* is abrogated, *ibid.* And how the Iudiciall, *c.* 2. *p* 34
2 *Life*, Motives to holy life, *c.* 1. *p.* 78. Why such multitudes live without holinesse of life, *c.* 1. 79. A fourefold *Life*, *c.* 3. *p.* 51
3 *Light*, the Christians inheritance is in *Light* in six respects, *c.* 1. *p.* 101. A threefold *Light* in man. *ibid.*
4 *Love*, it is a vice three wayes, *c.* 1. *p.* 34. Seven notes about our *Love* to the Saints, *p.* 35. Seven things ought to be shewed in our *Love*, 36. Foure things in the manner of our love, 37. Motives to perswade to the exercise of mutuall *Love*, *c.* 1. *pag.* 38. The helpes thereunto, *c.* 1. *p.* 41. The defect of the common Protestants *Love*, *c.* 1. *p.* 42. The necessity and triall of *Love*, *c.* 1. *p.* 64. To love as Christ loved us, hath foure things in it, *ibid.* Differences of *Love*, *c.* 2. *p.* 7. Its properties, *ibid.* Rules for preserving it, *ibid.* Its restraint, *c.* 2. *p.* 8. Foure properties of Gods *Love*, *c.* 3. *p.* 76. How *Love* is above all other vertues, *c.* 3. *p.* 85. Divers kindes of *Love*, 86 Signes of the *Love* of God *ibid.* *Love* the bnd of perfection three wayes, *ibid.* 5. Rocks which cause shipwracke of Citizens *Love*, *c.* 4. *p.* 185
5 *Lust* the causes and occasions thereof, *c.* 3. *p.* 35
6 *Lying*, Reasons against it, *c.* 3. *p.* 61. The signes of a Lyer, *p.* 62

M

1 *Malice*, the word diversly taken, *c.* 3. *p.* 57 The degrees, *ibidem.* The Reasons and remedies, *ibid.* & 58 59
2 *Man*, what the old man signifies, *c.* 3. *p.* 63. Why corruption is called, *The Man*, *ibidem.* The workes of the old *Man*, 64, The faithfull put it off six wayes, *ibid.*
3 *Master*, how Masters doe that which is just, *c.* 4. *pag.* 157. Masters doe that which is unequall five wayes, 168
4 *Meditation*, Foure Rules for it, *c.* 1. *pag.* 75
5 *Meekenesse*, what Christian *Meekenesse* hath in it, *c.* 3 *p.* 81
6 *Mercy*, more sorts of Mercy then one, *c.* 3. *p.* 77 Not to be once mercifull, *ibid.* What the bowels of Mercy are, *c.* 3. *p.* 78. Motives to *Mercy*, *ibidem*, Rules in shewing *Mercy*, *ibidem*.
7 *Merits*, against *Merits*, *c.* 1. *p.* 81
8 *Minister*, what he should be, *c.* 1. *p.* 62. Of a setled *Ministery*, *ibid.* that every faithfull *Minister* is Christs Deacon, *c.* 1. *p.* 63. What good men get by their *Ministers*, *c.* 1. *p.* 159. How the *Ministers* fulfill the Word, *ibid.* The honour, duty, and reproofe of Ministers, *c.* 1. *p.* 173, &c. It is God that workes in the *Ministery* of the Word, *ibid.* How many wayes faithfull *Ministers* fight, *c.* 2. *pag.* 3. Five things stop the mouthes of *Ministers*, *c.* 4. *p.* 163. How *Ministers* must preach, *c.* 4. *p.* 165. The *Minister* ought to know the peoples estate, *c.* 4. *p.* 175. Foure things ought to be in every good *Minister*, *ibid.* Of the *Ministers* zeale, *c.* 4. *p.* 193. His people ought to be fivefold, *ibid.*
9 *Misery*, it breeds Unity, *c.* 1. *p.* 18. Why most men minde not their *Misery*, *c.* 1. *p.* 138
10 *Mortification*, foure things in *Mortification*, *c.* 2 *p.* 50. The state of such as neglect it, *c.* 2. *p.* 53. The necessity of it, *c.* 3. *p.* 28
11 *Motions*, not safe to deferre good *Motions*, *c.* 1. *p.* 19
12 *Mystery*, The Gospell called a *Mystery*, *c.* 1. *p.* 160 A hidden *Mystery*, *ibid.* A glorious *Mystery*, *c.* 1. *p.* 168 Christ is so to sixe sorts of men, *c.* 4: 163. He is so five wayes, *ibid.*

N

1 *Nature*, Who is a naturell man, *c.* 1. *p.* 49. Signes of a naturall man, *c.* 2. *p.* 73
2 *New-birth*, signes thereof, *c.* 2. *p.* 63, 64. Uses, *ibid.* Its necessity, *c.* 3. *p.* 65. How Man is *New*, 66. The meanes, *ibid.*

O

1 *Obedience*, the tryall of a new mans *Obedience* stands in three things, *c.* 3. *p.* 66
2 *Old* What the *Old Man* signifies, *c.* 3. *p.* 63, 64 What the workes of the *Old Man* are, *ibid.* How many wayes it is put off, 64
3 *Opinion*, a great sinne to be rash in venturing on *Opinions*, *c.* 3. *p.* 80. Three things noted in this sin, 81
4 *Order*, what, *c.* 2. *p.* 15. In a Common weale, *ibid.* In a Church, *c.* 2. *p.* 16 In a Family, *ibid.* In conversation, *ibid.* Ten helps thereto, *ibid.* Nine lets thereof, *c.* 2. *p.* 17. Rules for bringing our lives in *Order*, *ibid.*
5 *Owne*, that we are not borne for our *Owne selves* *c.* 1. *p.* 65

P

1 *Parents*, how they provoke their children by words & deeds, *c.* 3. *p.* 125, 126
2 *Patience*, Motives to it, *c.* 1. *p.* 93. Meanes for it, 94. *Patience*, shewed in seven things, *ibid.* &c.
3 *Paul*, why he was called *Saul*, *c.* 1. *p.* 3. Divers opinions about that name, *ibid.*
4 *Peace*, the acceptation of the word, *c.* 1. *p.* 15. *Peace* of Reconciliation who made it, *c.* 1. 121. With whom the faithfull be at *Peace*, *c.* 1. *p.* 131. The effects thereof and meanes to obtaine it, *ibid.* A threefold *Peace*, *c.* 3. *p.* 87. *Peace* is said to be of God divers wayes, *ibid.* & 88. How it rules, 88. Meanes to get it into our hearts, *ibid.* Wee are called to *Peace* by God two wayes *c.* 3. *p.* 89
5 *Perfection*, how we are perfect, *c.* 1. *p.* 176. *c.* 4. *p.* 188 Who are perfect men, *c.* 2. *p.* 177. Christians perfect both comparatively and positively, *c.* 2. *pag.* 40. The weake Christian perfect foure wayes, *p.* 41. The *Perfection* of strong Christians, *ibid.* What we must doe to be perfect, *c.* 4. *p.* 189
6 *Perseverance*, it is most certaine in Gods children, *c.* 1 *p.* 93. 143. 144. Motives to it, 145. Eight rules for

THE TABLE.

for it, *c.* 1. *pag.* 145. *c.* 2. *p.* 24 Helpes thereto, 147
The word furthers it many wayes, *ibid.* Of *Perseverance* *c.* 4. *p.* 187
7 *Person*, about acception of persons *c.* 1. *p.* 5. *c.* 3. *p.* 72
8 *Philosophy*, how it becomes vaine conceits, *c.* 2. *p.* 30
When men are corrupted thereby, *ibid.*
9 *Physick*, foure sorts of men reproved about it *c.* 4. *p.* 195
10 *Pithanalogy*, what it is, *c.* 2. *p.* 13
11. *Please*; what we must doe to please God, *c.* 1. *p.* 82 Eight rules to please God, 83. Six rules to please men 84. How to please our owne consciences, 85
12 *Power*; the extent of Gods Power, *c.* 1. *p.* 92. What God cannot doe, *ibid.* Of Christs *Power*, *c.* 2. *pag.* 38 In what things we must beare our selves on Gods *Power*. *c.* 2. *p.* 58
13. *Prayer*, foure sorts of *Prayer* for others, *c.* 1. *p.* 21 & 68. More sorts of *Prayer*, *c.* 4. *p.* 185. Five reasons warranting *Prayer* every day, *c.* 1. *p.* 22. Encouragements thereto, *c.* 1. *pag.* 66. How to know when we pray amisse, 67. The kindes of *Prayer* for others, 68. The persons for whom we must pray, *ibid.* Of prayer without ceasing, *ibid.* & 69. Of continuing in *Prayer*. *c.* 4. *p.* 159. Of loosening the affections in *Prayer*, *ibid.* The hurts and remedies thereof, *ibid.* Objections answered, *c.* 4. 160. Of watching in *Prayer*, *ibid.* Of the force of *Prayer*, *c.* 4. 115. Of striving in *Prayer*, 186. Eight things to be fought against in *Prayer*, *ibidem.* Excellent rules for *Prayer*, *c.* 4. *p.* 187
14 *Preaching*, what we must do to profit by it. *c.* 1. *p.* 175 The need of daily *Preaching* 178. enemies to sincere *Preaching* 178. How Ministers must preach, *c.* 4. *p.* 165 Why Preachers grow idle, *c.* 4. *p.* 200
15 *Presence*, a foure-fold *Presence* of Christ *c.* 3. *p.* 6
16 *Present*, the word diversly accepted, *c.* 1. *p* 141 We present our hearers to God in five respects, *c.* 1 *p.* 176
17 *Pride*, what it is *c.* 2. *p.* 81. It is vaine in 3. respects, *p.* 82. The sorts of *Pride*. *c.* 3. *p.* 83
18 *Profession*, of it, *c.* 1. *p.* 71. Three rules concerning such as we suspect in their *Profession*, *c.* 4. *p.* 156
19 *Protestant*, the defects of the common *Protestant*, *c.* 1 *p.* 32. The defects of his love, *c.* 1. *p.* 42.
20 *Psalmes*, rules for singing of *Psalmes*, *c.* 3. *p.* 101

Q

Quickning, we are *Quickned* three wayes, *c.* 2 *p.* 62 The Authour, meanes, necessity, &c. Of *Quickning*, *ibid.*

R

1 *Races*; lets in running Christian *Races*, *c.* 2. *p.* 77 What we must shun in running, *ibid.* What we must observe, *ibid.*
2 *Rashnesse*, the words signification, *c.* 2. *p.* 81
3 *Receiving*, rules for receiving one another, *c.* 4. *p.* 178
4 *Reconciliation*, it is our first step to happinesse, *c.* 1 *pag.* 128. Christ the meanes, *ibid.* It is founded on Gods pleasure, *ibid.* Who are not *Reconciled* to God in Christ, *c.* 1. *p.* 103. We are *Reconciled* by or unto Christ foure wayes, *ibid.* &c. The effect of our *Reconciliation* is Peace, 131. Whether the Angels be *Reconciled* in Christ or no, 133
5 *Redeemer*, two things required in a *Redeemer*, *c.* 2. *p.* 107
6 *Redemption*, foure wayes of *Redemption*, *c.* 1. *p.* 108
7 *Rejoyce*, the godly *Rejoyce* in afflictions, *c.* 1. *p.* 153 Reasons, *ibid.*
8 *Repentance*, whether a man may not Repent at any time, *c.* 2. *p.* 46. When a man truly repents, *c.* 3 *p.* 53 Motives, *ibid.*
9 *Repetition*, the use of *Repetition* in Scripture, *c.* 3. *p.* 7
10 *Reproofe*, good to prayse before men reprove, *c.* 1. *p.* 19
11 *Reputation*, how to winne *Reputation* with just men, *c.* 4. *p.* 179
12 *Resurrection*, how many wayes Christ raiseth men, *c.* 2. *p.* 54. A fourefold *Resurrection*, *ibid.* The *Resurrection* of graces *ibid.* Of duties, 55. The uses of Christs *Resurrection*, *c.* 2. *p.* 56. A threefold *Resurrection*, *c.* 3. *p.* 2. How to know whether we be risen with Christ, *c.* 3. *p.* 3 Who are so, *ibid.*
13 *Revenge*, how to prevent desire of *Revenge*, *c.* 1. *p.* 95
14 *Riches*, the only true Riches of a Christian, what, *c.* 1. *p.* 170. Wherein spirituall *Riches* lye, *c.* 2. *pag.* 10. Assurance of Faith is *Riches* many wayes, *ibid.*

S

1 *Saints* Gods children called *Saints* in a fourefold respect, *c.* 1. *p.* 7. The words acceptation, *ibid* Their comfort, *ibid.* Who are *Saints*, *c.* 1. *p.* 9 Experimentall signes of being a *Saint*, *ibidem.* The *Papists* abuse of *Saints*, *c.* 2. *p.* 78
2 *Salt*, the words acceptation, *c.* 4. *p.* 172
3 *Schisme*, who makes it in the Church, *c.* 1. *p.* 73
4 *Scriptures*, not hard, though called a Mystery, *c.* 1. *p* 164. Eight Reasons why there be such hard Phrases in *Scripture*, *c.* 2. *p.* 44. The *Scripture* is the Word of Christ in a fourefold respect, *c.* 3. *p.* 92. That we should have the *Scripture* in our houses, *c.* 3. *p.* 94 Of reading the *Scripture*, *c.* 4. *p.* 198. The profit, *ibid.* The cause of not profiting by them, 4. *p.* 198
5 *Servants* of *Servants* Obedience, *c.* 3. *p.* 127. Five faults in *Servants*, 128. Foure things in the manner of Servants obedience, *c.* 3. *p.* 129. VVhy faithfulnesse is required in them, *ibid.* Eight signes of single-hearted Servants, *c.* 3. *p.* 133. Of the feare of God in them, 134. What Masters must doe to get this feare into their hearts, *ibidem.* Who are Christs Servants, *c.* 4. *p.* 184
6 *Silence*, Five things which *Silence* Ministers, *c.* 4. *p.* 163
7 *Sinne*, the *Body* of *Sinne* what, *c.* 2. *p.* 49. Why so called, *ibid.* How *Sinne* may be put off, *p.* 50. When *ibid.* Of the buriall of *Sinne*, *c.* 2. *p.* 53. The swarmes of *Sinne* in unregenerate men, *c.* 2. *p.* 60. What spirituall death in *Sinne*, is, *ibid.* VVhy *Originall Sin* is called *flesh*, 61. Three things in it, *ibid.* Mans misery in respect thereof, *ibid.* *Sinne* why called *Members*, *c.* 3 *p.* 30. Differences of *Sinne* between the Godly and the wicked, *c.* 3. *p.* 30. How we may know when *Sinne* is alive, *c.* 3. *p.* 51. And when it is dead, *ibid.* How it is put away, 52. A man never truly repents till he be rid of *Sinne*, *c.* 3. *p.* 13. Motives, *ibid.*
8 *Singing*, Rules for it, *c.* 2. *p.* 101
9 *Singlenesse*, *Singlenesse* of heart described, *c.* 3. *p.* 131 How to Know it, 132. The hinderers of it, *ibidem.* Eight signes of single-hearted Servants, 133. Seven signes of a single-hearted man, *ibid.*
10 *Sorrow*; we continue in *Sorrow*, till we find foure things, *c.* 3. *p.* 29. What it is to sorrow continually, 30
11 *Speaking*, of the kindes of cursed speaking, *c.* 3. *p.* 59 60. The reasons of it & remedies for it, *ibid.* Reasons against filthy speaking, 61
12 *Speeches*, Observations concerning gracious speeches, *cap.* 4. *pag.* 171. Reasons why Men cannot leave evill *Speeches*, *pag.* 172 Perseverance in good *Speeches*, as well as in good *workes*, is required, *ibid.*
13 *Spirit*,

13 *Spirit*, a free *Spirit* what, *c.* 1. *p.* 147. *c.* 2. *p.* 26
14 *Spirituall*, that *Spirituall* things are the beſt things for nine Reaſons, *c.* 1. *p.* 15
15 *Stedfaſtneſſe*, that *Stedfaſtneſſe* in faith may be had, *c.* 2, *pag.* 18. The properties thereof, *ibid.* The meanes, *ibid.* The cauſes of it, 20. Remedies, 21
16 *Strangers*, wicked men are *Strangers* in five reſpects, *cap.* 1. *pag.* 136
17 *Strength*, what we muſt doe to be ſtrengthened, *c.* 1 *pag.* 90. A ſtrong Chriſtian how knowne, 91 Twelve ſignes of a ſtrong Chriſtian *c.* 1. *p.* 177
18 *Suffering*, Motives to long-ſuffering, *c.* 1. *pag.* 95 The uſe of *Chriſts Suffering*, *c.* 1. *pag.* 132 The good that comes by the Meditation of *Chriſts Suffering*, 139 Two kindes of *Suffering*, *c.* 1. *pag.* 156. *Chriſts* Victory in *Suffering*, *c.* 2. *pag.* 70. What long-ſuffering hath in it, *c.* 3. *pag.* 81. Motives thereto, 82
19 *Supererogation*, a falſe ground thereof, *c.* 1. *p.* 154

T

1 *Teſtimony*, Chriſt gives Teſtimony three wayes, *c.* 2, *p.* 25
2 *Thankefulneſſe*, Motives thereto, *c.* 1. *pag.* 19. For what we muſt be *Thankefull*, *pag.* 20. The manner how, *ibidem*. Foure Rules in *Thankeſgiving* for others, *pag.* 21. What is required in performing *Thankes*, *c.* 3 *p.* 90. What is required in receiving *Thankes*, *ibid.* The neceſſity of *Thankſgiving*, *c.* 3. *p.* 105. How, *ibid.* How long, 106. More of this duty, *c.* 4. *p.* 161 Its kindes, *ibid.*
3 *Time*, what it is to redeeme the *Time*, *c.* 3. *p.* 168 Sixe things obſerved in redeeming the *Time*, *ibidem*. What *Time* is loſt, 169. How Time may be bought againe, *ibid.* How uſed being bought, *ibid.* Motives to redeeme it, 170
4 *Tradition*, the acceptation of the word, *c.* 2. *p.* 30 The diſtinction of *Traditions*, 31: Scripture againſt them, *p.* 32: The objections, *ibid*: They grow evill eight wayes, *pag.* 33. Reaſons againſt them, *c.* 2: 86 They have a ſhew of wiſdome in three things, *ibid.* Objections about them, 89. *Traditions* are called *Things on earth* for three Reaſons, *c.* 3. *p.* 8
5 *Tranſlation*, what it imports, *c.* 1. *p.* 104. Our natures are *Tranſlated* and not deſtroyed, *ibid.*
6 *Truth*, that the Word worketh *Truth* in us ſix wayes, *c.* 1, *p.* 52

V

1 *Victory*, of Chriſts *Victory* in his ſuffering, *c.* 2 *p.* 70
2 *Uncleanneſſe*, ſeven kindes of it beſides Whoredome, *c.* 3. *p.* 33. Its remedies, 34. Gods wrath againſt *Uncleane* perſons, *c.* 3. *p.* 41
3 *Underſtanding*, the difference between *wiſdome* and *Underſtanding*, *c.* 1. *p.* 73
4 *Union*, diſtinction of *Union*, *c.* 2. *p.* 37: Priviledges flowing from our *Union* with Chriſt, *c.* 2. *p.* 84
5 *Unity*, that Miſery breeds *Unity*, *c.* 1. *p.* 18
6 *Unregenerate*, that the *Unregenerate* heart is a comfortleſſe heart, *c.* 2: *p.* 4
7 *Unſtedfaſtneſſe*, reaſons thereof, *c.* 1. *p.* 147. *c.* 2 *p.* 18. 19. *&c.*
8 *Utterance*, the doore of *Utterance* comprehendeth five things, *c.* 4: *p.* 162

W

1 *Walke*, ſix things muſt be done in walking worthy of the Lord, *c.* 1. *p.* 82. Of walking wiſely, *c.* 4. *p.* 166. Five rules for it, *ibid.*
2 *watching*, of *watching* in Prayer, *c.* 4. *p.* 160
3 Weakneſs, of being weake in grace, *c.* 1. *p.* 89. What the weake Chriſtian hath, *c.* 1. *p.* 98. His happineſſe and helps, *ibid.* How a weak faith may be diſcerned, *c.* 2. *p.* 19. The cauſes of it and remedies for it, *ibid.*
4 *Whoredome*, Reaſons againſt it, *c.* 3. *p.* 31. Seven kinds of uncleanneſſe beſides it, *p.* 33
5 *wickednеſſe*, the wicked are ſtrangers in five reſpects, *c.* 1. *p.* 136. Rules for converſation with wicked men, *c.* 4. *p.* 167
6 *wife*, her duty, *c.* 3. *pag.* 111. 112. 114. multo.
7 *Will*, of Gods *will* both ſecret and revealed, *c.* 1 *p.* 6, His revealed *will* of foure ſorts, *ibid.*
8 *Wiſdome*, the difference between *Wiſdome* and *Underſtanding*, *c.* 1. *p.* 73. Of devilliſh and earthly *Wiſdome*, 74. Not enough to get Piety unleſſe we get *Wiſdome* alſo, *ibidem*. *Wiſdome* wherein it conſiſts, *c.* 1 *p.* 76. The Word why called *Wiſdome*, *c.* 1. *p.* 175 What it is to teach in all *Wiſdome*, *ibid.* A twofold *Wiſdome* in Chriſt, *c.* 2. *p.* 38: A threefold created *Wiſdome* is a threefold *Wiſdome* of the fleſh, *c.* 3. *p.* 132 What it is to walke wiſely, *c.* 4. *p.* 166. 168
9 *Without*, who are without, *c.* 4. *p.* 167
10 *Word*, how it is ſaid to be the *Word* of truth, *c.* 1 *p.* 51 52. Its properties, *ibid.* It worketh truth in us ſix wayes, 53. God ſends the *Word* before we ſeeke it, 54. We muſt ſeeke whenſoever it may be had, 55 What we muſt doe when we ſee the *Word* worke in any place, *c.* 1. *p.* 96. The *Word* why called *Wiſdome*, *c.* 1. *p.* 175. The comfort that comes by the Word *c.* 2. *p.* 5. The cauſes why men find no more comfort by the *Word*, 7. What is to be underſtood by λόγος, or the *Word*, *c.* 3. *p.* 91. The Scripture is the *Word* of Chriſt in foure reſpects, 92. Men ſinne againſt the *Word* in ſix reſpects, *ibid.* Of the wiſe uſe and entertainment of the *Word*, 95. Six meanes for having the *Word* plenteouſly in us, 98. How knowne, *ibid.*
11 *Words*, God requires to be glorified by the *Words* of Chriſtians, *c.* 3. *p.* 103. To this end we muſt obſerve rules, *c.* 3. *p.* 104. Six Reaſons to make us carefull of of our *Words*, *ibid.* Reaſons why a man cannot leave evill *Words*, *c.* 4. *p.* 172. The meanes, *ibid.* Obſervations concerning gracious *Words*, *c.* 4. *p.* 171
12 *Workes*, what *Workes* are good, *c.* 1. *p.* 86. Rules for making *Workes* good, *ibidem*. Seven ends of good *Workes*, *ibid.*
13 *Worthyneſſe*, Six things muſt be done to walke worthy of the *Lord* *c.* 1. *p.* 82
14 *Wrath*, the acceptation of the word, *c.* 3. *p.* 42 The fearefull greatneſſe of Gods *Wrath* ſhewed, *ibid.* & 43. How *Wrath* is brought upon us, 44. The ſignes of Gods Anger, *ibid.* Publike or private, *ibid.* How both pacified, 45. How knowne, 46

Z

1 *Zeale*, how needfull in a Miniſter, *c.* 4. *p.* 193 A Miniſters *Zeale* ſhewed towards his people five wayes, *ibid.* Twelve ſorts of wrong *Zeale*, 194 True *Zeale* hath in it ſixe things, *ibid.*

FINIS.